

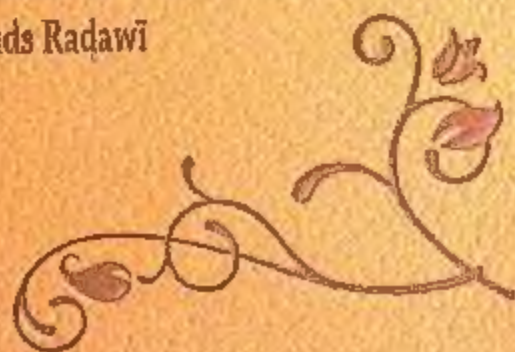


Imam Ali And Political Leadership

(Siyāsāt Nāmeḥ Imām 'Alī)
Muḥammadī Reyshahrī

Translated by: Ahmād Rezwani

In Cooperation with
The Islamic Research Foundation Translation Department
Āstān Quds Raḍawī







بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Published by
Dar al-Hadith Publication & Distribution Center
This edition first published in Sep-2010
Type Setting: Ali Akbari

Beirut-Lebanon Haret Hreik-Behind Center Frozan Bldg
P.O. Box 5/180

Tel & Fax: +9611272664

Imam Ali and Political Leadership

(Siyāsāt Nāmah Imām 'Alī)

Muhammadi Rayshahri

Translated by: Ahmad Rezwani

In Cooperation with

The Islamic Research Foundation Translation Department

Āstān Quds Raḍawī

Edited by: Mohammad Sh. Mahdavi and Zaid Alsalamī

Table of Contents

A Word to the Readers.....	13
Introduction.....	15
(1) Politics in the Two Schools of Thought.....	15
Umayyad Politics.....	16
The Politics of Imām 'Alī (a.s.).....	17
Imām 'Alī's (a.s.) Reforms.....	19
Policies of Imām 'Alī (a.s.) in Confrontation with Deviations.....	20
The Policy of Administrative and Economic Reformation.....	20
The Policy of Cultural Reformation.....	23
(2) Ruling over the Hearts.....	25
One: Administrative Policies.....	27
1. Honesty in Politics.....	27
2. Truth-Oriented.....	28
3. Adherence to Law.....	29
4. Administrative Discipline.....	29
5. Appointment of Competent and Capable Administrators.....	30
6. Providing the Administrators with Their Financial Needs.....	30
7. Special Care for the Armed Forces.....	31
8. Necessity for Setting up an Establishment... ..	31
9. Prevention of Gifts.....	32
10. Decisiveness together with Tolerance.....	32
Two: Cultural Policies.....	33
1. Development of Education.....	33
2. Reforming the Culture.....	34
3. Criticism, Yes! Flattery, Never!.....	35
4. Imām 'Alī's (a.s.) Reaction to Destructive Criticisms.....	38
5. Adherence to Truth, rather than to Personalities.....	38
Three: Economic Policies.....	39
1. Promotion of Work Ethos.....	39
2. Agricultural Development.....	39
3. Development of Crafts.....	40
4. Development of Trade.....	40
5. Direct Supervision of the Market.....	40

6. Fair Levying of Taxes.....	41
7. Not Delaying the Distribution of Public Assets.....	42
8. People's Equal Enjoyment of Public Assets.....	42
9. Provision of Basic Needs of Life for All.....	42
10. Prohibition of Giving Gifts from the Public Assets.....	43
11. Prevention of Granting Privileges to One's Kin.....	44
12. Economization with Public Assets.....	44
Four: Social Policies.....	45
1. Social Justice.....	45
2. Safeguarding People's Rights.....	46
The Mutual Rights of People and Leadership.....	48
3. Development of Legitimate and Constructive Freedoms.....	50
4. To Care about People.....	51
5. Protecting the Oppressed.....	52
6. Setting up a Complaints Box (Baytul Qişas).....	53
7. Attempts to Create Empathy and Unity in the Society.....	54
Five: Judiciary Policies.....	55
1. Appointment of Qualified Judges for Juridical Posts.....	55
2. Providing for the Financial Needs of the Judges.....	55
3. Job Security for the Judges.....	56
4. Observing the Manners of Judgment.....	56
5. Close Supervision over the Actions and Performances... ..	57
6. Unifying Judicial Procedures.....	57
7. Equality of All before the Law.....	58
8. The Status of the Interests of the Islamic State... ..	58
Six: Security Policies.....	59
1. Establishing an Efficient Intelligence System.....	59
2. Détente (Removal of Tension).....	60
3. Vigilance and Timeliness.....	60
4. Avoidance of Using Methods of Terrorizing... ..	60
5. Adherence to Law in Dealing with Criminals.....	61
6. Tolerance towards Political Dissidents.....	61
Seven: Military Policies.....	62
1. The Importance of Military Training... ..	62
2. Formation of Special Forces.....	63
3. Strengthening the Troops' Morale.....	64
4. Employing Deceitful Tactics in Battles.....	66
5. Ethics of War.....	67

A. Refraining from Initiating a War	67
B. Refraining from Calling to War	68
C. Diplomatic Immunity of the Enemy's Envoys	69
D. Furnishing the Argument before Starting the War	69
E. Supplication at the Time of War	69
F. Starting War in the Afternoon	70
G. Good Treatment of the Survivors of the Enemy	70
Eight International Policies	70
1. Policies Causing the Perpetuation of Governments	71
2. Policies Causing the Decline of Governments	71
3. Efficient International Policies	72
A Summary of the Policies of Imam 'Ali (a.s.)	73
(3) Defending Imam 'Ali's Statesmanship	75
(4) Reasons for Imām 'Ali's (a.s.) Loneliness	81
Explaining the Issue	81
1. Role of the Elite in Political and Social Transformations	83
2. Role of the Kūfians in Imām 'Ali's Government	83
Imām 'Ali's Loneliness in His Own Words	85
1. Contradictory Demands	85
2. The Betrayal of the Elite and Obedience of the Masses	86
More Explanation on the Roots of the Problem	88
Expressing Grievances, an Ultimatum to 'Ali	91
With the Elite (al-Khawāṣ)	91
Warning the Masses	92
The Danger of Abandoning Enjoining Good and Forbidding	94
3. Equality in Distribution	96
4. Avoidance of Using Unlawful Means	99
Imām 'Ali's (a.s.) Predictions Coming True	103
5. Peripheral Factors	107
A. War against the People of the Qibla	108
B. Soldiers being Fired of War without Spoils	110
C. Losing Eminent Companions	111
The Peak of the Power of Leadership during Loneliness	113
Chapter One: Allegiance of Light	119
1 / 1. The Date of Allegiance to the Imam	119
1 / 2. People's Freedom in Electing the Imam	121
1 / 3. The Imām's Reluctance to Rule	123

An Analysis of the Reasons for Imam Ali's ..	128
1/4 The Imam's Motives in Accepting the Rulership ..	133
1/5 The First Person to Swear Allegiance ..	137
Attributing the Expectation of 'Bad Omen' to Imam Ali ..	142
1/6 People's Welcoming the Allegiance ..	145
1/7 Allegiance of the General Public ..	147
1/8 Statements of a Group of the Imāms ..	153
1/9 Those Who Did not Pledge Allegiance to the Imam ..	155
1/10 A Biography of Those Who Refused to Swear Allegiance ..	173
1/10-1 Abdullah ibn 'Umar ibn al-Khattāb ..	173
1/10-2 Sa'd ibn Abi Waqqas ..	187
1/10-3 Muhammad ibn Maslama ..	191
1/10-4 Usāma ibn Zād ..	193
1/10-5 Hassān ibn Thabit ..	195
Chapter Two The Reforms of Imām Ali (a.s) ..	199
2/1 The Voice of Justice and Its Reverberation ..	199
2/2 Dismissing Uthmān's Administrators ..	221
2/3 Refunding Public Assets ..	227
2/4 The Difficulties of Certain Reforms ..	231
Chapter Three Administrative Policies ..	239
3/1 Honesty in Policy ..	239
3/2 Commitment to Truthfulness ..	241
3/3 Commitment to Law ..	245
3/4 Never Compromising ..	247
3/5 Planning and Organizing ..	249
3/6 Election of Righteous Administrators ..	251
3/7 Refraining from Employing the Treacherous ..	255
3/8 Generosity in Providing Administrators with ..	259
3/9 Choosing Secret Agents to Keep a Check ..	259
3/10 Rewarding and Punishing ..	261
3/11 Decisiveness toward Administrators ..	263
3/11-1 Al-Ash'ath ibn Qays ..	263
3/11-2 Ziyad ibn Abih ..	265
3/11-3 Shurayh al Qādi ..	267
3/11-4 'Abdullah ibn 'Abbās ..	269
3/11-5 'Uthman ibn Hunayf ..	271
3/11-6 Qudama ibn 'Ajlān ..	277

3/11-7 Masqala ibn Hubayra	277
3/11-8 A.-Mundhir ibn al-Jarūd	281
3/12 Dismissing Treacherous Administrators	283
3/13 Punishing the Treacherous among the Administrators	287
3/14 Forbidding Administrators from Accepting Gifts	289
3/15 Rigorousness along with Softness	291
Chapter Four Cultural Policies	295
4/1 Development of Education	295
4/2 Prohibition of Abolishing Proper Customs	299
4/3 Fighting against Evil Customs	299
4/4 Refraining from Reception Ceremonies	301
4/5 Criticizing rather than Admiring	303
4/6 Commitment to the Truth in Knowing Men	307
Chapter Five Economic Policies	311
5/1 Encouragement to Work	311
5/2 City Developments	313
5/3 Agricultural Development	315
5/4 Development of Crafts	317
5/5 Development of Trade	319
5/6 Direct Inspection of the Bazaars	321
5/7 Prevention of Hoarding	331
5/8 Levying Taxes	333
5/9 Refraining from Delaying the Distribution	347
5/10 Equality in Distributing Public Assets	355
An Explanation on the Method of Distribution of	366
1. Specific Expenditure	366
2. General Expenditure	366
5/11 Fulfillment of Basic Needs for All	369
5/12 Supporting Lowest Class	371
5/13 Special Concern for the Orphans	375
5/14 Prevention of Extravagance in Public Property	381
5/15 Refraining from Preferring One's Children	383
5/15-1 Hasan and Husain	385
5/15-2 Umm Kulthūm	387
5/15-3 'Aqil	391
5/15-4 'Abdullah ibn Ja'far	397
5/15-5 The Imām's Granddaughter	397

5/15 6. The Imām's Sister	399
5/15 – 7 The Imām's Maidservant	399
5/16 Simplicity and Caution in Spending from	401
Chapter Six: Social Policies:	409
6/1 Establishing Justice	409
6/2 Commitment to Rights	417
6/3 The Development of Constructive Freedom	421
6/4 Attaching importance to the Pleasure of the Public	423
6/5 Kindness to the Subjects and Love for them	425
6/6 Direct Contact with People	427
6/7 Tolerating Difficulties Caused by People	431
6/8 Refraining from Anger	433
6/9 Forbidding Fault finding	435
6/10 Uncovering Excuses to Remove Suspicions	437
6/11 Helping the Oppressed	437
6/12 Setting up the 'House of Complaints'	443
6/13 Inspection to Repel Wrongs Done by the Troops	445
6/14 Attempts towards Unifying the Muslim Community	445
Chapter Seven: Judicial Policies:	455
7/1 Electing the Best for Judgment	455
7/2 Financial Support for the Judges	455
7/3 Occupational Security for Judges	457
7/4 Emphasis on Good Manners of the Judicature	457
7/5 Dismissing Judges who Violate the Rules of Judgment	463
7/6 Watching over the Judgment of the Judges	465
7/7 Warning against Unjust and Reckless Judgments	465
7/8 The Imām's Direct Judgments	469
7/9 Consistency in Judgment Procedures	471
7/10 Execution of Legal Punishment on Near...	473
7/11 Submission to Judgment	475
7/12 The Status of the Interests of the Islamic State	479
Chapter Eight: Security Policies	481
8/1 Importance of Security	481
8/2 Collecting Information	483
8/3 Reforming the Enemies	485
8/4 Compromise along with Sagacity	489
8/5 Extreme Warning against the Enemy	489

8/6. Warning against Underestimating the Enemy	493
8/7. Warning against Consultation with the Enemy	493
8/8. Knowing the Right Time	495
8/9. Refraining from Punishment on the Basis of Conjecture	497
8/10. Warning against Torture	501
8/11. Warning against Insult	505
8/12. Gentleness as long as There Is no Conspiracy	507
8/13. Executing or Detaining the Plotters	509
Chapter Nine. Warfare Policies	513
9/1. Attaching Importance to Military Training	513
A. Training the Troops	513
B. Arrangement of the Troops	521
C. Keeping Hold of One's Weapon in Battles	523
D. Taking Opportunities	523
E. Tactical Withdrawal	525
9/2. Establishment of Special Forces	525
9/3. Paying Special Attention to the Armed Forces	529
9/4. Care for the Troops' Morale	531
A. Encouragement	531
B. Slogan	537
C. Inculcation of Victory	541
D. Warning against Fleeing from the Battleground	541
E. Concealing that which Ruins the Troops' Morale	543
9/5. Deception	545
9/6. Ethics of War	551
A. Prohibition of Initiating a Battle	551
B. Prohibition of Calling to Fighting	551
C. Diplomatic Immunity of Envoys	553
D. Giving an Ultimatum before a Battle	553
E. Supplication before a Battle	555
F. Beginning the Battle in the Afternoon	557
G. Helping the Feeble	559
H. Good Conduct towards the Remaining Enemy Troops	559
Chapter Ten. State Policies	563
10/1. Causes of Continuance of Governments	563
10/1-1. Establishing Justice	565
10/1-2. Good Management	573

10/1 - 3. Good Behavior	575
10/1 - 4 Vigilance in Taking Care of Affairs	575
10/2 Causes of the Decline of States	577
10/2 - 1 Tyranny	577
10/2 - 2 Unlawful Bloodshed	581
10/2 - 3. Mismanagement	583
10/2 - 4. Arrogance	583
10/2 - 5 Violation of the Principles	587
10/3 Recommendations Concerning Socio-Political Relations	587
10/3 - 1 Comparing others with Oneself	587
10/3 - 2. Self-Esteem	589
10/3 - 3 Refraining from Enmity	591
10/3 - 4. Loyalty in Agreements	593
10/3 - 5 Discharging Obligations	597
10/3 - 6 Making Use of Other People's Knowledge	599
10/3 - 7 Cultural Independence	601
10/3 - 8 Miscellaneous	601

A Word to the Readers

"*Imam Ali and Political Leadership* (*Siyasat-e Nāmah*)" is the most comprehensive and useful part of "The Encyclopedia of Imām 'Alī (a.s.) (*Maṣūṣā'at al-Imām 'Alī ibn Abī Ṭālib*)". It is the most perfect asset, for the organization of a well-founded Islamic Civilization and a system of ruling a state in today's human society.

In reality *Imam Ali and Political Leadership* is a book that speaks about the sovereignty of human values. Thus, this work is extremely helpful and instructive not only for the Islamic world and statesmen, but also for all those who suffer from the dominance of power, wealth and fraudulence under various names, and for those who yearn for the prevalence of values (of which its foremost is justice). Thus and for this reason, this part of the "Encyclopedia" was translated prior to other sections of this collection and presented as a separate volume to the interested readers.

Before reading this volume, respected readers are requested to consider the following points:

1. *Imam Ali and Political Leadership* is a complete translation into English, of the fourth volume of The Encyclopedia of Imām 'Alī (a.s.) that also includes the Arabic text for those interested in *ḥadīth* and historical texts in its source language.

2. The Introduction to this version of "*Imam Ali and Political Leadership*" is more detailed than the fourth volume of the Encyclopedia, consisting along with new points, an analytical explanation for the reasons of Imām 'Alī's (a.s.) solitude towards the end of his ruling and also the reasons behind the disruption and discontinuity of his government despite his efficient policies.¹

¹ This analysis added to the Introduction of this book is taken from Volume Seven of "*The Encyclopedia of Amir al-Mu'minin*" in Persian.

3 The Introduction of *Imam Ali and Political Leadership* is a summary of the policies of Imām 'Alī (a.s.). In order to be fully aware of the policies of Imām 'Alī (a.s.), in various fields, it is necessary to refer to the main text [of this volume] according to the order of the topics.

4 The references in the footnotes of the 'Introduction' are just a part of the sources used in *Imam Ali and Political Leadership* and it is necessary to refer to the main chapters of the book for further information about other sources.

5 Wherever reference is made to a 'section', it refers to the sections of the Encyclopedia of Imām 'Alī ibn Abī Ṭālib.

In the end I would like to thank my respected colleagues and everyone else who collaborated in the compilation of the Encyclopedia of Imām 'Alī ibn Abī Ṭālib, in particular the eminent scholars Sayyid Muḥammad Kāzīm Tabatabā'i, Sayyid Maḥmūd Tabatabā'i Nijād and the dear professor Mr Muḥammad 'Alī Maḥdawī Rāq, for their efforts in presenting analyses. I am also sincerely grateful to Mr Ahmad Ridwan, who took on the English translation of *Siyāsat Nameh* and the eminent scholar Hujjatul Islam Mohammad Sharif Mahdavi and Mr Zaid Asalami for editing this work. I pray to Allah the Beneficent to bestow His rewards on them all, befitting His Grace and the dignity of the Master of the Pious [Alī ibn Abī Ṭālib (a.s.)].

O Lord! Design to accept this from us. Verily You are the All-Hearing, the All-Knowing.

Muḥammad Muḥammadī Rayshahrī

21 Shawāl 1431

30 September 2010

Introduction

(1)

Politics in the Two Schools of Thought

On the 18th of Dhul Hijjah 35 AH/June 17,656 CE, Imam 'Alī (a.s.) took over as leader of the Muslims and was martyred in his prayer niche on Ramadān 21st,40 AH /January 29th,661CE. His rule thus lasted for just four years nine months and three days.

Among the many issues that merit discussion in relation to this period of his life are the following:

1. How the Imām (a.s.) came to power and the dimensions of his political reform;
2. The various kinds of resistance against the policies of Imām 'Alī (a.s.), politically and militarily, and the wars and other conflicts during his short period of rulership;
3. The insubordination of Imām 'Alī's (a.s.) army, their refusing to go to battles and their weakness in front of the enemy and also tyrannical invasions, plundering and night raids by Mu'āwiyā,
4. The companions of Imām 'Alī (a.s.) and his agents,
5. Events leading to the plot for the assassination of Imām 'Alī (a.s.) and his Martyrdom.

Of these topics, perhaps the most important is the way that Imām 'Alī (a.s.) organized his administration, and the reasons for his policies, and that is because of its relevance to the present era and the guiding principles it can offer to contemporary rulers, particularly to the statesmen of the Islamic Republic of Iran and the leaders of Islamic movements. We believe that a clarification of the political principles of Imām 'Alī (a.s.) and a comparison with those of the Umayyad school, would confirm the validity of the Imām's political principles in governing and respond to the objections that some people have raised against them, both in the past and even today.

According to Imam 'Ali (a.s.), political insight is one of the most crucial requirements of leadership. Imām not only considers 'understanding and correct political perception' as the secret to a government's success and survival, but also stresses that 'governing a state is exactly politics itself'. He asserts that political incapability is a blight that undermines a statesman's authority and can lead to his downfall. In Imām's view, therefore, rulers who do not possess such political insight will not be able to remain in power for long. Eventually, according to the teachings of Imām Ali (a.s.), the pursuit of ineffective and wrong policies is a clear sign of the decline of a government's authority and the weakness of a state.²

Therefore, the management of a society on the basis of Islamic principles, as defined by Imām Ali (a.s.), is only possible through the effective leadership of the rulers. In other words, statesmanship is one of the general principles of management and it is equally important in other schools. What distinguishes Islam from other doctrines and puts the political principles of Imām 'Ali (a.s.) above others and those of Umayyad politics, is how politics is viewed and understood.

Umayyad Politics

In the political ideology of the Umayyads, the only principle involved in politics appears to be identifying the goal and achieving it through whatever means possible and necessary. Such approach to politics has been common in all societies throughout history. Even today, politicians and statesmen in the "International Community" seem to have no other definition of politics than this. In other words, politics in the Umayyad School, is the same category as the common understandings of the governments that are not based on any principles or values, and for them, it is not the criteria for distinguishing between truth and falsehood that give them direction in their practices. In describing a politician, Oswald Spengler says, "A person who is politician by nature has nothing to do with the truth and falsehood of things."

1. See 10/ (Causes of Durability of Governments)

2. See 10/2 (Causes of the Decline of Governments)

The British philosopher Bertrand Russell had a similar view of the political motives and behavior of men in politics.

Political motives in most people include profiteering, selfishness, competition and love of power. For instance, in politics, all human actions originate from the above traits. A political leader who can convince people that he would be able to satisfy these needs, would also be able to subjugate people in such a way that they get to believe that two plus two equals five, or his authority has come down to him right from God.

The political leader who neglects these basic motives is usually deprived of the support of the masses. The psychology of public mobilizing forces is the most basic part of the education of successful political leaders. Most political leaders achieve their positions by convincing people that they have humanitarian ideals. It is easily understood that such a belief will be welcomed as it is emotionally appealing. Bettering people, public lectures and sermons, illegal punishments, and wars are procedures and steps towards the development of emotions. I think, for the followers of logical thinking, keeping people in emotions provides with a better chance to deceive them and make benefit from them.¹

This interpretation of politics is clearly the same interpretation of Umayyad statesmen beginning with Mu'awiya. On this basis, and by relying on the slogan 'Kingdom is barren', in order to seize control and safeguard his acquired power, Mu'awiya was ready to commit any mischievous act and use any means to achieve this goal.

The Politics of Imam 'Ali (a.s.)

In the view of Imam 'Ali (a.s.) by contrast, politics is the administration of society based on Divine principles and values, and a truth-oriented movement. He is quoted as saying

1. Robert Edward Egner, Bertrand Russell: Best Silhouette in Satyr.

لِمَاكَ سَاعَةٌ

Kingdom is politics.¹

Thus he (a.s.) never approved of doing anything simply for the purpose of achieving or retaining power. On the contrary, he never considered resorting to illegitimate measures, even if the alternative was the possible loss of rightful power.

According to the teachings of Imām Ali (a.s.) politics involves recognizing and employing of legitimate strategies to administer a society and provide its people with material and spiritual welfare. In other words, in Imām Ali's (a.s.) teaching, exploiting illegitimate methods and tactics, to achieve ends, is not politics, rather they are deception, fraud and – as in Imām al-Sadiq (a.s.)'s words, 'imposture', even though they may appear effective.²

Therefore from the viewpoint of Imām 'Ali (a.s.), the government is based on mastery over the hearts and the subjugation of the intellects and emotions, not dominating over them by the exploitation and subjugation of their bodies. In such an understanding of government, there is no need to resort to duplicitous and illegitimate political strategies and methods. According to Imām 'Ali (a.s.), power has no sanctity other than to administer justice, and therefore there is no reason to resort to illegitimate or underhand methods to preserve it. Such mastery over hearts is only possible by using legitimate methods and by treating people in accordance to the principles of justice and truth. Unlawful and false policies may achieve and maintain power for a short while, but they will never last long and they bring nothing to people but harm and loss.

بِحَقِّ دَوْلَةٍ وَسَطِيٍّ حَقٌّ

"Truth has a [lasting, sovereignty while falsehood has a [short lived, turn."³

1 *al-Amali* by al-Sadiq, p. 132.

2 Imām al-Sadiq (a.s.) says about Mu'awiyah's political cunningness: "It is imposture and deviousness. It looks like the intellect but it is not intellect" *al-Kāfi*, vol. 1, p. 11.

3 *al-Kāfi*, vol. 2, p. 447.

Imam 'Ali's (a.s.) Reforms

In accordance to this approach towards government and understanding of politics, Imām Ali (a.s.), immediately after taking over the reins of power launched a series of state reforms, calling for 'social and economic justice'. He declared that his main object in accepting government was to 'embark on reforms and restore suppressed rights'. Imām Ali (a.s.) believed that the events that occurred after the death of the Messenger of God (saw), had radically distorted the values that he (saw) had introduced, and there was as a result a great inconsistency between the rule and example of the Prophet (saw) and what had been done in the name of an 'Islamic State'. In his formal statement at the beginning of his Caliphate, Imām Ali (a.s.) had asserted that what had previously been done had been inconsistent with the conduct (*sirah*), and tradition (*sunnah*), of the Messenger of God (saw). He believed that the current state of affairs was unacceptable and there was a strong need to establish new way and procedures of government, and that this idea can be achieved by the 'code of conduct and reforming of Imām 'Ali (a.s.)' which are in concordance with the 'Prophetic traditions and reforms' rather than the 'tradition of the two Sheikhs'¹.

Imām Ali (a.s.), with his deep political insight realised that such a process of radical reforms would not be tolerated by the people who had become accustomed to reversed values over a period of years.

لَا عِزَّ لَهُمْ قُيُوتٌ وَلَا تَنْتَبَهُ لَهُ مَكُيُوتٌ

Neither hearts can bear it nor can intellects stand firm before it.

However, he was a truth-oriented statesman who regarded honesty in speech and clarity in position as well as adherence to the truth, and nothing less, as being the very essence of politics. Thus, in his

1 The first two Caliphs

2 *Nahj al-Balāghah* Serwan 92, 3 & 7 & 8 [Translations of *Nahj al-Balāghah* brought out in this book are mainly adopted from Sayyid Ali Reda and W. Iqbal Chittick.]

very first statement after accepting the leadership of the community, he explicitly declared an unrelenting struggle against the errors and deviations of latest years, without the slightest fear of the political repercussions and social tensions that would ensue.

Policies of Imam 'Ali (a.s.) concerning Confrontation with Deviations

Imam Ali (a.s.) had a deep and precise awareness of what had befallen the people and knew how they had acclimatized to the deviations, he therefore became determined to embark on reforms. He knew both the depth of the calamity and the difficulty of removing it from every circle of the society. Thus, Imam Ali (a.s.) acted neither hastily nor unplanned. He divided the reforms he intended to make into two categories:

1. Fighting against administrative and economic corruption
2. Fighting against cultural deviation

The Policy of Administrative and Economic Reformation

Imam 'Ali (a.s.) began to encounter administrative and economic deviations and fought against corruption in these areas from the very beginning of his rule. He expelled incompetent, corrupt, and ill-behaved administrators from their posts and reclaimed the plundered public treasury.

On the first day of his rule, Imam proclaimed his intended reform policy in the following though it provoking words:

وَأَعْلَمُوا أَنِّي لَا أَجِيبُكُمْ دَكْتُكُمْ مَا أَعْلَمُ ، وَمَنْ صَاحَ إِلَى قَوْلٍ عَدَايَ وَعَبَا
لَعَابٍ

"You should know that if I responded to you, I would lead you as I know I should, and would not care about whatever one may say or reproach"¹

Meaning, you should comply with me in a way that I know. Imām Ali (a.s.) is a truth-centered person, proficient in the *sunnah* and

1. See 1/3, p. 8

absorbed in God. What is thought-provoking here is that Imam indicates that he knows that compelling people to comply with his way, would lead to hardships, or even more, being followed with rebukes, fault-finding, and stirring up the society but his motto was 'I am a truth-centered and I safeguard the truth and nothing else'

Then, on the second day of his Caliphate, he asserted in his lofty status of social guidance, and in view of his great responsibility of leadership, saying

لَا يَكُنْ قِطْعَةً أَفْصَحَهَا غَيْرُهُ وَكُنْ مِلًّا أَعْطَاهُ بِنُورِ اللَّهِ هُوَ مَرْدُودٌ فِي
تَيْبِ مَالٍ، وَلَوْ لَخِيقٌ قَدِيمٌ لَا يُبْطِلُهُ شَيْءٌ، وَلَوْ وَاحِدَةٌ، قَدْ تُرْوَجُ بِهِ سُدَّةٌ
وَتُفْرَقُ فِي سُدَدٍ، لَرَدَّتْهُ إِلَى حَتَابِهِ، فَمَنْ فِي مَعْدِي مَعَةٌ، وَمَنْ صَاقَ عَنْهُ بَعْدُ
فَالْحَوْرُ عَنْهُ أَصْفَى

Know that any and that 'Utl man had granted and any wealth from God's property that he had given as gift will be refunded to the Public Treasury as nothing can annul previous rights. If I find the assets I will restore them to their rightful place, even if they are given as dowries to women or distributed among cities, for "spaciousness is only in justice, and for whomsoever justice is constraining, oppression will be even more so."

In a fervent, awakening and thought-provoking sermon, Imām spoke widely on the same day about the responsibilities of the authorities of a community in realizing social justice, stressing that he would not give a special privilege to anybody to use Public Treasury, and those who have taken public treasury, parts of land, water, well-bred horses, and beautiful maids through usurpation should know that Imām 'Alī (a.s.) will confiscate them all and return them to the Treasury.

These words came down like a heavy thunderbolt, striking like a blacksmith's hammer, on the heads of those who had plundered and pilaged (illegitimately) and were now extremely worried. Thus Imām 'Alī's (a.s.) outcry, advocating justice, reverberated more than ever

among the well-known figures that soon turned into staunch opponents of his (a.s.) ruling

These mottoes were announced and the people got familiar with a resonance, unknown to them up to then

On the third day of Imām Ali's (a.s.) rule people sought to receive their portion of the Public Treasury Imam ordered his scribe, 'Ubaydullah ibn Rāfi' as follows:

Start from *Muhājirīn* (the emigrants, Call for them and give them three *dinars* each Then, call for the *Anṣār* (the supporters) and treat them similarly Anyone else that comes to you, black or red, or , treat them the same way as you treated *Muhājirīn* and *Anṣār* ¹

The elders among the people found that Imam Ali's (a.s.) plan of economic justice was not a slogan, but that it was indeed a real and very serious practice Objections were raised before the scribe of the Imam [a.s.] who later reported them to him Not only did the Imām remain unmoved by the onset of oppositions, [especially from insolent figures] and did not hesitate on his path, rather he asserted the continuation of his reforms decisively He said

وَاللّٰهُ يَدْعُنِيْ لِيُثَبِّتَهُمْ عَلَى سَبِيْلٍ مُّسْتَقِيْمٍ

"By God, if I remain in power, and stay secure and sound, I will set them firm on a bright path."²

From this very moment the vengeance for the killing of Uthman began Was it not ironic that some of the gold-hoarders and affluent stipulated the allegiance to the Imām on the following two conditions?

1. Ali (a.s.) should not meddle with the wealth that they have seized during the rule of 'Uthman
2. The murderers of Uthman should be identified, arrested and killed

However the Imam knew that the revenge for Uthman's bloodshed was only a pretext Their main concern was to prevent Ali (a.s.) from taking back the legitimate riches and treasured up properties left

1. See 2f. h. 62

2. Ib. 4

over from the era of Uthmān. Regarding this, the Imam had heard various proposals and had strongly rejected all the proposals which were compromising, contradictory to the restoration of rights and based on trampling on the Public Treasury.

The Policy of Cultural Reformation

In different parts of the Encyclopedia of Imam Ali (a.s.), the reasons for people's uprising against Uthmān's rule are mentioned, the most important of which was standing up against administrative vices and economic corruptions. People were fed up with the unfair extravagance and nepotism and would not tolerate the incompetent sovereignty and incapability of the statesmen who had been assigned to their posts, only because of their attachment to the Caliph. Accordingly, from the early days of his rule, Imam Ali (a.s.) started his bureaucratic and economic reforms, despite all the difficulties that arose thereby. However, the society was not yet ready for the accomplishment of cultural and intellectual reforms and fight against distortions of values and deviations which had taken place in various dimensions in the Islamic state. Imām 'Ali (a.s.) had to delay and act prudently preparing the ground and then begin the struggle. In other words, his movement was in need of more stability and stronger establishment in his government. That was why, Imam Ali (a.s.) declared

وَقَدْ سَوَّيْتُ قَدَمِي فِي هَذِهِ الْمَدَاجِصِ نَعْبَرْتُ شَيْئاً

"If my steps remain firm through these slippery places, I shall alter [many] things."²

The Imām could not easily and immediately build a different culture and fight against what had been fixed in the people's minds, tongues, souls, and characters over a period of twenty five years and they were accustomed to, so far.

Without doubt, this fight would have raised widespread discontent and exacerbated the already complex affairs, hindering the chance for

1 See *The Encyclopedia of Amīr al-Mu'minīn* (a.s.), vol. 3, p. 15. Causes of Uprising against Uthmān.

2 See 2, 4, p. 73.

other reformatations. Therefore, forbearance had to be shown until the appropriate time came.

Nonetheless, Imam Ali (a.s.) embarked on reforms on the basis of precise planning, clear perspective and explicit goals, aiming at restoring the community back to the Prophet's (s.a.w.) conduct and tradition. He took the first step toward the founding and expansion of social justice and implementation of administrative and economic reforms, carrying it on to the end of his life in order to lay the foundation for an 'Islamic' community in its absolute meaning, based on the Qur'anic values and Divine doctrines. It is regretful that evil-mindedness, inhumanity and tyranny hindered this great man of justice and faith, from achieving all those noble goals.

What we are dealing with here is an account of the most fundamental reforms of Imām Ali (a.s.) in the bureaucratic, cultural, economic, social, judicial, security, military and international areas, based on texts of history and tradition, while trying to explain the principles of the reforms. Without question, a thorough explanation of the foundations of Imām Ali's policies and an interpretation of his reformation certainly demand more efforts and time.

Ruling over the Hearts

Islam is the religion of governance (*hukmah*) as is clearly evident in the doctrines of this Divine faith. However, a close study of the Islamic texts dealing with the foundations of an Islamic government indicates that Islam is a religion that rules over people's hearts rather than over their 'bodies', dominate them with political authority. The principles of this type of ruling and statesmanship are tantamount to the political foundations of the Islamic state and the political foundations of Imām 'Alī's (a.s.) ruling system are the very foundations of Islamic management.

Islam is the system for the material and spiritual advancement of human beings. The most basic element of this code is love. The role of love in the actualization of an Islamic government and the plans provided by the Divine religion for the development of human society is so highly emphasized upon that Imām a. Bāqir (a.s.) considers the religion of Islam as nothing other than love saying:

هِيَ نَسْ وَلَا حَقُّ؟

Is religion anything but love?¹

In the view of Imām 'Alī (a.s.), the main pillars of Islam and the principles of its plan of perfection are based on love for Allah. In this regard he says:

يَا هَذَا، لِإِسْلَامٍ دِينُ اللَّهِ نَدَى صَفْعُهُ نَفْسِهِ، وَ صَطْعُهُ عَلَى غَيْبِهِ، أَصْفَعُ

جِرَّةَ حَمَمِهِ، وَأَوْدَمَ دَعَائِمَهُ عَلَى شَحْنِهِ

"Verily this Islam is the religion which Allah has chosen for Himself, formulated before His eyes, for which He selected the best among His Creation and He established its pillars on His love."²

1 *Da ā'im al-Isām*, vol. 1, p. 71. Friendship in the Qur'ān and hadith p. 259

2 *Nahj al-Balāghah*, Sermon 198

Religious and truthful political leaders of the Islamic nation are manifestations of the people's love for their Lord and the people's love for them is love for God. In this respect, the fundamental basis of the Islamic government is beyond people's allegiance and their votes. An Islamic government is rooted in the people's love. This is indeed the secret of so much emphasis given by the Holy Qur'an and Islamic traditions regarding love of Ahlul Bayt (a.s.)

On the other hand, it is clearly evident that love is not something which could be gained by compulsion. It is not possible for a person, by merely reading a statement or a pamphlet, to start loving someone or something or being forced to do so, contrary to his inner drive.

Man loves beauty. This love for beauty lies deep in his soul, and by nature, he loves all types of material and spiritual beauties. Consequently, if he views someone's personality, manner and behavior as beautiful, he would fall in love with him, and if he finds him displeasing, he would turn away from him. This is what human nature dictates, unless this inner nature changes.

We therefore understand that the secret of the emphasis on showing love for Ahlul Bayt (a.s.), and the philosophy of its necessity are in persuasion to achieve real knowledge about them, as their character, behavior and treatment of people is so beautiful and attractive that true and unbiased knowledge of them simply leads to loving and attachment to them. How is it possible for a person to see and know so much inner beauty in the conduct of Imām Ali (a.s.) and yet not to love him unless one has lost his human conscience and denied his pure and noble nature? This is the secret of the people's such fervent love and devotion towards Imām 'Ali (a.s.). Clearly, those who love him are of various types throughout history and unbounded by ideologies and beliefs, from all schools of thought, as beauty and the love for beauty have no boundaries, such as love for Imām Ali (a.s.) who is the greatest manifestation of beauty on earth.

The comportment of Imām 'Ali (a.s.) during his life was totally adherent with the truth, truth-centeredness and the spreading of truth. He (a.s.), during his brief period of reign, demonstrated the most beautiful aspect of human rule. Would it be possible to behold

Imām 'Alī's (a.s.) grace, beauty and its manifestation in his government and yet not to fall in love with it?

Now, before we elaborate on the historical texts and traditions relating to the statesmanship of Imām 'Alī (a.s.), we intend to review the Imām's political principles in government. This review would be very brief and within our limited ability and time in reality restating these principles manifesting the secret of the beauties and attractions of Imām 'Alī (a.s.) and indicating the political principles of ruling over hearts. We hope that the officials of the Islamic Republic of Iran do their best in getting to know, introducing and implementing these beauties and try to identify the reality of their political and administrative life as well as their transient responsibility with Imām 'Alī (a.s.), and hence it creating a beautiful perspective of the government of Imām 'Alī (a.s.) for all mankind.

One: Administrative Policies

The managerial policies of Imām 'Alī (a.s.) in administration can be stated in the following principles

1. Honesty in Politics

Honesty is the most fundamental principle in the administrative policies of Imām 'Alī (a.s.). Throughout history statesmen were mostly dishonest to people; what they have told people was not what they had thought about, nor acted upon accordingly. Imām 'Alī (a.s.) had set honesty and truthfulness to the people, as a steadfast principle in his sovereignty and remained faithful to it from the early days of his reign to the moment of his Martyrdom. Without doubt honesty has been one of the most significant causes of the everlasting attractions of Imām 'Alī (a.s.) rule over the hearts throughout history and an explicit distinction between his (a.s.) politics and the Umayyad politics.

In the Umayyad culture honesty is meaningless. All sorts of fabrication, lies and imposture are the moat of their politics. As previously mentioned and as it is evident to those having a slight familiarity with the history of politics most statesmen of the past had no implication of politics except for inversion of reality and truth and spreading falsehood in their interactions. Narrating a

memory of a true follower of Imam Ali (a.s.) school of politics, the late Imam Khomeini in this respect would be very beneficial and interesting. After his first intense attack against the tyrannical monarchy he was arrested and a high government official met with him and spoke to him about politics. His account of what that person said is as follows:

"[He said] Politics is a kind of malice, falsehood, rascality, etc., so you'd better leave it to us."

Imam Khomeini goes on to say:

"He was right in that. If politics is such, then it is theirs."

As for the professional statesmen, if lying, deception and hypocrisy are eliminated from politics, nothing will be left of it for them. Imam 'Ali (a.s.) politics is in extreme contradiction with this. In his view, honesty is the primary condition of statesmanship. If honesty is left out of the statesmen's actions and relations with people, then human rights, adherent to law, social justice and being truth-oriented, etc., would be meaningless and vain. In other words, all these in the absence of honesty would be mere slogans for deception of people and instruments for further violation of their rights.

In the politics of Imam Ali (a.s.), employing 'inverting' methods is permissible only in battles within all its restrictions, exceptions, and frameworks which will be pointed out when mentioning the warfare politics of the Imam (a.s.).

2. Truth-Orientation

Adherence to the truth is the manifestation of political honesty in Imam Ali's (a.s.) government, and is evident all through the short period of Imam 'Ali's (a.s.) reign. He thought of nothing but truth and intended nothing but the establishing of rights. His outcry was for the restoring of rights and his silence was for preparing the grounds for safeguarding the truth. His teachings in this regard are very thought-provoking and awakening. There were many who spoke of truth and claimed to be adherent to it, but when their personal

group and sectarian interests happened to conflict with their slogans, their interpretations and justifications would come to their aid to surrender the truth. But, Ali's steadfastness and firm stance on truth and right is indeed a matter of wonder. In his view the 'Principle is right'. So it must be equally applied to everyone and practiced by all, friends, near of kin, insiders, outsiders, etc.

3. Adherence to the Law

Law is a strong cord that brings union and alliance among different social strata. What is addressed here is not the issue of lawlessness, as a lawless society is not a human society, rather a jungle. In fact the position of law and the way rulers and people look at it, hold significance. The sanctity of law according to Imām 'Ali (a.s.) is something irreplaceable. This can be seen in many texts, such as "Imam 'Ali (a.s., Encyclopedia", where it reports his interaction with people in financial matters, implementation of legal punishments, judgments, etc. Contemplating on these narrations will show that from the view of Imām 'Ali (a.s.) no one was above the law and no person or no authority could hinder the execution of Divine law. The position of Imām 'Ali (a.s.) clearly indicates that he did not regard himself as a man of authority above the law. This was why he did not tolerate any compromising and struggled against flattery and hypocrisy in politics, strongly fought against falsehood, pretending rightfulness as a show, baseless justifications and [personal, interpretations that were so prevalent in the Umayyad politics.

4. Administrative Discipline

Imam Ali (a.s.) frequently and emphatically enjoined orderliness in affairs and discipline in behavior. This instruction was so important that Imām even in his deathbed where he would naturally have stated his most significant and efficient instructions—emphasized it.¹

He viewed organization in life and discipline in action as among the lofty goals of Divine Revelation.

1 See 3/3, h. 89

2 See 3, 5, h. 102

أَلَا بِمَا عَمِلَ مَا يَدَىٰ وَخَدِثَ عَنِّي مَا صَدَىٰ وَدَوَّاهُكُمْ وَبَعَثَ مَا نَبِيُّكُمْ

"Verily, in it [the Qur'an] there is the knowledge of the future, the accounts of the past, the remedy to your maladies, and (what brings) order of your affairs."

He would continuously advise his administrators to attempt to maintain administrative discipline and not to forget orderliness in affairs, doing whatever they plan to in its due time and not wasting their time in disorder and confusion.

5. Appointment of Competent and Capable Administrators

Administrators are the executive arms of the rulers and they are the agents of establishing justice and spreading the law in society. Their competence, capability, steadfastness and behavioral soundness have doubtlessly the most effective function in organizing the society in its various dimensions. Therefore, from the perspective of Imam Ali (a.s.) in the appointing of administrators, competence and merits must be the criteria, rather than kinship or any kind of social relations. 'Meritocracy' is the quintessence of appointment in Imam Ali's (a.s.) politics. Moral competence, nobility, expertise and capability should be the criteria for the appointments, and not kinship, or any kind of causal, factional, and sectarian relations, particularly if they are with political motivations, and void of truthy.

The Imam maintains that directors and officials do not have the right to grant governmental posts to people on the basis of familial or political relations. They do not have the permission to consign people's affairs to those who do not come from a noble and righteous family; they are not privileged to assign those who are far from moral virtues and good disposition. They cannot employ those who do not possess the proper expertise and necessary cheerfulness in performing executive jobs. He (a.s.) viewed the job of an administrator as a 'trust' that should not be consigned to anyone but a trustworthy person.

6. Providing the Administrators with Their Financial Needs

Imam Ali believed that the administrators must enjoy sufficient remuneration. According to Imam Ali (a.s.), in preventing other

1. See p. 101

formation of any corruption and in introducing reforms, it is necessary that administrators be handsomely remunerated. In this case, on one hand, they will avoid the embezzlement of the Public Treasury, and on the other hand, the officials will have the authority to punish the mutinous and treacherous and discipline the corrupt so that they would have no excuse for violation.

7. Special Care for the Armed Forces

Armed forces are the strong fortresses for safeguarding the sovereignty of a community. Their military power is definitely very effective in maintaining security and preventing the intrusion of the enemy, and above all, in barring even the slightest temptation by the rebels to launch an invasion. Military forces according to Imam Ali (a.s.) must enjoy special care from the officials. They must interact with troops as fathers do with their sons.

8. Necessity for Setting up an Establishment to Monitor the Function of the Administrators

The world is a slippery place, and worldly attractions and glamour may cause one to blunder and fall. The officials are to take utmost care in selecting worthy administrators, and appointing pure-hearted, good-tempered and steadfast people for administrative tasks. Once they achieve this goal, they should not feel relieved of possible administrative corruption, violation of the law and behavioral abnormalities. Therefore, setting up an organization for supervising the administrators' behavior and watching over the administrative violations and deviations would be mandatory. Imam Ali (a.s.) strongly forbade prying into people's privacy in a ruling system, but he always emphasized the surveillance over employees of an Islamic state and monitoring the behavior of administrators through certain intelligence establishments, lest they should neglect their duties or violate people's rights by means of their power and the authority which is at their disposal.

That section of Imam's letters in this respect and his letters to the wrongdoing administrators such as Ash'ath ibn Qays, Ziyād ibn

Abih, Abdunāh ibn 'Abbās, Qudāma ibn Alan, Masqala ibn Haybara, and Mundhar ibn Jārūd, indicate that he (a.s.) had employed very powerful, intelligence establishments in his government to monitor the administrators.

However, what is very important here is that the informants were both honest and faithful so that they would watch over carefully, follow up steadfastly and investigate honestly on one hand and be truthful and loyal in their reports on the other.

The people that Imām 'Alī (a.s.) had selected for this extremely important task were so highly endowed with justice, truthfulness, and authority that their reports were the bases for administrative rewards and punishments. Based on the reports, those who had done good were rewarded, the treacherous were punished once proven guilty and the corrupt ones were expelled from work, in order to set an example for others.

9. Prevention of Gifts

In order to put an end to bribery in the bureaucratic system and cleanse the society of this evil and corruptive practice he (a.s.) banned the acceptance of gifts. Nonetheless, imposters will try to penetrate into the administrative body of the government to utilize the state facilities by any possible means, Imām (a.s.), therefore, considered the acceptance of gifts by the administrators as transgression (*ghulāt*) and called the bribery as a kind of polytheism (*shirk*).

10. Decisiveness together with Tolerance

Imam Ali's (a.s.) behavior highly represented decisiveness and tolerance. From his point of view, administrators must practice tolerance and flexibility while being decisive. He regards extreme violence as harmful to management and he also considers too much leniency and easygoingness in administering justice in people's affairs as detrimental. According to Imām (a.s.), a successful manager would be he who can devise a midway between decisiveness and compassion, strictness and leniency. Wherever there is need for firmness, he should practice it and not back down and if leniency is demanded for being successful, he should not avoid using it.

Decisiveness coupled with tolerance, and strictness joined with leniency is the strategy that Imam 'Ali (a.s.), employed to prevent rebels from turning more rebellious and the hopeful from becoming desperate. Pondering on factual examples of what was said here and presented in this book—would be very instructive.

Two: Cultural Policies

Discussing the various dimensions of cultural policies demands much wider attention. Here, however briefly, we will mention certain points as an introduction to texts of history and *hadith*.

1. Development of Education

In Imam 'Ali's (a.s.) system of government, cultural development precedes economic development, for the fact that economic development is not possible without cultural development, and also unconscious society submerged in ignorance neither enjoys the economic possibilities, facilities and blessings nor is it endowed with skills to use them or be even aware of the necessity to use them. Cultural and educational development is a true need of the human soul and mind, and economic development is the need of the body. Without doubt the needs of the soul and the intellect supersede the needs of the body.

Imam 'Ali (a.s.), considered knowledge as the origin and basis of all physical and spiritual goodness and a criterion for the evaluation of human beings. He believed that ignorance is the source of all evils and disappointments:

قِيَمَةُ كُلِّ امْرِئٍ مَا يَعْلَمُ

"The worth of every person is what he knows."¹

لَعَلَّكُمْ أَصْلُ كُلِّ خَيْرٍ، الْخَيْرُ أَصْلُ كُلِّ شَرٍّ

"Knowledge is the root of all good, and ignorance is the origin of all evils."²

1. See *Science and Wisdom in the Qur'an and Hadith*, 130.

2. Ibid. 145. For more information on the texts denoting the precedence of cultural development over economic development see Chapter Two of Part One of the book.

He (a.s.) also emphasized that the people's need for knowledge and acquisition of moral virtues are higher than their economic needs

إِنَّ لِنَاسٍ إِلَى صَالِحِ الْأَدَبِ أَحْوَجُ مِنْهُمْ إِلَى الْفِضَّةِ وَالذَّهَبِ

"Verily people need righteous manners (*adab*) more than they need silver and gold"¹

نُكْمٌ إِلَى كَيْسَابِ الْأَدَبِ أَحْوَجُ مِنْكُمْ إِلَى الْخَيْسَابِ الْفِضَّةِ وَالذَّهَبِ

"Verily, your need to acquire manners is more than your need to acquire silver and gold"²

By looking at this issue from another perspective, we notice that the Divine teachings have clearly stated that the philosophy of Revelation, the secret of Prophethood and the reason for government, in the doctrine of Prophecy is to educate and discipline human beings, remove ignorance and motivate the intellect. Similarly, Imam Ali (a.s.) whose mind, tongue and manners were the clarifiers and explainers of the Prophetic culture, has presented this reality in a very beautiful form in his sermons.³ He clearly presented in his practical way of life the necessity of attaching importance to the culture of the society, giving priority to education over daily human needs and stressing the development of culture along with other dimensions of life. How subtly he defines the "age of pagan ignorance (*jahiliyya*," as a symbol of spreading ignorance and total destruction of knowledge, and without doubt a Divine Prophetic community and that of Imām Ali's (a.s.) must be far from that.⁴

2. Reforming the Culture

Among the sublime and eminent policies of Imam Ali (a.s.) is the battle against false traditions, impolite manners, unsuitable behaviors and the emphasis on decent manners and befitting behaviors, or, in short, rectifying the culture of the public. Imām 'Ali (a.s.) would

1 *Ghurar al-Hikam*, h. 3590.

2 *Ibid.*, h. 3835.

3 See *Nahj al-Balaghah*, Sermon 182.

4 See *Nahj al-Balaghah*, Sermon 2.

advise his administrators not to eliminate anything from the society on the pretext that it is left over from the past. He would ask them to have a thorough study of them and support the beneficial and humane traditions and fight only against evil traditions, and never tolerate their perpetuation and expansion.

3. Criticism, Yes! Flattery, Never!

Criticism is a right by means of which other rights are restored. It prevents despotism - the most dangerous pitfall of governments.

In a society where criticism is free and people are able to disclose the rulers' deficiencies and flaws, the statesmen can better notice their own weaknesses, fight against corruption and injustice and offer valuable services.

On the other hand, in the absence of criticism, the grounds will be paved for the emergence of flatterers, sycophants and hypocrites. The statesmen's weak points in policies, plans and steps will also remain unnoticed, and thus corruption, decadence, and abuse in governmental organizations will develop, leading to the fall of the governments.

When the Commander of the Faithful (a.s.) took over the government, undue praises and exaggerated compliments about authorities were part of the general culture. The rulers did not prevent these things; on the contrary, they further encouraged them. It was in this way that the culture of flattery and sycophancy had developed and the cunning enemies of truth had achieved political and social positions by flattering the commanders and authorities, without being qualified for those jobs.

On the other hand, since the authorities were never criticized, they began to slowly consider themselves immaculate and flawless to the extent that they took the constructive and compassionate criticisms as offensive and deemed it necessary to stand against them, in order to protect their position.

Of the most exciting and exhilarating measures of Imām Ali (a.s.) taken in rectification of the common culture, was battling against flattery and sycophancy and his stress on constructive criticism.

He (a.s.) asked his administrators to appoint their associates, consultants and companions, from among people who were more straight forward in their impartiality and their sincerity. They were told that they must treat them in a way that they would never appeal to flattery, evade any criticism or excessively praise [others]. He (a.s.) would also openly and staunchly oppose any praises [made to himself] and mordantly respond to those who praised him. He asked people neither to praise nor to flatter him for his Divine duties, but instead to criticize him benevolently if they found anything wrong with his plans or if they found his manners in need of criticism, and that they should not talk to him the way they talk to the tyrants.

Interestingly enough, the Commander of the Faithful (a.s.), had brought up the issue of letting others criticize him, not only in regular circumstances but even on the most critical occasions of his government, like amid the battle of Siffin.

It so happened that in an exciting speech, Imam (a.s.) made some remarks regarding the mutual rights of the leadership and the people. One of his companions who was very excited by these points began as usual to praise and applaud him while expressing his loyalty. Without being influenced by his praising and applause or even being concerned about the sensitive and critical current circumstances, Imam (a.s.) responded to such admiration as follows:

وَمَنْ أَحْبَبَ خِلَافَ الْوَلَايَةِ عِنْدَ صَبِيحِ النَّاسِ أَنْ يُطْلَقَ بِهِمْ حُبٌّ بَصَحَ وَبُوضَعِ
أَمْرُهُمْ عَلَى تَكْذِبٍ، وَفَدَّ كَرِهَتْ أَنْ يَكُونَ خِلَافِي طَلَبُكُمْ أَيْ حُبِّ الْأَحِبِّاءِ وَتَرْكِ
نَفْسِي، وَتَرْكِ مُحَمَّدٍ وَآلِهِ، وَتَرْكِ كُتُبِ الْحَقِّ، وَتَرْكِ لِرَأْيِكُمْ بِحَقِّهِ
سُجَانُهُ

فَلَا تُكْسِبُونِي بِتُكْلِمَتِهِ حُبَّيْرَةً، وَلَا تَحْفَظُونِي بِهَا تُحْفَظُهُ عَنْ عَدُوِّهِ الْأَعْدَاءِ،
وَلَا تُحَاطَبُونِي بِالْمُصَانَعَةِ، وَلَا تُطْلَبُونِي بِمُسْتَدْلَافِي خَوِّ قَبِيلِي، وَلَا تَسْأَلُونِي بِعَدَمِ تَقْصِي،
فَإِنَّهُ مَنْ اسْتَفْهِنَ لِحَقِّي أَنْ يُقَالَ لَهُ: وَالْعَدْلُ أَنْ يُعْرِضَ عَلَيْهِ كَلِمَ تَحْمِلُ بِهَا أَثْقَلُ عَمَلِهِ

"According to righteous people, the worst trait of rulers is that it may be thought about them that they love glory and their

affairs may be taken to be based on pride. I really hate that it may occur to your mind that I love high praises or to hear eulogies. By the Grace of Allah, I am not like this. Even if I had loved to be mentioned like this, I would have quickly given it up in submissiveness before God ..."

"Do not address me in the same manner despots are addressed, do not evade me as the people of passion are (to be evaded, do not meet me with flattery and do not think that I shall take it badly if a true thing is said to me or think that I wish to be admired, because the person who finds the truth said to him or justice presented to him unbearable, it would be more difficult for him to act upon them."¹

Furthermore, he draws the following conclusion from his words:

لَا تَكْفُرُوا عَنِّي مَتَالَيْسَ بِي شَيْءٌ أَوْ مُشَوَّرٌ بَعِيدٌ فَبِي نَسْتُ فِي نَفْسِي بِغُفْرَانِ أَبِي أَحْمَدٍ وَ لَا أَمْسُ

دِينِي بِشَيْءٍ إِلَّا أَن يَكْفِيَ اللَّهُ مِنِّي نَفْسِي مَا هُوَ أَعْلَمُ بِدِينِي

Therefore, do not abstain from saying the truth to me or pointing out a matter of justice, because I do not regard myself being immune from mistake. I am not immune from making mistakes in my actions, unless God helps me in my affairs as He is more Powerful than I am.²

By these words, Imām 'Alī (a.s.), clearly expressed that if it were not through God's assistance and his Divine infallibility (*ismah*), he would possibly fall into mistakes too. Despite his enjoyment of this Divine immunity, he did not want people to be hindered by his political and spiritual status from criticizing him, and stressed that if they realized anything mischievous and wrong in his government they must proceed and point it out to him.

In other words, by responding to the excessive admiration of that person, Imām (a.s.), on one hand firmly condemned the bad custom of praising the commanders and political authorities in the Muslim community, and on the other hand he wanted to develop in people the spirit of criticizing and scrutinizing the actions of the authorities.

1. See 4/5, h. 164

2. Ibid

of the Islamic state even if they were on the highest level of administration, like the infallible Imām (a.s.), and also encouraged the acceptance of constructive criticism among the high ranking authorities of the Muslim community.

4. Imam 'Ali's (a.s.) Reaction to Destructive Criticism

One point that must be understood at the end of this discourse is Imām's (a.s.) sagacious reaction to criticism. Taking his conduct in encountering criticism and the objections of three main political opposition trends, i.e., *Nakibin* (covenant breakers), *Qasabīn* (deviators), and *Māriqīn* (transgressors) into consideration indicate that although he formally and practically asked people to express their criticism, he did not allow the seekers of power, the spiteful and the plotters to tell and write whatever they wished in order to achieve their political goals on the pretext of criticism.¹

5. Adherence to Truth, rather than to Personalities

However high people soar towards the truth, the possibility of their eventual deviation can never be negated. Therefore, it is important that people in following the personalities to notice this fact, and never consider human beings as 'absolute'. Paying attention to this issue and other enlightening teachings of Imam Ali (a.s.), should be regarded as the most fundamental guidelines of that holy Imam in rectifying the general culture of the public. It is obvious that in political and social trends, most deviations that occur originate from absolutism in regards to figures and the notion of 'personalism' in taking stances.

Imam 'Ali (a.s.) used to warn people that personalities, however great, noble, popular or trustworthy they may be, cannot be a criterion for distinguishing truth from falsehood. He tried to get the society to a stage of awareness, understanding of stances and criteria and cultural consciousness, that people would measure personalities and their stand by truth and to see the truth as a criterion for getting to know personalities, and not the other way round.

¹, *Leadership in Islam*, M. Muhammada Rayshahri, p. 39, 4, 8.

Three: Economic Policies

The people who stood up against Uthmān's policies proclaimed that the reasons for their uprising was economic disorder, the caliph's excessive open-handedness, unnecessary spending, negligence of people's livelihood and dishonest use of the Public Treasury.

In such an environment, Imam 'Alī (a.s.) from one side stressed on the issue of production, and from the other gave priority to the regulation of the market, and to conclude, he paid close attention to the distribution of the Public Treasury rejecting any kind of discrimination. Perhaps this was Imam's most difficult position.

The principles of the policies of Imām 'Alī (a.s.) in economy can be specified as follows:

1. Promotion of Work Ethos

Paying attention to work and endeavor occupies a high status in the teachings of Imam 'Alī (a.s.). From his (a.s.) point of view, economic poverty is caused by the culture of lassitude, inactivity, laziness and incapacity. A society replete with cheerfulness, full of positive movement and dominated by the culture of work will not be inflicted by poverty which is the origin of many spiritual, material, individual and social maladies. Imam therefore highly emphasized the necessity of working and striving, regarding work, as an act of worship and striving for the improvement of living condition, as taking steps towards God Almighty.

2. Agricultural Development

Land is the source of life. According to Imam 'Alī (a.s.) people who possess land and water and at the same time suffer from poverty are far from Divine Mercy and deprived of God's support. Imām 'Alī (a.s.) emphasized reviving the land and highly recommended the development of farming as a means of eliminating poverty from the society. He would ask people to engage in the prospering and developing of lands. Above all this, he regarded paying attention to the agriculture as a touchstone for evaluating the governments and their efficiency in rulership. He considered agricultural development

as among the main duties of the administrators and commissioned the troop commanders to defend the farmers' rights

3. Development of Crafts

Due to its regional conditions, the society in which Imām 'Alī (a.s.) had set up his government did not have the qualifications for the development of crafts and industry. However, according to traditions quoted from him, he (a.s.) placed great importance on crafts, using the term 'treasures' for such professions. Imām 'Alī (a.s.) enjoined his administrators to seriously support the artisans and he encouraged craftsmen to take utmost care regarding the production of well-made goods and never sacrifice a product's quality for the sake of speed in its production.

4. Development of Trade

In early Islam and also during the time of the government of Imām 'Alī (a.s.), trade played the most important role in the society. As a result, from one side he would encourage the trade prosperity, and on the other side he would stress on supporting the merchants within the governmental structure. He would also explain how to practice trade, how merchants were to deal in transactions, and in what manner trading had to be performed.

5. Direct Supervision of the Market

The market presents the outcomes of the economic endeavors of a society. Transactions take place in the marketplace, and the businessmen are somehow directly associated with people. The well-being of the market would not only lead to healthy transactions, but also to people's proper use of the process of economic struggles and endeavor for daily sustenance. Without doubt, the first loss due to abnormality of improper relations in market transactions would be primarily sustained by the people.

Due to the importance of the market and its great impact on the economical situation of the people and their livelihood, Imām 'Alī

(a.s.) himself directly supervised the market and the quality of the transactions made there. He (a.s.) would go to the markets of Kufa every morning and, as the narrator expresses, 'like a children's teacher', instruct the traders to observe piety and avoid shortchanging, defraud, lying, deceiving and oppressing the customers. The narrations that report this direct supervision are very interesting and instructive to read. The Imam (a.s.) would show among the Muslims, enjoining them not to practice fraud and hoarding, to be fair and honest in offering the goods as they really were, not to pretend genuineness, to treat the customers in a well-disposed manner, not to humiliate the seller when they are buying goods and not to overestimate their own goods when selling them.

All of these admonitions, warnings and instructions of Imam (a.s.) that were given to the tradesmen in regards to the practice of honesty, justice, human disposition, dignity and magnanimity, are all worth paying attention.

6. Fair Levying of Taxes

Rulership according to Imam 'Ali (a.s.), is for the sake of people and the establishment of their rights. That is why a part of the government's financial needs must be met by the people who benefit from the government, and are engaged in producing and trading under its protection. It is for such reasons that taxes are levied in all ruling systems, although by different methods of collection and inclusiveness. In the view point of Imam 'Ali (a.s.), while the levying of taxes and the government's responsibility in receiving these taxes from people are stressed, the type of approach towards taxes, why they should be levied, how they must be collected are of particular importance. According to him, having trust in people, emphasis on not creating problems for them and also drawing people's attention to the status of taxes are very important.

In an instructions to one of his administrators, Imam 'Ali (a.s.) states, "Never use the whip and never put the people under pressure for collecting taxes." The administrator said, "In that case I will return the same way I had gone [to collect taxes], because the people

will not give me anything " Imām (a.s.) replied, "Even if it happens so "

A glance at the teachings of Imam 'Ali (a.s.) in this respect shows that the tax organization and its agents are bound to win the people's trust, and to observe Islamic morality and religious behavior, while they are trying to be alert and careful in safeguarding the Public Treasury and vigilantly learn about the problems of taxation.

7. Not Delaying the Distribution of Public Assets

Imām 'Ali (a.s.) never approved the blocking of public assets in the state's treasure, he would rather try to deliver them to the needy immediately. Imam's (a.s.) code of conduct indicates that he would not tolerate the delay of its distribution even for one night. He firmly believed that what rightly belonged to the people had to be delivered to them as soon as possible.

8. People's Equal Enjoyment of Public Assets

The equal allocation of the public assets among all Muslims was one of the policies in the government of Imām 'Ali (a.s.). This was contrary to what had been practiced in the years previous to his reign and it was therefore very hard for the well-off people and those that benefited from the government and were the influential of that time to accept it. In Imam's view, the skin color of a Muslim, his tribe, ancestors and their social status did not make any difference in their portion of the public assets. Arabs and non Arabs, the *muhājirīn* (migrants) and the *Anṣār* (supporters), black and white and even the freed slaves and their former masters were equally treated and all enjoyed equally from the public incomes.

9. Provision of Basic Needs of Life for all

The general trend of the economic policy of Imam 'Ali (a.s.), is to struggle against poverty and eradicate it from the Islamic society. His (a.s.) guidelines in this respect are very interesting and thought-provoking. He insists that the hunger and poverty of a group is

1. See 5/8, p. 208.

caused by unlimited exploitation by another group and the squandering of the wealthy

« مخرج فقير لا يأكل حتى يشبع من عيشه »

"A poor person would never go hungry except by what which a rich one enjoys (and he is deprived of it)."

The Islamic government is bound to prevent the undue accumulation of wealth in the hands of the powerful and try to eradicate the means of any exploitation by the rich, and with constant attempts and accurate planning assist the poor to meet their basic needs of their lives. In that short period of his astirung and despite all the clashes, intrigues and hindrances, he made Kufa reach such a condition about which he proclaimed

« اصبح بكوفة أمان لا دعاء، ما دهم مبركة ياكل من الترو ويجلس في الظل »

« نشر من ماء عورت »

"All in Kufa are now enjoying ease and comfort. The most inferior in status among them has bread, can sit under shelter and drink from the water of the Euphrates"¹

Imām's (a.s.) recommendations to his administrators for paying attention to the lower classes of society and the down-trodden stratum are extremely astonishing. He does not tolerate the destitution of a Christian whom the rich benefited from and now in his old age has been abandoned² and commanded his men to meet his needs through the Public Treasury. He (a.s.) also ordered his governors to search all corners of the society to identify the poor and needy and to save them from the claws of poverty.

10. Prohibition of Giving Gifts from the Public Assets

Governors are the trustees of the people and what they have at their disposal is a trust in their hand. Government administrators do not have the right to give away gifts from the government's assets on

1. See 4/ 1, h. 247

2. See 5/ 1, h. 24v

3. See 4/ 4, h. 250

various occasions and for different reasons. Imām 'Alī (a.s.) considers such treatment of the Public Treasury as a form of tyranny:

جورٌ بولاةي في المسمين خولاً وحرٌ

"The generosity of the administrators with the public assets is a tyranny and a betrayal."

11. Prevention of Granting Privileges to One's Kin

We said earlier that from the viewpoint of Imām 'Alī (a.s.), what is at the disposal of the governors and administrators is entrusted to them and they are allowed to use these assets only for administering and rendering services. They do not have the right to allocate certain privileges or provisions to specific group of people. The children and close relatives of political and social dignitaries in Imām 'Alī's (a.s.) government and also his own children and relatives did not enjoy any particular privileges. Moreover, in order to set an example for others, the Imām (a.s.) showed more sensitivity towards his friends and kin and was harder and stricter on them in using the public assets.

12. Economization with Public Assets

As previously mentioned, the Imām's policy in spending public assets, how the administrators should use them and how the Public Treasury should be spent, is very remarkable and instructive. In order to draw the attention of the administrators to maximum economization in [spending] public incomes and preventing them from extravagance, the Imām (a.s.) asked them through a decree to observe frugality, even in writing letters to him:

يَقْرَأُ أَقْلَامَكُمْ ، وَفَرَسٌ يَسُورُكُمْ ، وَحِدْوَةٌ عَنِّي تُصَوِّلُكُمْ وَفَصْرٌ

قَصْدٌ لِعَدِي وَتَكْمٌ وَإِكْثَرٌ ، عَوْنٌ لِي لَمْ يُسَمِّينِ لَا تُحْتَمِلِ الْأَصْرَ

"Sharpen your pens and reduce the space between lines: eliminate needless and useless things when writing to me,

concern yourself solely with the meaning and beware of verbosity in writing, for the Muslim public treasury does not tolerate any loss."

It is clear that when an administrator hears about so much carefulness in writing letters, he would no longer give lavish banquets, ride costly horses, or try to achieve more and more welfare for himself through public assets.

Imām's personal economy and thrift in spending the public treasury is also extremely astounding. He would not even use the lantern that belongs to the public treasury when responding to those people who came to him at night for personal purposes. Along the same line is the thought-provoking and instructive story of Jafar and Zubair who went to Imam 'Ali (a.s.) to discuss their personal problems while he was taking care of affairs of the public treasury. He turned off the light which belonged to the public treasury and had another lantern brought in, unwilling to use the public belonging for personal purposes even for a few moments.²

Four: Social Policies

In social issues, the government of Imam 'Ali (a.s.) has also very firm and strong foundations, methods, and positions. The texts recounting the dimensions of his social policies are insightful and noteworthy. Based on these texts, Imām's principles of social policies can be recounted as follows:

1. Social Justice

Justice is the firmest, most pivotal, comprehensive and fundamental issue of the policies and rulership of Imam 'Ali (a.s.). The sacred name of Imām 'Ali (a.s.) is so intertwined with justice that his name reminds us of justice and justice reminds us of him. Justice always prevailed in Imam 'Ali's life (a.s.) to the extent that he sacrificed his life dying a martyr's death in the way of establishing justice and spreading equity.

1. See 3/16, h. 282

2. See 5/16, h. 283

We emphasized the above point in order to ascertain that the only government that can claim to have followed the example of the government of Imam 'Ali (a.s.) and his way of conquest (*sarā*) is a government whose authorities attach more importance to justice than anything else and spare no efforts in spreading justice and the development of equity, not merely in words and speech—which is the top motto of many claimants today—but in action, behavior and in relations with people of all levels of society. Such justice is as rare as an elixir. Only a government that does not sacrifice justice in favor of expediency by means of interpretation and justification can indeed claim the establishment of justice.

In the government system of Imam 'Ali (a.s.) and in the teachings of that *'manifestation of justice'* there is no expedient, higher than the establishment of justice. The only ruling system that can claim to be a follower of Imam 'Ali (a.s.), is that which gives priority to justice over interests and insists on implementing it, and despite the hubbub and troubles, aims at holding a permanent rule over the 'hearts' rather than a transient rule over 'bodies', which is the result of giving preference to unfounded and vain interests.

2. Safeguarding People's Rights

The psychological factors in the people's support of governments are as numerous as their different spiritual needs. One of the most important factors of public support is the safeguarding of people's rights by that government.

One of the most important factors that contributes to securing the content of the masses is how the government views them and itself, whether it regards them as its slaves or as its masters and guardians, or whether it considers the people as possessing legitimate rights and itself only as their trustee, agent and representative. In the first case, whatever service a government may render to the people is nothing more than the care an owner would take of his animal. In the second case, the service presented is like the act of a loyal trustee fulfilling his duty. Among the foremost conditions of securing the confidence and goodwill of the people is the state's acknowledgement of the genuine rights of the people and the avoidance of any kind

of action that implies the negation of their right of sovereignty.¹

In a scholarly analysis, the Martyr Murtadā Mutaharī (may God sanctify his soul) believes that one of the main reasons for inclination towards materialism in the recent centuries is the dangerous and misleading teachings which imply that responsibility towards God necessitates no responsibility towards the masses and that 'God's rights' substitutes 'the rights of the masses' and the right of national sovereignty is equivalent to Godlessness.

At the dawn of the modern age a movement against religion was formed in Europe, which also more or less affected other regions outside of Christendom.

This movement was inclined towards materialism. When we examine the causes and roots of this movement, we discover that one of them was the inadequacy of the teachings of the Church from the viewpoint of political law. The Church authorities and some European philosophers developed an artificial relationship and association between belief in God on the one hand and stripping the people of their political rights by despotic regimes on the other. Naturally, this led to the assumption that there is some necessary relation between democracy and atheism, and that we should either choose the belief in God and accept that the right of sovereignty was bestowed by Him upon certain individuals who have no superiority over others, or deny the existence of God so as to establish our right as masters of our own political destinies.

From the point of view of religious psychology one of the causes of the decline of the influence of religion is the contradiction created by religious authorities between religion and a social need, especially at a time when that need expressed itself strongly at the level of public consciousness. Right at a time when despotism and repression had reached their peak in European political life and the people were thirstily longing for the ideas of liberty and people's sovereignty, the Church

Shahīd Murtadā Mutaharī, *Sayr dar Nahj a Balāghah (Simples of Nahj al-Balāghah)*, p. 18.

and its supporters made an assertion that the people had only duties and responsibilities towards the state and had no rights. This was sufficient to turn the lovers of liberty and democracy against religion and God in general and the Church in particular.

This mode of thought in the West as well as in the East is deeply rooted in ancient times....¹

Based on this dangerous way of thinking, people have no right against the leader, and authority and religious leadership means taking away people's socio-political rights, and in short leaders are masters and people are servants. It is obvious that the government that is run on this basis lacks popular support and the leader who has this kind of belief about people's rights would not enjoy people's consent and support.

The Mutual Rights of the People and Leadership

From the viewpoint of Imam Ali (a.s.) the right of the political leader of the society within this doctrine does not conflict with the rights of the people, but in fact his right is dependent on securing their rights and the people are bound to obey and protect the leader only if their rights are secured within the system under his rule.

In this respect, Imam 'Ali (a.s.) says:

لَئِنْ بَعُدْتُ فَقَدْ جَعَلَ اللَّهُ سُبْحَانَهُ لِي عَلَيْكُمْ حَقًّا بِرِوَايَةِ أَمْرِكُمْ ، وَلَكُمْ عَلَيَّ مِنْ حَقِّ مَنْ لَمْ يَرْبِ عَلَيْكُمْ ، حُرٌّ أَوْ سَعٍ لَأَنْتُمْ فِي سَوْضٍ وَأَصْبَغٍ فِي شَوْضٍ ، لَا يَجُوزُ لِأَخِي إِلَّا جَزَى عَلَيْهِ ، وَلَا يَجُوزُ عَلَيْهِ إِلَّا خَيْرٌ لَهُ

"Now, God Almighty has given me rights over you by giving me the authority over your affairs, and you too have a right over me the same as my right over you. A right is the vastest of things in description, but the narrowest in equitability of action. It does not apply in favor of any person unless it also applies against him and it does not apply against a person unless it also applies in his favor."²

1. Ibid. p. 19

2. See, 6/2. p. 305

In another statement he (a.s.), mentions the mutual rights of the people and the leader as follows

حَقُّ عَلَى الْإِمَامِ أَنْ يَعْظِمَ بِكُمْ إِلَهُهُ وَأَنْ يُؤَدِّيَ الْأَمَانَةَ، فَإِنْ فَعَلَ فَحَقُّ عَلَى

لِبَاسٍ أَنْ يَسْمَعُوا لَهُ وَأَنْ يُطِيعُوا¹ وَأَنْ يُجِيبُوا إِذَا دُعُوا

"It is incumbent upon the leader (*imam*) to rule according to what God has ordained and to hand over the trust. Once he does so, it is incumbent on the people to accept his words, obey his commands and respond to him when they are summoned."

In this discourse, not only is the leader's right dependent on fulfilling the rights of the people, but the right of leadership (*imamah*), and authority (*wilayah*) is also considered as an *entrusted right*.

Throughout history, the safeguarding of people's rights has never passed beyond being a mere slogan, rather, it has always been a means of violating people's rights and suppressing the truth.

Within the history of Islam, after the era of the holy Prophet (s.a.w.), the time of Imam Ali (a.s.) was an exception in the establishment of social justice, expansion of equity and the fulfilling of people's rights. Unfortunately people could not take the best advantage of this valuable opportunity as a result of the disturbances and turmoil. This in fact was an injustice which was done to his ruling. In this regard he (a.s.) has said

يَا كُنْتُ نَزَعًا قَبْلِي لَتَشْكُو حَيْفَ دُعَائِهَا وَإِنِّي سَيِّمٌ لَا تَشْكُو خَيْفَ رَعْنِي

"... the people prior to my era complained of the injustice of the rulers, then indeed today I complain of the injustice of my own people."²

It so happened that Imam 'Ali (a.s.) hastened to meet his Almighty Lord with a heart, burdened with sorrows. Justice also departed with his departure and once again there were governments and the oppression of the masses and violation of their rights.

1 *Kanz al-'Ummal*, vol. 5, p. 764 h. 143, 3

2 *The Encyclopedia of Amir al-Mu'minin*, vol. 9, p. 408-419 h. 4743 & 4749

It is up to us in this present time to take an example of what occurred in the past in order to prepare the ground for the establishment of social justice

3. Development of Legitimate and Constructive Freedoms

Freedom is the first step on the path of the actualization of justice and development of respect for the rights of others. However, this freedom is to be constructive rather than destructive, like freedom from internal and external bonds or as the Holy Qur'ān puts it deliverance from 'heavy burdens'.

وَيَضَعُ عَنْهُمْ أَثْقَالَهُمْ وَالْأَعْلَالُ أَشْيًى كَانَتْ عَلَيْهِمْ

"He releases them from their heavy burdens and from yokes that are upon them."

The Messengers of God were the heralds of freedom and advocates of liberty. Imām 'Alī (a.s.) considered the philosophy of the Prophetic Mission *b. ba* as a deliverance of the human beings from their bonds and their ascension to the highest peaks of glory and worshipping of God Almighty.

يَا أَيُّهَا اللَّهُ - بَارِكْ وَ تَعَالَى - بَعَثْتَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ؛ لِتُخْرِجَ عِبَادَكَ مِنْ

عِبَادَةِ عِبَادِهِ إِلَى عِبَادَتِهِ وَ مِنْ وِلَايَةِ عِبَادِهِ إِلَى وِلَايَتِهِ

God, the Blessed and the Exalted, sent forth Muhammad (s.a.w.) with the truth, to bring forth His servants from serving them to His serving and from the authority (*wilāyah*) of His servants to His Authority²

According to the teachings of the school of Imām 'Alī (a.s.), all human beings are free and should never be entrapped into slavery to anyone or take part in the enslavement of others. It is clear that what forces people to be slave to the powerful and entraps them into servitude to others, is their internal bondage to their own whims and carnal desires. Those who are internally liberated and have cut off their bondage of desires and those who have accepted servitude to

1 Qur'ān, 7:157

2 See 6/1 p. 308

God and have deemed their status too high to fall prey to obedience to others like themselves, would never give up their independence and do not accept slavery. It is only a person like this that deserves to be emancipated, Imām 'Alī (a.s.) says.

مَنْ عَمِلَ بِشَرِّ نَفْسِهِ لَمْ يَكُنْ مُؤَدِّيًا هَلْ يَسْتَقِ

He who fulfills the requirements of servitude [to God] is worthy of emancipation.

The conditions of servitude includes submission to God as His servant and acceptance of Divine law which leads to real independence, freedom and liberation, and evading this is in fact returning to slavery, even if it may appear to be freedom.

4. To Care about People

Caring about people and valuing and respecting all is a sublime manifestation of social policies in Imām 'Alī's (a.s.) ruling. In his (a.s.) view, people should be treated with compassion and kindness and rulers must respect people, their perspectives and their principles. Politicians in other governments mostly try to satisfy the 'influential' and the powerful, or in other words, the elite in the political circle, even if it leads to the dissatisfaction of the masses.

Contrary to this policy, Imām 'Alī (a.s.) has stated:

قَدْ شُحِقَّتْ بَعْدَهُ شُحْبَةُ رِصِي خَاصَّةً وَرَأْسُ شُحْبَةٍ خَاصَّةٍ، نَعْمُ نَغِي رِصِي

نَعْمَ

Verily the discontent of the general public harms the content of the elite, and the discontent of the elite is pardoned with the content of the masses.²

Imām 'Alī (a.s.) recommended the administrators to be kind to people, to maintain direct relations with them, have personal meetings with them and be informed of their problems. The Imām would say "People have mainly suffered hardships, endured pains

¹ See 5/3, p. 310.

² See 6/4, p. 317.

and have been oppressed. Therefore, if they ever find a chance to express their sufferings and pains, they may speak coarsely." He would hence advise his administrators to tolerate people's rough language, occasional ill-temper, bitterness and unseemly reactions; never to get angry at them and treat them with a smiling face and nice words; and if they found out that blunders were committed secretly and away from public eyes, they should not make any enquiries about them.

Imam Ali (a.s.) tried to maintain the people's relationship with the state as candid, transparent and far from any ambiguity. He would therefore enjoin administrators to sincerely try to remove the grounds for people's suspicion towards the state, and if some hoodlums would by commotion and hubbub accuse the administrators of violating people's rights, they should try to elucidate the reasons for their actions with honesty and meet them with clear explanations and never leave any doubts about the affairs of the state in the people's minds. In reality, this is an indication of the value of people and their significance in the perspective of Imam 'Ali (a.s.).

5. Protecting the Oppressed

Imam 'Ali (a.s.) believed that restoring the rights of the oppressed from the oppressors was a Divine covenant. He (a.s.) therefore stressed on helping the oppressed and insisted on fighting against the oppressors. Helping the oppressed and fighting the oppressors were among the last instructions bequeathed to Imam Hasan (a.s.) and Imam Husayn (a.s.) and to all those who would bear the Imam's testament, throughout history.

Imam Ali (a.s.) seized every opportunity to promote the culture of fighting against oppression, protecting the oppressed, seeking help from people to carry out social reforms and to make social links and relations.

He (a.s.) would say:

اَيُّهَا سَائِرُ اَعْيَانِ عِبَادِ اللَّهِ لَا تَنْصَحُوا بَطْلَانِي وَلَا تَدْرُسُوهُ

مَنْ دَرَسَهُ حَرَّمَ

"O People! Assist me against your desires. By Allah, I will take revenge for the oppressed from his oppressor and I will control the oppressor by holding his harness"

Stories of the practical assistance and support of the oppressed by such a paradigm of justice are examples to ponder on and are very instructive for those who claim to be followers of this noble figure of Islam

6. Setting up a Complaints Box (Baytul Qisas)

The leader of the fighters against oppression who tried in every way possible to support the oppressed and to take vengeance on their behalf, would certainly spare no efforts in this way to see into the complaints of the oppressed

However, how should the oppressed have their complaints heard by the rulers? It is evident that subordinates are mainly not able to get near to the ruling system, let alone to bring up a case or raise a complaint. Many a time it has so happened that when the complaint of an oppressed person was expressed it was responded reverse, i.e. the one who should have been reprimanded has been promoted and turned into a complainant against the very person who had complained against him. In order to remove such difficulties and solve the problem of directly expressing the complaints and pleading for justice, as much as possible, Imam Ali (a.s.) set up a station called '*bayt al-qisas*' (complaints box) so that the people, the oppressed, and everyone who had a problem and was unable to bring it up, could write his complaint and place it there, to inform Imam Ali (a.s.) about it. Imam himself called out among the people that anyone who had a case to bring up and did not want anybody else to know about it and in order to be immune from being identified, should write down his inquiry and drop it in the complaints box. Seemingly, this is the first step in history towards connecting people to the ruling system.

1 See 5/1 p. 349

7. Attempts to Create Empathy and Unity in the Society

The leader is the link between different sections of the society and the leadership and he is also the axis of struggles, movements and activities. The existence of various ideas, tendencies and trends in a society is natural and the concept of oneness in ideas and principles in all strata and levels of society is totally incorrect and unrealistic. Therefore, various trends, groups and possessors of different ideas must seek for unifying ways to rescue the society from disunity, and while approving the multiplicity of ideas try to hold on to convergence in sublime and transcendent principles. It is the leadership that plays the most significant role in this respect. Imām Ali (a.s.), strongly emphasized the necessity of unity and empathy in society.

He (a.s.) considered solidarity as a means for the survival of governments and differences as the cause of its falling, and hence he strongly emphasized the former. Parts of the sermon called (*Khūbah al-Qasr*), are regarded as among the most instructive and awakening doctrines of the government of Imām Ali (a.s.). He would himself do his best in this direction, to recognize the roots of differences and how to achieve solidarity and empathy, and he would overlook his inalienable rights so as the community would not burn in the fire of differences. He would say:

سَمِعْتُ حُجْرًا عَزَمَ عَلَيَّ عَمَّا عَشَرَةُ حُجَمَاءَ صَبَّحُوا عَلَيْهِ وَكَانَ أَلْفَيْهِمْ مَنِيٌّ

"Know that no one is more desirous and concern for the unity and concord of the community of Muhammad (s.a.w.) than I am."

Imam stressed the unity and regarded empathy and the removal of tension necessary to the extent that he forced his judiciary to avoid enforcing a ruling that incites disunity and might disturb the solidarity of the society. Imam had frequently warned that if the faithful were disunited and gave up unity and solidarity, falsehood would definitely dominate over them.

1. See b/ 4, h. 360.

Five: Judiciary Policies

The Judiciary is the main pillar of a ruling system. Correct and lawful judgments play the greatest role in protecting a society's well-being and stability. Doctrines of the government of Imam Ali (a.s.) indicate that he was particularly attentive to the Judiciary. Texts and documents concerning Imām Ali's (a.s.) judgments as well as his recommendations and emphasis in this respect are abundant and most inspiring. What is stated here, in this volume, can also be very enlightening for judges and Judiciary officials.

The principles of Imam Ali's (a.s.) policies for judgment can be mentioned as follows.

1. Appointment of Qualified Judges for Juridical Posts

A judge is without doubt the main element of judging and plays the most significant role in the Judiciary establishment and in restoring people's rights and battling against oppressions and irregularities. In judicial practice, the more steadfast, morally healthy, pure, stronger and the more unbending in action a judge is, the more efficient, organized, and well-founded his judgment will be. Thus, Imam Ali (a.s.) would entrust Mālik to select the best judges for the act of judgment; those who would not put the people under pressure and are not obstinate and adamant in their judgment or easily fall into blunders. They must be intelligent, deeply insightful, protected from falling prey to misconceptions, patient and forbearing, so that confusions and conflicting turmoil would not affect and change them.

2. Providing for the Financial Needs of the Judges

Needs and necessities of life can neither be forgotten nor passed by negligently. Even those people who are ascetic and abandon the world, have the responsibility of running a household; they will also encounter certain worldly demands in their lives. The natural needs of one's family are neither forgettable nor are to be ignored. It is in this respect that Imam Ali (a.s.) advises Mālik al-Ashtar to select the best judges for practicing judgment, and to provide the best and most suitable livelihood for them so that the judge in his judgment never looks to other people's hand and for worldly gains and

fulfillment of his needs is not seduced into corruption, and thus, a person or a system that must safeguard the society against corruption does not fall into it.

3. Job Security for the Judges

The judge passes a judgment and obviously by his decisive judgment offends some people. There are very few people who would submit to a verdict against them and are not discontented. It is also evident that the violators and lawbreakers are not always from among the lower class of society nor do clashes and conflicts always take place among them. In fact, it can be said that the upper class commit most of the law breaking and many conflicts do occur among them, and they are those who exert influence and are involved in the political affairs of the society. If a judge does not feel at ease while judging these people and does not see the judiciary and legal system as supporting and assisting, he might hesitate while passing a judgment and back down in restoring rights.

In the ruling system of Imām 'Alī (a.s.) qualified judges enjoy an elevated status. In his outstanding instructions to Malik al-Ashtar after giving him advice to select the best judges for judgment, Imām 'Alī (a.s.) enjoins him to station the judges near himself in such a high position that nobody, not even his own close associates, would harbor any criticism against them to him. It is worth noting that the Imam (a.s.) then draws his attention to the evil doing of the Jinnaured, to show that these fisa would often misuse their closeness to him (as a governor) against the judges, in order to reap worldly gains and escape punishment.

4. Observing the Manners of Judgment

The judge occupies a highly distinguished position and his duty is the restoring of rights and firm judgment. A judge is not himself one side of a lawsuit and what he says is most decisive in all disputes. He has to observe the rules of judgment with care. The teachings of Imām 'Alī (a.s.) in this regard are highly attentive.

He (a.s.) would warn the judges against discriminating between clients, enjoining them not to be suspicious of either of the litigants, offend people with tough language and authoritarian speech, make decisions when angry, speak out of whim, underestimate the tribuna,

behave in a way that the inferiors become disappointed of justly achieving their rights and that they should lay aside avarice, maintain their dignity in the court sessions. He (a.s.) discharged one of his companions from his judicial post, and when he asked for the reason his removal, the Imam replied as follows:

يَٰ أَيُّهَا الَّذِي يَصْرُخُ عَلَى كَلَامِ الْحَقِّصِ

"I saw that you speak more loudly than your claimant does."

5. Close Supervision over the Actions and performances of Judges

Judges are the upholders of the society's interests and the judiciary system is responsible for its security. The interest of a society is more than anything else dependent on the judiciary's soundness. Therefore, as the Authority of the affairs (*wali al amr*) of the Muslims, Imam 'Ali (a.s.) felt himself responsible for the Judiciary's function and did not content himself with admonishing the judges and giving lectures and merely warning them; rather, he would personally supervise their function and sometimes would even see into the way they issued their verdicts. Due to the important role of the judiciary in the welfare of a society and the correction of social problems, he (a.s.) would use any possible chance despite his heavy responsibilities and numerous tasks— to call on the 'Platform of Judgment' (*dakktatul quda*) in person and would practice judgment himself so as to present a right pattern for judgment to the people and the judges.

6. Unifying Judicial Procedures

Among the things that the Commander of the Faithful (a.s.) would emphasize was the consistency of judgments, or in other words 'unity of judicial procedures' in judgments. If people notice that judges make different judgments in similar cases, their prompt reaction would without doubt be mistrust in the judiciary and disbelief in the legitimacy of the judgments. Imam insisted that

1. See 2, 4, p. 43.

difference in judgments would disrupt the establishment of justice and create disunity in the society. He enjoins then the judges to discuss and consult with each other concerning the things they disagree on, in order to achieve a consensus, or else take the issue to the leader and submit to his verdict. This means that it is in fact the responsibility of the leader to create a unity of judicial procedure in all judgments.

7. Equality of All before the Law

Imam 'Ali (a.s.) stressed the equality of all people in the implementation of rulings. In his (a.s.) system of ruling, all people are equal before the law and the Judiciary enjoys such a high status and firm station that it can execute the law for all people and people must also submit to the verdicts of the judges and the judiciary irrespective of their social status. In his doctrines Imam stressed on this equality and, despite his greatness, reverence and lofty status in his knowledge and action, he would humbly stand before his state judiciary and answer to the questions of his own appointed judges. Doing so, he was indicating the importance of the judiciary system and safeguarding the station of judgment and practically protecting people's rights so as to set an example for all people and for future generations.

8. The Status of the Interests of the Islamic State in the Issuing of Verdicts

We previously mentioned that Imam Ali (a.s.) never sacrificed truth for interests and never took a stand for the sake of specific interests. He was a leader, leader of the people and a protector of the state and at the service of all. He therefore placed the highest value and significance on the most superior expedience, which was the protection of the state that belongs to the people and is at their service.

Imam emphasizes that in judgments the state's interests should be taken into consideration. In his (a.s.) system of government, nothing can hinder the carrying out of the genuine laws of Islam in the Judiciary; nevertheless the state's interests have a special status in the implementation of laws. In one case due to certain social, cultural, and political circumstances and also the people's particular notion of

the Divine law, Imām identifies judgment based on genuinely fixed Islamic rules as disuniting and its execution as detrimental to the foundation of the government. Therefore, he did not permit any judgment to be made on that basis in order to prevent the society from falling prey to disunity. This is why he ordered Shurayh the following:

إقصر يما كنت تفعل ، حتى يجتمع أمر الناس

Judge as you have been judging (before), so that the affairs of people are set together and organized

Six: Security Policies

An insecure and chaotic society is more like a lawless jungle than being a human society. From the perspective of Imām ‘Alī (a.s.), a society devoid of peace and security is the worst place to be. Imām ‘Alī (a.s.) regards the restoration of peace and security to the society as among the most important reasons for his acceptance of government, and he was therefore highly concerned with security. His principles and procedures for security policies and his attempts in maintaining security among his people are listed as follows.

1. Establishing an Efficient Intelligence System

Although in Imām ‘Alī’s (a.s.) code of conduct (*siyā*) no reference is made to an establishment entitled ‘intelligence organization’, yet there are various texts concerning intelligence missions and the measures taken by him in his ruling days on the basis of reports gathered secretly. These all suggest that Imām’s government enjoyed an efficient and vigilant establishment. Secret investigations and collection of various reports in relation to internal security, all sorts of military information and the behavior of administrators were the major responsibility of this organization. Unfortunately there is nothing in hand of the details regarding the above-mentioned organizations, but through the outcomes of Imām’s decisions and the way he made them, it is clear that such an establishment existed. This organization can be regarded as one or even more than one intelligence systems.

2. Détente (Removal of Tension)

Trying to create changes in the thoughts and the positions of the enemies was among the valuable doctrines of Imam 'Ali (a.s.). The antagonism of many enemies was rooted in their unawareness and lack of knowledge of Imam's stances and the methods and the reasons behind them. Imam insisted that attempts had to be made on the correction of thoughts and then the change of positions of the opponents. In his own words the reform of the enemy (*istislah al-^{al}adā*, [into friends]) must be carried out as a procedure and method in the policies of the government.

Imam views conciliation with the enemy, rectifying their thoughts and correcting their positions as the utmost form of deep and far-sightedness, and stresses that it is much easier to transform the enemy's ideas and stances by means of good speech and nice treatment than by drawing the enemy to the battlefield. As the former approach will be effective in reforming the enemies [to friends] and compelling the evil doer enemies to do good. All this implies that Imam had pursued the policy of 'détente' (removal of tension) in order to transform the enemy into a friend emphasizing the eradication of tension and an intelligent compromise with the enemy as an effective means of establishing internal security.

3. Vigilance and Timeliness

Besides stressing the policy of "détente" (removal of tension), and moving towards a peaceful life and compromising with the enemy, Imam 'Ali (a.s.), also emphasized watchfulness and prudence in the face of the enemy. He also insisted that the believers should not underestimate the enemy and should be especially alert before those who do not openly express their enmity. They should be prepared to encounter any unprecedented event at the right time knowing that if they ever sink into oblivion, the enemy will never remain ignorant.

4. Avoidance of Using Methods of Terrorizing and Spreading Fear

In his government, Imam 'Ali (a.s.), never resorted to the terrorization and spreading of horror against violators and opponents. He (a.s.) would not even employ the policy of terror, fear and the use of unlawful harsh actions against the violators of

security. He never confronted people on the basis of suspicion and probability and never punished the accused or the suspects who were charged with actions against the security of the state.

5. Adherence to Law in Dealing with Criminals

Imam Ali's (a.s.) system of government relied on law, and in all aspects it was the law and not the will of a person that ruled. He therefore, strongly emphasized adherence to the law and on law-centering in his doctrines. Thus, in his ruling system, torturing the accused and suspects was forbidden and the criminals were never tortured or even offended. If anyone was proven guilty, they would be punished only according to the law. If the executor of the law deliberately or unintentionally violated the law in enforcing a verdict, he would be punished by way of retaliation (*qisās*). When Imam Ali (a.s.) found out that his servant Qanbar had given three extra lashes when whipping a criminal, he ordered that three lashes be given to him in return as a *qisā* (retaliation).

6. Tolerance towards Political Dissidents

Imām (a.s.) also never treated political dissidents with harshness. Tolerance in the diplomacy of Imam 'Alī (a.s.) was an inviolable principle, and this tolerance was so great that the opponents would dare to conspire. Imām 'Alī (a.s.) believed that tolerance with opponents would cut down their vehemence and divert them from creating turmoil and disorder. Accordingly, Imam did not confront the Kharīrites; he tolerated their invectives and did not even cut off their rights from the public treasury until they committed murder and jeopardized the security of the society. His confrontation with the plotters against internal security was proportionate to the extent of their intrigue and their role in the plotting. Sometimes he would exile them; at other times he would incarcerate them, and finally when other alternatives did not work, he would resolve the problem by military intervention.

1. See 7/10, h. 394.

Seven: Military Policies

Imām 'Alī (a.s.), was a gallant and courageous warrior. His challenges in battlefields and his superiority in combats are historically well known. Furthermore, he was a keen sighted, sagacious and prudent army general.

It is very regretful that Imam 'Alī's (a.s.) rule, as short as it was, was mostly spent in internal battles against the conspirators. However, his code of conduct in these battles was full of doctrines in warfare, truly instructive, with many dignified acts worthy of him. Imām 'Alī's (a.s.) policies in warfare can be summed as follows:

1 The Importance of Military Training and Arrangement of Troops

We previously said that Imām 'Alī (a.s.) was the most gallant warrior in the battlefield. Having spent a whole lifetime in the battlefields, he doubtlessly possessed the most efficient and the highest of relevant experiences. Furthermore, he was matchless in his courage and gallantry, and also his knowledge of various tactics of warfare. Imām personally trained his troops and prior to any battle he would reiterate the major points of his training while arranging the troops and arraying the combatants. When the ambushes by Mu'āwiyah mounted up and the opponents accused him of lacking knowledge in war tactics, Imam said the following while complaining towards some of his companions:

وَأَعَدْتُمْ عَلَيَّ رَأْيِي بِبَعْضِهِ وَخَدَلَابِ حَتَّى قَدْ قَاتَيْتُ فُرْسَ بَنِي طَلْحَةَ
حَتَّى شَجَعْتُ وَنَكَيْتُ لَأَعْلَمَنَّ أَنَّهُ دُخِرْتُ لَهُ بِوَقْتِهِمْ وَهِيَ أَعْدَاءُ مِثْلِهِمْ أَشَدُّ
مُؤَسِّرًا وَأَقْدَمُ فِيهَا تَقْدِيمًا وَثِيًّا لَقَدْ تَجَسَّصْتُ فِيهَا وَبِهَا لَقِيتُ مِثْلَ عِشْرِينَ ذَوْهَا أَنَا ذَا
وَدُرْتُ عَنْ سَبْعِينَ ذِكْرًا لَأَزِي لِمَنْ لَا نَصْعُ

"Through disobedience and disappointment, you ruined my opinion to the extent that the Quraysh say that the son of Abi Talib is brave but lacks knowledge of war. How strange it is! Which one of them has been in battlefields more than I have been and experienced fighting and the battlegrounds more than I did? I was still in my teens when I entered the

battlefield, and now I am over sixty, but, he who is not obeyed does not have command of the situation '.

In his military training of the troops, Imām 'Alī (a.s.) was not negligent of even the smallest details, such as the troops should not part from their weapons, should use the right chance to launch attacks on the enemy, and should not stare into the enemy's eyes, the multitude of the enemy forces should not cast fear in their hearts, and that they should know what must be done at the time of defeat and how to withdraw tactically once defeated in war, and so on.

2. Formation of Special Forces

The forces may vary in their morale, level of knowledge and the extent of ability and self-sacrifice, even though they are on one single battleground and with a shared intention. Scenes of confrontation also vary with each scene demanding appropriate and competent fighters and warriors. Thus one of the most outstanding features in Imām 'Alī's (a.s.) military policies is the formation of 'special troops' which Imām called the Forces of Thursday (*shar'ah al-khamis*)¹.

Imām 'Alī's (a.s.) most efficient, self-sacrificing and most accomplished warriors were recruited for the special forces. This unit was astonishingly competent and the Imām employed them for special purposes and for specific battlefields. He (a.s.) addressed them in a sermon as follows:

أَنْتُمْ لَامِعَةٌ عَلَى خَشْيَةٍ وَأَلْحُونَ فِي حُبِّهِ، هَذَا يَوْمٌ بَأْسٌ، وَسَعْدَةٌ رُبُّهَا
الْقَامِرُ، بِكُمْ أَضْرِبُ الْمُذْبِرَ، وَأَرْجُو طَلْعَةَ مُقْبِلٍ، تَأْتِي بِمُصْحَاةٍ حَبِيبَةٍ مِنْ
عَشْرِ مَسْبُوحٍ مِنْ رَبِّهِ، فَوَلِّهِ، يَا لَأَوَّلَى لَأَسَى دَانَسِرَ.

You are the helpers of the Truth, brothers in faith, the shields on the day of tribulations and hardships of the time, and my confidants rather than other people. With your help, I will beat those who turn their back, and I look forward to the obedience of the supporters. So, help me with benevolence

1. *Nahj al-Balaghah*, Sermon 27. Also, see *The Encyclopedia of Amir al-Mu'minin*, vol. 7.

2. See 9/2, [Forming of Special Forces].

devoted of fraud and free from suspicion, as I swear to God that I have a greater right to people than themselves

The Special Forces, or those who are referred today as wise and skilful 'fundamentalists' and '*bigbu labis*' [members of the party of Allah] were next to the Imām and while criticizing and expressing their viewpoints about his policies, remained loyal to him in the most distressing situations and moments of his rule.

It seems that they were called the Forces of Thursday either because of their special features or due to their presence with the Imam as, with a special allegiance Asbagh Ibn Nabata was asked

"O Asbagh How were you named the Forces of Thursday?"

He replied: "We guaranteed that we would sacrifice ourselves for him and he guaranteed victory for us."²

3. Strengthening the Troops' Morale

Without doubt, spiritual forces and mental power play a decisive and astonishing role in actions and all sorts of creativity. Imam therefore, greatly emphasized the importance of mental power, spiritual capability and increasing the valourous spirit in his combat forces. He tried through every possible means, to strengthen the morale of the armed forces in confrontation with the enemy and enhancing their steadfastness through uplifting their sense of chivalry. The Imām's speeches in this respect are highly thought-provoking and interesting.

The fiery speeches of Imam, his thrilling words, inspiring sermons, stimulating slogans, his attentive characteristics in that part of his life and his explanation to the combatants of their final station after life were all intended to provide and spread such elevated states of a spiritual mind.

Once having organized the combat forces, Imām would explain in a highly eloquent speech the shortness and undesirability of the worldly life in contrast to the excellence and everlastingness of the

1 *al-Nihaya*, vol. 7, p. 466

2 *Maqama' al-Bahrayn* vol. 2, p. 942

Hereafter. The impact of this, would, in many times remain in the troops for a very long time. That is why for many of them their lives were intermixed with enthusiasm, self-sacrifice, valor and bravery, and their actions were amalgamated with their steadfastness, being unconquerable and daring when confronting the enemy.

Creating the spirit of 'Martyrdom' among the companions of Imām Aḥ (a.s.) which was without doubt the outcome of his lofty sermons and teachings, is indeed wonderful.

Paying attention to the role of inculcation was also among the meaningful tactics of Imām Aḥ (a.s.) to strengthen the spiritual capabilities of his fighters (*mujahidin*) in the battles. Concerning his own experience, the Imam said to his son Muhammad ibn al-Hanafiyya:

يَا مِائِي أَحَدًا، لَا حَدَّثَنِي بِمَعْنِي بَقِيَّةً، فَحَدَّثْتُ نَفْسِي بِمَعْنِي اللَّهُ يَهْطُورُ
عَنْهُمْ

I did not confront anyone [in war] without inculcating in myself that I would be able to kill him, therefore tell yourself that you will have victory over them with the help of God.

On the other hand, Imām demonstrates that the inculcation of weakness, fear and thinking about the power of the enemy is among the causes of disorder of the troops and defeat by the enemy. Once the Imām was asked

يَا مِائِي نَفْسِي عَقَلْتُ الْأَعْرَابَ؟

How did you win victory over [your] rivals?

He replied

مَا لَقِيتُ جُلًّا لَا أَعَانِي عَلَى نَفْسِي

I did not meet [confront] anyone, without him assisting me against himself [by revealing his weaknesses].²

1 See 9/4, h. 499.

2 *Nahj al-Balaghah*, Aphorism 318.

Describing the evil outcome of running away from the battlefield in this world and the next was another method that Imam 'Ali (a.s.) used in order to strengthen the spirit and morale of his soldiers.

Furthermore, Imam also insisted that the army generals should never disclose the reality of the current situation that could leave a bad impact on the morale of the combatants. In the heat of the battle of Siffin and amid the direst states of war, the Imam outlined to one of his generals the perspective and outcome of the battle and explained how serious and destructive the upcoming confrontation would be serious for the forces. At the same time he (a.s.) stressed that this information should be kept as a secret and the troops should not be informed about it.

4. Employing Deceitful Tactics in Battles

In order to achieve victory, the Imam would try all kinds of rational tactics. As previously stated, he (a.s.) never appealed to 'deceit and fraud' in his statesmanship, diplomacy and never practiced this in his managerial approaches. He used and emphasized it in his battles saying:

كُفِّرْ فِي الْحَرْبِ بِحِيلِكَ أَوْ تَقِ مِثَّ شِدَّتِكَ

"Rely on your tactics and crafts in the battle more than on your strength"¹

This is one of the differences between the policies of Imam Ali (a.s.) and those of the Umayyads.

Imam's teachings and the practical examples indicate that 'craftiness' in warfare policies is a rational option to achieve victory and to avoid resorting to irrational actions as much as possible. 'Adi ibn Hātam is quoted as saying that, amid the clashes of the battle of Siffin, Imam 'Ali (a.s.) said with a loud voice for his companions to hear:

وَلِلَّهِ الْأَمْسُ مَعِي وَصَبْحَةُ

¹ See 9/3, h. 5119

"I swear by God that I will kill Mu'awiya and his companions."

He then said with a low voice

بِسْمِ اللَّهِ

"If God wills"

The narrator said "I asked O Commander of the Faithful 'You swore and then made an exception. Why is that?' Imam replied

الْحَرْبُ خُدْعَةٌ

"War is craftiness."¹

Imām employed the same tactic when confronting 'Amr ibn Abd al-Wūd and managed to kill him with the opportunity he got by means of this tactic.

Therefore the Imām's use of craftiness is in line with the human values and dignities and on the other hand is an efficient and accurate tactic in warfare.

5. Ethics of War

In the school of Imam 'Ali (a.s.), resorting to war is only to defend the entity of faith and for the purpose of destroying tyranny, eliminating oppression and removing hindrances of rulership. 'Ali (a.s.), who always used the sword to safeguard the truth, never neglected moral principles and human dispositions, even amid the direst moments of war. Observing such warfare characteristics and moral codes in a battleground in Imām 'Ali (a.s.) code of conduct, would be most instructive and enlightening. Some topics in this respect are as follows.

A. Refraining from Initiating a War

Imām never initiated a war. He would never draw his sword before his opponent and he ordered his companions not to ever initiate a

¹ See 9/4, p. 510

war, unless the enemy had most stubbornly blocked the way for peaceful and a rect negotiation. In reality this policy of Imam is a confirmation of the importance attached to peace, human values and opposing beligerency in Ali's Islamic approach.

Imam always emphasized the execution of this policy. Jundub Azdi has said

إِنَّمَا كَانَ يَأْمُرُنَا فِي كُلِّ مَوْطِنٍ نَلْقَاهُ مِنْ عَدُوٍّ وَقَوْلُهُ لَا تَقْبَلُوا الْحَرَمَ
حَتَّى يَبْدُؤَكُمْ فَإِنَّمَا يَحْمَدُ اللَّهَ عَلَى حُجَّتِهِ وَبِرُكَّتِكُمْ يَتَّقِي خِيَارَ بَدُؤِكُمْ حَتَّى
أُخْرِى لَكُمْ

Whenever we encountered an enemy in the company of Ali (a.s.), he would order us, by saying "Do not fight them until they start, because thanks be to God Almighty, you possess the proof (*hujja*), and letting them start the battle is another proof for you [against them]."

He would therefore show that in his culture, the crucial principle is 'peace and silence', rather than beligerency and warmongering.

It was for this reason that Imam would order his combat forces not to initiate the war and if the enemy started the war and they were defeated by the help of God those who run away should not be killed nor should the wounded be assaulted. They must not strip or dismember the corpses and so on. All these show that in Imam 'Ali's war conduct and in his policies, warfare is an exception and the main principle is emphasis on human values and their promotion.

B. Refraining from Calling to War

Imam Ali (a.s.), insisted that his troops should adhere to characteristics such as gallantry, steadfastness, authority in the battlefield, strong will and the spirit of defeating the enemy. He (a.s.), prepared them for the battle by all the necessary means. However, he would enjoin them never to challenge the enemy to fight, and not to

call for a rival to prepare for the war, which was a way of creating terror and panic. In reality, this was also in line with his methods and policy of opposing belligerency. Imam instructed that if the enemy challenged and asked for a rival in a battle only then they must proceed to fight in order to stop the enemy's obstinacy.

C. Diplomatic Immunity of the Enemy's Envoys

Islam is a global religion and its doctrines are universal and apply all periods of time, hence addressing international and global policies. In Islam, political envoys of foreign countries enjoy diplomatic immunity in military and political confrontations even though in the thick of the war. 'Ali (a.s.), had instructed this noble doctrine to the troops and wanted them to take this policy seriously, and in case some people claimed to be carrying a message from the enemy, they should not be encountered before verifying the matter through sufficient inquiries.

D. Furnishing the Argument before Starting the War

We previously said that according to Imam 'Ali (a.s.), war is a means of removing the barriers against the spread of truth and guidance of mankind. He therefore, never failed to enlighten the enemy and used every possible chance to guide them. He would ever attempt to guide the enemy on the battleground and in the heat of the war, frequently presenting arguments to avert the war. In all, in the conduct of Imam 'Ali (a.s.), a war would not be waged unless when necessary.

E. Supplication at the Time of War

In the teachings of Imam 'Ali (a.s.), spiritual dimensions and advancement of spirituality in people and human society is prior to anything else. Imam never forgot to create and develop such a spirit even during the midst of the war. With illuminating words he would speak to the troops who were mobilized and prepared to assault trying to put out the fire of sedition, but to no avail, the obstinacy of the enemy would inevitably lead to war. At the time of war Imam would engage in supplication and worship of God reviving His

remembrance in the hearts of his soldiers and with his mystical whispers he would calm the atmosphere of his army, seeking the assistance of God Almighty. His Jihad and fighting was therefore a basis for Divine Love and a means of approaching to God, as well as a step in the direction of the actualizing of Divine teachings and human values. The contents of Imam's supplications and the theme of his invocations, clearly prove what has been previously said.

F. Starting War in the Afternoon

Imam would try through all possible ways and arrangement to lessen as much as possible the damages and human losses that war might inflict in case fighting was inevitable. Imam would therefore try to get the war started in the afternoon so that by the falling of the night the fighting would stop and thus the fighters would withdraw earlier and there would be less bloodshed and also the runaways from the battleground could easily flee.

G. Good Treatment of the Survivors of the Enemy

When the battle would subside, Imam 'Ali (a.s.), would command that the defeated troops, the wounded, the captives and those of the enemy's army that were left behind, especially the women to be given the best of treatment. As previously mentioned, Imam's orders were not to chase the runaways, not to kill the wounded, not to invade people's houses, not to take any of the spoils and never to mistreat the women, even if they insulted the troops and their army commanders.

Eight: International Policies

What has been said so far is just a glance at the policies of Imam 'Ali (a.s.) in various aspects of governing a state.

We now intend to recount some aspects of Imam 'Ali's (a.s.) global policies. We have selected particular doctrines from among the Imam's world policies that would be beneficial and practical for the governing of a state in every place and in any culture. The guidelines presented with their relevant texts in the main part of the book include political, social, cultural and governmental guidelines that

the innate human nature (*fitra*) and common sense confirm its soundness and efficiency, and historical experiences testify their correctness and value. By referring to conscience and history, anyone with any kind of ideology can easily perceive these facts and confirm their efficacy in governing a state. In chapter ten of the present book, these guidelines and principles are divided into the following three categories:

1. Policies Causing the Perpetuation of Governments

Imām Ali (a.s.) regards certain policies necessary for the survival of governments. By observing the doctrines of Imām Ali (a.s.) and his code of conduct we can find out that Imām (a.s.) considered the following of utmost necessity: the spreading of equality, social justice, proper management in administering people's affairs, good treatment and respect to all, awareness of political trends and safeguarding freedom, independence, dignity and all that which is related to people's individual and social rights. He considers them all as essential for the steadfastness and perpetuity of government. His interpretation of justice is something truly interesting to contemplate.

Imām Ali (a.s.) compared justice with a fortress, a shield, a firm foundation and a binding string and he considered the implementing of justice as the best and the most efficient policy in ruling. He defined it as 'the adornment of politics', affirming that it is with justice that the ruler captures the hearts and attains Divine Mercy. He was also quoted as saying that once governments are based on the foundations of justice and rest on the pillars of wisdom, God Almighty will be their advocates and destroy their challengers. In addition to the spread of justice, Imām regarded proper management as a necessity for the stability and continuation of governments. He considered benevolence as the beauty of power and awareness as a sign of astuteness and correct governing.

2. Policies Causing the Decline of Governments

Imām Ali (a.s.) considers the outcomes of certain policies as destructive and damaging. Even though such policies are effective for a short time and may preserve the government for a while longer, they would ultimately lead to its fall and destruction. What the

doctrines of Imām 'Alī (a.s.) deem destructive and damaging are: violation of people's rights, unjust bloodshed, mismanagement in handling affairs, selfishness, misappropriation, giving priority to governors, heads of government and their associates over others, neglecting fundamental tasks and issues, dealing with trivial, fruitless and unimportant issues, assigning inefficient people to critical posts and failing to employ competent individuals.

Imām asserts that oppression and injustice under any name and in any form will cause the decline of the state and if injustice is allowed in a society it will consequently lead to wars and the state's authority and its dignity will be marred. This is why he views oppression as the worst of policies and affirms that injustice and tyranny create instability, remove blessings and ruin communities and states.

In his instructions to Mālik al-Ashtar, Imām 'Alī (a.s.) wrote: "Never commit bloodshed when dealing with opponents and those of other ideologies as the shedding of unlawful blood will bring Divine revenge, take away blessings and sovereignty will never be set firm by bloodshed, rather it will weaken, enfeeble and ruin its authority."

He asserted that if a government is afflicted with mismanagement and does not employ wise and precise policies, it will start to decline and will consequently topple. The state which provides the best facilities for the ruler and his dominance and instead of self-sacrifice (*istihār*), it proceeds with selfishness and the use of facilities for the ruler and his associates (*ist. ihār*) will definitely be bound to decline. Imām said "The rulers who deal with trivial, baseless, and transient issues instead of proceeding with fundamental tasks, basic policies, and principal planning, will rapidly slide to decline. Those who put aside the great tasks and excellent deeds and deal with mean and petty work will lead the government to its plight." Pondering on such teachings of the Imām is necessary and beneficial for rulers, officials, and heads of states.

3. Efficient International Policies

In addition to what has been said, Imām followed certain policies and introduced methods of interaction that should be taken into consideration by the rulers when interacting with other states,

nations, and countries. The following facts and policies can be extracted from among the highly valuable words of Imām and by studying his way of life

respecting the rights of the human beings, regardless of their ideas and ways of thinking, upholding their rights, absolute respect in dealing with others, avoiding any disrespectful and belittling relation or association with governments and nations, never submitting to derogation, stressing on removal of tension in connection with governments, moving towards the development of genuine tranquillity and a peaceful life accompanied by esteem, prevention of arousing enmity, sparing no means to correct the enemy's ideas and conducts (*istislah al adu*), remaining loyal to various treaties and being trustworthy in fulfilling of the people's rights, benefiting from other people's knowledge and expertise in the field of culture, yet stressing on the policy of cultural independence, warning against being absorbed in polytheistic and corrupt cultures, and finally, studying various cultures and selecting what is best in them and many other things.

Furthermore there are many issues that have been expressed in the various sayings of Imām AL (a.s.) which are very illuminating in regard to international relationships. Such tenets have been presented in the 'miscellaneous' section at the end of this present volume

A Summary of the Policies of Imām 'Alī (a.s.)

That which has been presented so far, was a glance at the contents of the chapters which have been compiled in this book to explain the different politics of Imām AL (a.s.) Contemplating on what was mentioned would reveal that politics according to Imām AL (a.s.) is an instrument for ruling on the basis of human rights and the real needs of the people, not for the dominance of dictators and violators of people's rights.

Based on what we mentioned, and after summing up and studying the above information we can now respond to the questions and criticisms raised regarding the policies of Imām and analyze the causes and reasons of what is mentioned about his statesmanship and discuss their veracity or incorrectness

Defending Imam 'Ali's Statesmanship

Imām 'Alī (a.s.), took over the caliphate in response to the public demand and insistence, and his caliphate came to an end with his Martyrdom on Ramadan 21st 40 AH [January 29th, 661]. People had been accustomed to the rulership of the three caliphs for twenty five years during which certain policies and procedures had been performed most of which Imām regarded as unjustifiable. Changing the views and behavior of people was as difficult for him as 'returning the water which has run downstream', and in some cases even impossible. He therefore accepted the caliphate with extreme precaution and prudence and only after several times of refusing it so that nobody would think that he had a desire for ruling. Nonetheless, from the very beginning he stated future plans and the difficulties ahead of him very clearly.

Parts of the policies of Imām 'Alī (a.s.), and some of his political positions have since long prompted discussions and criticisms. Those who viewed politics as a tool of power and aimed at dominance over people from a governmental position did not tolerate some of Imām's political stances. It should be first known that Imām 'Alī (a.s.) had accepted the government in order to administer justice, and he adopted politics as tools for the government to secure the human rights and fulfill the real human needs.

If we look from this angle and evaluate his rule and authority by this criterion, we will see that what the Imām did was well-founded and meticulously organized and precisely in line with his lofty goals.

However, those who do not look from this angle do not accept Imām's position in the six-person electoral council of Ummayyad for appointing the caliph, and believe that his insistence on the deposition of Mu'awiyah at the beginning of his rule, when the foundations of his sovereignty were not yet firmly set, as being far from diplomatic.

prudence and say that Ali (a.s.) was a brave and fearless warrior but not a political ruler!

They say that if 'Ali (a.s.) had been a man of politics, why had he not accepted the proposal of Abdul Rahman in the six-person electoral council (that was appointed by 'Umar to assign a caliph after him) when he suggested that he would swear allegiance to him (a.s.) on the condition that Imām acts according to the conduct of 'Abū Bakr and 'Umar? Political prudence suggests that he should have accepted the condition, and after the establishment of his government act in his own way and follow his own path. Did 'Uthman who accepted the condition follow their (the caliphs) steps?

If Imām had acted the way politicians do, he should not have treated the opposition the way he did, especially Talha and Zubair who were influential figures and Mu'awiyah who was very powerful in Shām (Syria). He should have compromised for a while and fulfilled their demands and later after the establishment of his government, he should have begun to extirpate them. There were many similar occasions where he took such problematic stances. Imām's insistence on moral and Islamic values created problems in the establishment of his authority and dominance and made him encounter serious hardships. Before continuing, we will refer to the words of Ibn Abī al-Hadīd in this respect:

وَعَدِمَ أَنْ يَوْمَئِذٍ مَنْ يَعْرِفُ حَقِيقَةَ فَضْلِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) زَعَمُوا أَنَّ عُثْمَانَ
كَانَ أَسْوَأَ رِجَالِهِ وَأَنَّ كَلَامَهُ أَعْلَمَ مِنْ عُثْمَانَ

Know that a group of those who do not know the real virtue of the Commander of the Faithful, a.s., claim that 'Umar was more diplomatic than he was, even though [they considered] him as being more knowledgeable than 'Umar.

Ibn Abī al-Hadīd goes on to say

Ibn Sīnā [Avicenna] admits to this, in his book al-Shifā', and my teacher also inclines to this belief, in his book al-Gharar, where he mentions it. Moreover his (a.s.) enemies and

opponents assumed that Mu'awiyah was ahead of him in politics and so was his management.¹

What shortly follows here is a general response to all criticisms raised regarding Imām 'Alī's (a.s.) policies and the detailed responses are presented in their appropriate places in the following chapters.

The most important point in response to this issue is emphasis on the way in which politics and government is looked at. If politics is viewed as a means for ruling over the hearts or interpreted as ruling on the basis of people's rights and real needs of society, and if we look at Imām 'Alī's (a.s.) stances from such perspective then we will realize that Imām 'Alī (a.s.) is the greatest statesman throughout history, second to the Holy Prophet (s.a.w). But, if we consider politics and statesmanship as a means to achieve power and domination, or interpret it as taking advantage of the people and exploitative domination over them, then Imām's stances are not defensible indeed.

It is evident that Imām was aware of these issues and knew how to employ them, but due to his commitment to Divine laws, ethical values and his stress on the people's rights, he did not deem their use as permissible. The following narration quoted from him clearly elaborates this fact:

أُولَايَا لَمْ كَرُوْا لِحُسْبِيَّةٍ فِي سَبِّ نَكْتُتُ أَمْكَرَ مِنْ

"If it was not that plotting and deception have their place in Hellfire, I would have been the trickiest and craftiest person."²

هَيْهَاتَ أُولَايَا لَتَغْنِي لَكُنْتُ أَدْفَى الْعَرَبِ

"Aas! Had it not been for God wariness, I would have been the craftiest of all Arabs!"³

He also had said:

"I swear by God, that Mu'awiyah is not cleverer than I, but he practices deception and commits debauchery, and if it were

1 Ibid

2 *al-Kafā*, vol. 2, p. 336.

3. See 3/1, h. 75

not for the hideousness of deception, I would have been the shrewdest of all people! However, every kind of deception is sin and every sin darkens the heart, and for any deceiver, there will be a banner raised on the Day of Resurrection, by which he will be identified."¹

Accordingly, Imam knew well how to suppress voices, how to bring down loud cries to silence, how to deceive people with tricks, how to cast fear in their hearts by force, how to subdue the unruly greedy misers by a luremen and consequently, and by violating the people's rights, massacres, suppress internal oppositions and rebellions. However, he was 'Ali, the axis of truth, consensus of God, and a believer in Resurrection Day, whose commitment to the truth and ethical values, and whose stressing on Divine teachings prevented him from perpetrating illegitimate policies. Imam frequently referred to these facts, by saying

يَا لَعَلَّاهُ تَصْحُفُكُمْ وَغَمٌّ أَوْ ذَنْبٌ وَبِكَيْ لَا يَصْلَحُكُمْ بِسَدِّ نَفْسِي

I certainly know what can reform you and straighten your crookedness. But I shall not improve you by way of corrupting myself.²

He clearly states that he knows how to reform people and is familiar with the oppressive policies that suppress them for a short period of time, but he does not apply them since he views them as corrupting to the reformer.

Furthermore, Imam Ali (a.s.) viewed that above all, such actions lead the statesman to the dreadful domain of harassing, domination and in his own words, corruption. This is why he calls out "There will never be reformation at the cost of the corruption of the reformer."

The Imam's lofty words indicate that superficial reformation will inevitably lead to corruption.

By this Imam obviously meant unlawful reformation such as the undergoing economic reformation in contemporary world at the

¹ See, 3/ , p 77

² Nahj al-Balaghah, Sermon 69. Also see *The Encyclopedia of Amir al-Mu'minin* vol. 2

cost of sacrificing social justice. Imām does not tolerate such reforms. On one hand, he knew well, how to deceive the influential political opponents and outlaws and keep them silent, by promising to fulfil their avarices and then, gradually eliminate them and on the other hand to promise people to restore their rights and stress on developing Divine and human values and as soon as he would have established the foundations of his rule, he would do whatever he wished and break all promises, as politicians have always done. If he did so, he would no longer be 'Alī ibn Abī Tālib, but rather a politician like any other politician.

Indeed, so much love and devotion from the people towards 'Alī (a.s.) throughout history is because of his own righteousness and truth-centeredness and his emphasis on right. We should carefully study and ask ourselves where the power-centered hypocrites and imposters are now? On the other hand, we ought to see what were the reasons for the continuous remembrance of 'Alī (a.s.) in History and throughout time. Why do the hearts carry so much love for 'Alī (a.s.)? We reiterate here and repeat again and again that 'Alī (a.s.) regards politics as a means of establishing the truth and restoring people's rights, and not a means of domination over them.

Imām 'Alī's (a.s.) reforms were solely intended to revitalize the *sira* and *sunna* of the Prophet (s.a.w.) and his method of government. Imām 'Alī (a.s.) could not have followed immoral, anti-religious and anti-human policies. This was why he (a.s.) faced the same difficulties that the holy Prophet (s.a.w.) did.¹

Through tolerating hardships and practicing patience towards difficulties, Imam Alī (a.s.) attempted to replicate once again the illuminant outlook of the Prophetic rule and the government policies of the Messenger of Allah in the history of Islam presenting an efficient, just, and perfect way of conduct to the generations and nations to come.

¹ *Sharh Nahj al-Balaghah*, vol. 9, p. 24, p. 222.

(4)

Reasons for Imam 'Ali's (a.s.) Loneliness

Towards the end of this brief study we present the following important question: if the administration of a state on the basis of the aforementioned policies are applicable and such policies are proper and competent, why then did the people distance themselves after a short time from such a truth-centered statesman as Imam Ali (a.s.) whom they had selected as their leader with their widespread support and left him alone and solitary during the last months of his life?

Explaining the Issue

We will now delve further into the various aspects of this topic and raise the issue more clearly. The foremost questions here are: What was the reason for people's withdrawal from Ali (a.s.) in such a short period of time within his ruling? Why could he not practically preserve the people's widespread support of the government? Why was the bond of relations detached between the ruler and the people in Imam Ali's (a.s.) government, and why were the people so disunited that Imām could not create concordance and harmony even among those who had directly sworn allegiance to him and maintain any unity among them?

Why did Imam (a.s.) complain of the lack of people's support in actualizing his superior teachings and implementing his reforms during the last days of his life and would painfully say

هَيْهَاتَ إِلَيَّ أَصْبَحَ بَيْنَكُمْ سِرٌّ نَعْسٌ أَوْ أَفْسَسَ عَوْدَاجٌ خَسِرٌ

"Alas. It is indeed hard that I make manifest through you the codes of justice or set in place the crookedness of truth."

1 See, *The Encyclopedia of Amir al-Mu'minin* vol. 7, p. 29

Why did he consider them as the heart-rending pain of his political life? Saying:

أريد أن أدوي بكم وأنتم دائي

"I want to cure (sicknesses) through you, but you (yourselves) are my very pain."¹

And he complained of disobediences and rebellions, saying

مُسْتَمِرٌّ لَا يُطِيع

"I am entangled with people who do not obey"²

And he would complain of their dispersed tendencies and their fruitless crowded presence with their dissociated hearts, where he said

لَا عِصَّةَ فِي كَثَرِهِ عِصْدَكُمْ مَعَ قِلَّةِ حَتَمٍ فُتُورَكُمْ

"There is no richness, even though you may be big in number, when there is little unity in order to bring your hearts together"³

He yearned to have a few (sincere, companions of the battle of Badr

لَوْ كَانَتْ فِي بَيْتِكُمْ مِثْلُ بَيْتِ أَهْلِ بَدْرٍ

"If I had companions similar in number to the people of Badr"⁴

And

What was the reason for such regression after that wonderful turnout for swearing allegiance?

Is it not correct to say that such a surprising loneliness after an unbelievable turnout for allegiance and support of his rule) indicate that ruling on the basis of Imam 'Ali's (a.s.) policies and his system of government, was not practically applicable in the society of the

Ibid., vol. 6, p. 227 h. 2609

2 Ibid. vol. 7, p. 26

3 Ibid. vol. 7, p. 28

4 Ibid., vol. 7 p. 32

real world and that Imām 'Alī's (a.s.) utopia was not but an image in the world of illusion?

In this discourse we will try as much as possible to respond to these questions on the basis of historical texts and the realities of the Islamic society of these days. However, it would be worthwhile to briefly outline several points in advance.

1. Role of the Elite in Political and Social Transformations

The role of the elite and prominent personalities, in social transformations is very fundamental and extensive. They had the most influential impact on political and social developments of the society throughout history.¹

In reality they often make decisions for the masses, and people time and again do not hesitate in following them. They play their roles of controlling and manipulating people in such a way that people imagine that they themselves have made the decisions and are acting on their own.²

In such a time as the early period of Islam chiefs of tribes played pivotal roles in political and social changes. In other times, the intellectual elite and party leaders played such roles and in today's society, heads of media, political establishments, managers of large cultural, educational and information organizations, chief executives of press agencies and other mass media are the main manipulators, role-creators and decision makers of societies.

2. Role of the Kufans in Imām 'Alī's Government

In the political geography of early Islam the territory of Iraq used to serve as a bridge connecting the east and the west of the Islamic world and acted as a center for supplying military power to the central authority. In this territory Kufa enjoyed a special status and a sensitive role.

Kufa was constructed in 17Arl 638CE for the stationing of troops. The organizers founded this city for the purpose of setting up a large camp for the troops. It is therefore clear that Kufa was

¹ See, *Mizān u. Hikma*, vol. 10, p. 46.6

made as a military center; a place for those who knew nothing other than to fight and combat and hence always thinking of conquering borders and gaining spoils of war

The people who had gathered in Kufa were far away from Madīna which hosted most of the [Prophet's] companions. Very few companions frequented Kufa as it was the Caliph 'Umar's policy to have them remain in Madīna.¹

The Kufans were therefore deprived of acquiring knowledge and had very little understanding of religious laws and doctrines.

'Umar had explicitly asked the companions who intended to travel to Kufa not to teach them any *ḥadīth* and not to distract them from their familiarity with the Holy Qur'an.² The Kufans' familiarity and preoccupation with the Qur'an was restricted to mere recitation and nothing more and this point can also be found in the words of the Caliph. This is why, those who initially gathered in Kufa as the 'reciters' (*qurra'*) later formed the original core of the Khārijites.

The important point here to take notice of is the tribal system in Kufa and the prevalence of ethnocentrism and dominance of the clannish culture and lifestyle in the behavior and relations of the Kufans. In this culture, the chief of the tribe was the key role player in the movements and efforts, while other people were blind followers who had no power of choice.

Thus, when we say that people left Imam Ali (a.s.) alone, we mean the elite, the influential and the chieftains of the Islamic community left him alone. This painful fact was more evidently seen in the people of Iraq at that time, especially among the Kufans.

Now and after this brief explanation, we proceed to deal with the reasons for Imam 'Ali's loneliness, according to his own words and sayings.

1. *al-Mustadrak ala al-Sahihayn*, vol. 1, p. 193, h. 374.

2. *Kanz al-Jumāl*, vol. 1, p. 292, h. 29479.

Imam Ali's Loneliness in His Own Words

We said earlier that history is a truthful witness to the claim that the short period of Imām 'Alī's (a.s.) government has been the most sublime manifestation of a rule based on human values. His ruling method was not only attractive to those committed to Islamic human values but those uncommitted to such values were also attracted by it, and they sometimes did not fail to admit its magnificence and perfection. Therefore, the reasons for the people's distance from the government of Imām 'Alī (a.s.) is not to be sought in the inconsistency of his method, but there are other reasons and causes to be delved into that will be mentioned in the following pages.

Imām 'Alī (a.s.) himself explicitly and sufficiently has talked about the reason for the withdrawal of people from him and turning their backs on his government. In his sermons and responses to queries, he expressed the reasons for their initial welcome and then their eventual distancing from him. Here is a review of the background reasons and causes of the people's withdrawal and Imām 'Alī's (a.s.) loneliness.

1. Contradictory Demands

The first reason for the people's distance from Imām 'Alī (a.s.) was the fundamental difference between two types of views about government. In reality these two approaches had fundamental conflict between each other in their motivations and purposes.

A great majority of the participants in the uprising against 'Uthman, especially a number of the key players of that movement such as Talha and Zubair, did not intend to bring the community back to the Prophetic conduct (*sira*) and tradition (*sunna*). They did not wield their swords, in order to maintain the sovereignty of genuine Islamic values. Party monopolization tendencies and royal decision-making of the Umayyads in government which was formed through 'Uthman's rule had exhausted them. For them, overthrowing 'Uthmān and their pledge of allegiance to 'Alī (a.s.) were in fact aimed at solving this problem, although in their slogans they stated otherwise.

Finally after much insistence by the people and his frequent refusals, Imām 'Alī (a.s.), took over the caliphate, so as to restore a right lead the community back to the conduct (*sirah*) of the Prophet, revive the forgotten genuine Islamic values in the society and to spread reforms in all bureaucratic, cultural, economic, social and judicial fields. In one of his earlier sermons, he stated among other things, the perspective of these changes:

In other words, while people were motivated by the material and worldly inclinations, Ali (a.s.) was motivated by truth-centrism, seeking God's pleasure and being concerned about the revival of religious values. In this regard he (a.s.) said:

سأمرني وأمرئكم وجمعي بدينكم لله وأشيئكم بدينكم لأنفسكم

"My concerns and yours are not the same. I want you for the sake of Allah but you want me for your own self."

In such a time when some people saw Imam 'Alī's (a.s.) persistence in his goals and realized that they could not be in harmony with these goals, they turned away and abandoned 'Alī (a.s.) and refused to support him. As time passed, religious concerns, Divine motives and Islamic-human orientation of Imām Ali's (a.s.) rule were further manifested. At the same time the distance became wider and the support of those who were seeking other than the truth slackened even more.

2 The Betrayal of the Elite and Obedience of the Masses

Through the era of the government of the Commander of the Faithful (a.s.) tribal chiefs played the main role in making decisions for most of the people. He (a.s.) tried very hard to develop the necessity of following of *criticism* in the minds and lives of the people so that they would choose their path and measure the others by the criterion of truth rather than measuring truth with the criteria of prominent individuals and personalities.^{1,2}

1 See, b. 13

2 See 4/6, p. 341 Cultural Policies

The efforts of Imām 'Alī (a.s.) in this respect were unfortunately of no avail. The prevalence of the aforementioned situation seriously hindered the basic reforms of 'Alī's (a.s.) rule and this was extremely painful for him as his decisions were occasionally left unfulfilled by the opposition of an individual who was backed by a large group of ignorant followers. Imām described this sorrowful situation as follows:

سُئِلَ ثَلَاثَةٌ عَنْ رَبِّهِمْ وَتَعَلَّمُوا عَلَى سَبِيلِ نَجَاتٍ، وَهَمَّحَ رِعَايَةَ أَتْبَاعِهِ كُرَّ

بَعْدِي

People are divided into three groups: a lordly (divinely inspired, knower one seeking knowledge who moves along the path of salvation, and the riffraff and rabble, the followers of every screaming voice, those who bend with every wind, who have not sought to be illuminated by the light of knowledge and who have not had recourse to a solid support.¹

In this insightful statement, Imām 'Alī (a.s.) divides people into three groups concerning to the choosing of their way of life:

1. The learned who have found the way 'Divine Scholars'
2. The seekers of truth and those on the path of deliverance from darkness and corruption 'The learners on the path of salvation'
3. People who neither know the right and straight path nor its correct course: rather, they are prompted to move by blind following of the influential. Imām has called them the uncivilized rabble (*hamaj ra ā*) who are like the petty flies who sit on the faces of animals, and the foolish ignorant who are moved around, with any blowing wind and drift along any flow, without achieving any firm position.

By the Imām's (a.s.) analysis, those who neither know the right way of life nor allow themselves any wise deliberation and knowledge and blindly follow others are like flies that have gathered around those who are more ignorant than themselves and seek benefit from them. Such people neither possess a firm intellectual status nor are

1. *Nahj al-Baqāyah*, Aphorism 147

able to stand steady on one position. Without knowing who their leader is and whether he speaks the truth or not, they highly respect him with their body and soul, and follow him only because he has some reputation or holds a lofty position and bears on his forehead the title of chief of the tribe or the leader of a party or for any other reasons just like a swarm of flies which are blown to every direction without knowing why and where they are heading.

It was so painful for 'Ali (a.s.) to see that such a great number of people of his time were among the third group. He (a.s.) was faced with large masses who were neither 'people of knowledge' nor on the path of understanding.

More heart-rending and distressing was the lack of a sympathetic person who would listen to these social problems and calamities, and the lack of some intelligent ones with whom Imam 'Ali (a.s.) would share all of these. In other words, he (a.s.) could not unveil the pains and reveal the nature of the people whom he ruled upon and accompanied him. When he intended to share what he was involved in, to one of his close companions Kumayl, he took his hand, led him to the desert and asserted the bitter reality with much sorrow and pity. What he told him was not conveyable to anyone since many were not able to tolerate listening to all these problems. According to him, every person who enjoyed a larger intellectual and spiritual capacity would become a more valuable and helpful person to listen.

Imam then revealed the reasons for not being supported by people. He announced that the root of all problems and failures concerning his reforms and reformative plans was hidden in the people's ignorance and their blind following of the treacherous elite.

More Explanation on the Roots of the Problem

On one occasion Imām 'Ali (a.s.) spoke in front of his relatives and a group of the elite about his problems stating more openly than before the reasons of the disturbance (in Kufa), elucidating its origins and revealing the reasons for disunity in the Islamic community of that time. He explained why people were not consistent

with his reformatory planning, did not tolerate the government and sovereignty based on the Prophetic path (*ṣīra*) and tradition (*sunna*) and did not support his policies. Then Imām began his insightful speech with the following words of the Holy Prophet (s a w)

أَلَا يَا أَهْلَ الْاُخْرَى مَا أَحْبَبْتُ عَلَيْكُمْ خُتَابَ رِثْبِغٍ هَوَى، وَطَوَّلَ لَأْمَرٍ

What I fear most for you are two things: the following of vain desires and extending of hopes.¹

He (a s) then explicitly stated that the political disturbances that had caused disunity in the Muslim community and created factions and division are rooted in moral corruptions, egoism and desires

يَا بَنِي آدَمَ أَوْفُوا بِعَهْدِي مِنْ أَهْوَاءِكُمْ وَتَكْذُوبِ وَأَحْكُمُوا تُسَدِّغُ الْحَقَّ فِيهَا حُكْمٌ لِلَّهِ وَيَسْوِي
فِيهَا حَالٌ بِحَالٍ

Surely the causes of sections (and conspiracies) in which the Divine Law is disobeyed and men rule over other men are the following of desires and laws that are innovated.²

Imām (a s), indicates that egoism, desire and self-centrism bring baseless and anti-religious innovation, under the cover of religion and it is through this approach that blind factionalism is founded. Moral disturbances grow into cultural turmoil and eventually wind up in political and social seditions and rebellions. It is in such cases that the perpetrators in order to justify their goals and to spread the seditions, misuse the truth and pretend to support it. Imām Alī (a s) warns:

أَلَا إِنَّ خَيْرَ مَا حَصَلَ مِنْ بَعْضِ خِلَافٍ وَمِنْ بَاطِلٍ حَصَلَ مِنْ حَقٍّ عِنْدِي دِي
جَعَلَ لِكَلِّهِ يَوْمَئِذٍ مِنْ هَذَا جَمْعٌ وَمِنْ هَذَا جَمْعٌ

Verily if the truth becomes purified and manifest, there will be no differences and if falsehood becomes manifest, it will not be hidden from the wise. However (what is done) is that some from this and some from that are taken (and mixed).³

1 See 2/4, h. 74

2 Ibid.

3 Ibid.

By these words, Imam (a.s.) actually delineated the cultural features of his time and drew attention to the fact that truth and falsehood had been intertwined in the past and those who had promoted falsity pretended truthfulness to achieve their false goals. As a result, after the lapse of one generation, innovations that were presented were regarded as tradition. Now that he (a.s.) intended to expose the features of falsehood and to rightly clarify the aspects of truth, it would be extremely difficult to do so, because people did not realize the depth of the tragedy.

Imām 'Alī (a.s.) quoted as saying from the holy Prophet (s.a.w.) who has predicted and mentioned that such an atmosphere will occur after him:

رَبِّ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: كَيْفَ أَنْتُمْ إِذَا بَسَّكُمْ قَوْمٌ يَرَوْنَ فِيهِمْ صَحَابَةً
وَيَهْرَأُمُ فِيهِمْ كَثِيرًا، يَحْرِي السَّاسُ عَمَلَهُمْ وَيَتَّخِذُونَ بِأَسْنَةِ عُرْدٍ عَمَّ مَسْهَا شَيْءٌ فَوَيْلٌ
قَدْ عُدَّتْ أَسْنَةُ

Verily, I heard the Messenger of God (s.a.w.) say "How would you be when a section would encompass you? Such that the children would turn to adults and the adults would turn old. People would act according to them and adopt them as traditions to the extent that if one of them is changed they would cry out that the tradition (sunnah) is changed!"²⁹

It is a wonder that the Propagative doctrines had settled in people's minds, tongues, and beliefs so reverse,ly that when someone like Imām 'Alī (a.s.) who was a clear manifestation of truth and was a truth-centered personality intends to reform and rectify the minds and thoughts of the people, they cry that 'the tradition has been changed!', and so on.

Were any fundamental reforms, essential changes and restoring the Muslim community back to the *sunnah* of the Prophet (s.a.w.) possible in such an atmosphere? Thus, in these words and after his introductory statement, Imam (a.s.) returned to the main issue and candidly talked about innovations and stated part of these

innovations imposed on the *sunnah*. He painfully unveiled what the former statesmen and authorities had bequeathed people, asserting that he could no longer do anything else because if he would not hold on to this cultural transformation and carry on the campaign against cultural deviations, the troops would disperse and he would be left alone. Here are the Imam's painful words:

وَبِوَحْمَتِ نَفْسٍ عَلَى تَرْكِهَا وَحُؤُلُهَا بِي فَوْضِعِهَا وَبِي كَيْفٍ فِي عَهْدِ

رَسُولِ اللَّهِ ﷺ لَتَفْرَقَ عَنِّي جُنْدِي خَتِي أُنْقَى وَحْدِي أَوْ فَبِلِّ مِنْ شِبَعَتِي

If I force people to abandon their own customs (what they practice now, and restore the traditions to their original state and to the way they were during the Prophet's *saw*, era, my troops will scatter and I will be left alone or with only a few of my followers.

Expressing Grievances, an Ultimatum to all

During the last months of Imam 'Ali's rule his life was hard, painful and unbearable. The tribulations, rebellious lootings and stubbornness of the enemies made his life difficult. In a lengthy and exciting speech that he delivered for relatives and closed ones, he reiterated what he had told earlier to Kumāyl ibn Zayād in the desert. By explaining the situation for them, he left no excuse for any one, the elites or the common people.

In this speech, known as the Sermon of Disparagement and Threatening (*Khuṭbah al-Qāṣiyya*) which was delivered after the battle of Nahrawan, Imam stated very important and fundamental points as to how and why pre-Islamic religious revolutions ended in failure and he precisely predicted the future history of Islam.

With the Elite (al-Khawāṣ),

In his eloquent words Imam 'Ali (a.s.), described the destiny of Satan that he had worshipped God for six thousand years, and with references to his high status (before his rejection), he (a.s.) points to the elite who enjoyed good accounts in their services to Islam and warns them lest they end up in a destiny similar to that of Satan.

فاحذَرُوا عَمَّا دَعَا إِلَهُهُ أَنْ يُعَذِّبَكُمْ بِدَآئِهِ وَأَنْ يَسْفِثَكُمْ بِبَآئِهِ

Therefore, O servants of God, beware of Satan infecting you with his disease or leading you astray through his call.¹

He then explains that the only way to avoid this destiny is to give up groundless prejudices, factional tendencies, and vindictiveness rooted in the age of ignorance, and seeking undeserved superiority

فَأَطِيعُوا مَا كَفَّنَ فِي قُبُورِكُمْ مِنْ تِرَابِ الْعَصِيَّةِ وَأَحْصِدُوا خِزْيِيَّةَ فَرْسِكُمْ حَتَّى
تَكُونَ فِي أَنْفُسِكُمْ مِنْ خَطَرِ بَشَاطَةِ وَخَوَرِهِ وَسِرْعَانِهِ وَفُتُونِهِ وَغَمَمِهِ
وَضَعْفِ شَيْئِهِ عَنْ رُفُوسِكُمْ وَبِهَا سَعَرٌ لَحَبٌ قَدْ مَكَّمُ وَحِمٌّ لِنُكْرٍ مِنْ
أَعْيُنِكُمْ

Extinguish what is hidden in your hearts of the fires of prejudice and the grudges of the age of ignorance, as this vanity and self-conceit can only exist in a Muslim by the (astute) machinations of Satan, his haughtiness, mischief and whisperings. Practice humbleness, to trample self-pride under your feet and to cast off vanity from your necks.²

Warning the Masses

When eminent figures of the community, the political and cultural manipulators, and those of ethnic and ideological reputation get involved in prejudiced clashes, they make use of means such as enflaming disturbances within the people and the communities and thus lead the society into the fire of disunity.

As well, in his sermon, Imam Ali (a.s.) insistently enjoins the people to refuse obeying their dignitaries and elite, in case they would not give up their arrogance and persist on their naughtiness, arrogance and sedition. They should not follow their illegitimate objectives and should be heedful of the fact that all seditions, corruptions and abnormalities are rooted in their positions.

¹ Ibid.

² Ibid.

لَا تَحْزَنُوا خَيْرٌ مِنْ طَعْنِهِ سَادَاتُكُمْ هُمْ نَبِيُّكُمْ أَتَمَّ تَكْتَرُوا عَنْ حَسَنِهِمْ
وَيَرْفَعُوا قُورَى سَبْهُمْ هُمْ نَبِيُّهُمْ هُوَ عَدُوٌّ أَسَاسٍ مَعْصِيَةٍ وَدَعْوَتُهُمْ أَكْبَرُ بَعْضُهُ
وَهُمْ أَسَاسُ نَفْسِي وَأَحْلَاسُ خُفُوفِ تَحْتَهُمْ يَبْشُرُ مَطْبِ صِلَالٍ وَخَيْسُهُمْ
يَصُولُ عَلَى السَّيْرِ .

Beware and avoid obeying your leaders and elders who felt proud over their lineage and boasted over their descent. They are the main sources of obstinacy and main pillars of mischief. They are the roots of vice and people of disobedience. Satan has made them as the carriers of misguidance and the troops with whom he attacks men.

Imām then gave an enlightening explanation of what was stated. Afterwards, he proceeded to make a very important political and ethical discussion about social interaction and behavior. He talked about the difficult Divine trials aimed at training the human beings, stressing that life's various misfortunes and difficulties are in line with the spiritual construction of man and to purify him of moral vices, particularly selfishness, arrogance and haughtiness just as God Almighty has ordained prayers, fasting and alms for such purposes.

He (a.s.) then enjoined people to delve into history, deliberate on events and take lessons from the fates of the religious revolutions to find out how they had ended and recognize the impact of disparity and disunity on the failures in religious calls. Test the haughtiness and egoism of the elite and the influential along with the people's unaware obedience would lead the Islamic government to a destiny similar to that of previous revolutions.

In this part of his speech, Imam (a.s.) gives an explicit warning and issues an ultimatum to the elite and the influential.

أَلَا وَرَبُّكُمْ قَدْ نَقَضَ أَيْدِيَكُمْ مِنْ حَبْلِ لِقَائِهِ وَتَنَصَّبَ حَصْنٌ لِلَّهِ بِصُرُوبٍ
عَيْنُكُمْ بِأَحْكَامِ حَقَائِدِهِ . وَاعْمُوا أَنْتُمْ صُرُوبٌ مَعْدُ هُجْرَةٍ عَرَبٍ وَبَعْدُ مُؤَلَاهُ
حَرْبًا مَنَعَقُوبٍ مِنَ الْإِسْلَامِ لَا يَسْمَعُ وَلَا يَعْرِفُونَ مِنْ لَابِيزٍ لَا رِسْمَةَ

Indeed, you have shaken off your hands from the rope of obedience and broken the divine fortress around you by (resorting to) pre-Islamic laws. You should know that you have

again reverted to the position of the Bedouin after the immigration to Islam) and have become different parties after having been once united. You do not possess anything of Islam except its name and know nothing of faith other than its form.

The Danger of Abandoning the 'Enjoining Good and Forbidding Wrong'

From the viewpoint of Imam Ali (a.s.), the enjoining to do good and forbidding them from doing any wrong are among the major elements in the continuation of an Islamic revolution. The establishment of all human and Islamic values is directly related to this duty. If this obligation is forgotten, values will also be forgotten and once the Islamic community turns its back on religious values and takes refuge in other than Islam, it will lose Divine assistance and fail in its battle against foreign enemies, and a government based on the teachings of Muhammad (s.a.w.) and Ali (a.s.), will thereby be defeated, the devils will dominate the Islamic Community and the prayers of the pious will not be answered.

Imam (a.s.) goes on to say further in the sermon of *al-Qaṣī'a* regarding this same issue:

يُخَمُّ إِنَّ لِحَاثِكُمُ إِلَى غَيْرِهِ حَاثِكُمْ أَهْلُ الْكُفْرِ، ثُمَّ لَا خَيْرَ إِلَيْهِ وَلَا يَنْكَرُهُ، لَا
مُهْجَرُونَ وَلَا أَنْصَارٌ يَصُفُّونَكُمْ، لَا تَقَارِعُهُ رُسُلُ اللَّهِ سُبْحَانَهُ
فِيكُمْ عِدَّتُكُمْ لِأَمْنٍ مِنْ دُونِ رَعْوِ آبَائِهِمْ وَوَقَائِعِهِمْ، فَلَا تَسْبِغُوا عِيْدَهُ
جِهْدًا بَاحِدَةً، وَتَرْكُومُ بِنَظِيرِهِ، وَيَأْسُؤُا مِنْ تَأْيِيدِهِ

فِيهِ اللَّهُ شَحَابَةٌ مِيعَرٌ يَقْرَأُ مَعْصِي بَيْنَ نُسُكِكُمْ لَا يَرْكُهُمْ لِأَمْرِ مَعْرُوفٍ
وَسَهْوٍ عَنِ مَسْكَرٍ، فَعَفَرَ اللَّهُ لَشَهَادَةِ كُتُبِ مَعْصِي، وَحُدُودِ تَرْكِ تَهْمِي

Be sure that if you incline towards anything other than Islam, the disbelievers will fight against you. Then neither Gabriel nor Michael nor the *Muhajirūn* or *Anṣār* will help you, you will draw swords against each other, until Allah settles the matter for you.

Certainly, there are examples before you of God's wrath punishment, days of tribulations and happenings. Therefore do not disregard His warnings due to ignorance of it or taking light His Wrath, or feeling immune from His punishment, for God the Glorified did not curse people of the past except because they had abandoned enjoining good and forbidding wrong. In fact, Allah cursed the foolish for committing sins and the clement because they gave up forbidding wrong¹

The Holy Prophet (saw) prior to Imam Ali (a.s.), had also warned people of this danger in the following words

يَا أَيُّهَا النَّاسُ! إِنَّ اللَّهَ يَقُولُ لَكُمْ: مُرُوا بِالْعُرُوفِ وَأَسْأَعِي لَكُمْ، قَبْلَ أَنْ تَسْعُوا
فَلَا تُحِبُّكُمْ، وَتَسْأَلُونِي فَلَا أُعْطِيكُمْ، وَتَسْتَعِينُونِي فَلَا أُعْزِزُكُمْ

O People! Verily God says to you: Command people to do good and forbid them from wrong, or else you will pray, but I do not answer your prayer and you ask Me but I do not grant you and you seek My assistance but I do not assist you

The danger of abandoning the enjoining to do good and forbidding the wrong in regard to the continuance of the Islamic revolution is so serious that Imam 'Ali (a.s.) warned people about it until the last moments of his life, saying in the last sentence of his testament:

لَا تَرْكُوا الْأُمَرَ بِالْعُرُوفِ وَتَهَيَّ عَنِ الْكِبَرِ، فَيُوتَىٰ عَلَيْكُمْ شَرٌّ كُمْ، ثُمَّ تَسْعُونَ
فَلَا تُسْتَجِيبُ لَكُمْ

Do not abandon the enjoining of good and forbidding the wrong, or else the villains would dominate over you, then when you pray, you will not be answered²

After drawing attention to the dangers that await the future of the nation because of abandoning the enjoining good and forbidding

1 Ibid

2 *Mizān al-Hikmah*, vol. 8, p. 3708, h. 12921

3 See, *The Encyclopedia of Amir al-Mu'minin* vol. 2 p. 355 h. 246

wrong and turning away from the [Islamic] values, Imam 'Ali (a.s.) goes on to say in the sermon of *al-Jaysh* that the Islamic community is facing this problem at the present time. Therefore, if it is not cured, people must be expecting the dominance of the villains and the wicked over them.

أَلَا وَقَدْ بَطَلْتُمْ قِيَدَ إِسْلَامٍ وَغَطَّيْتُمْ حُدُودَهُ وَأَمْتَمْتُمْ أَحْكَامَهُ

Indeed You have broken the ties of Islam, transgressed its limits and destroyed its rules.¹

Indeed, refraining from obeying the wise and a truth-seeking leader, breaking through the stronghold of religion by following pre-Islamic tendencies and behaviors and leaving meritocracy, solidarity, harmony and empathy by yielding to disunity and satanic pomposity, contenting oneself with grandiose titles, towing behind only the titles of truth (*haka*) and Islam (neglecting their essence), abandoning the practice of enjoining good and forbidding wrong, not practicing Divine sanctions, annullating religious ordinances and so forth are all causes of failure, defeat, falling into hardships, and consequently being ruined and witnessing the satanic dominance of the enemy, and so on.

3. Equality in Distribution

Human beings very often fall into the trap of material and worldly inclinations and attachments. If one gets accustomed to worldly indulgence and fills his life up with worldly provisions and concentrates himself with its pleasure and comfort, then it will be difficult for him to part himself from them.

After the Messenger of God (saw), and during the reign of the first three caliphs, one of the wrong policies pursued was bribing and alluring the reputed figures and discrimination in favor of the related elites. In this way many who did not deserve such lofty positions were lifted high in rank and others were unjustly degraded and tyrannized.

¹ *Nahj al-Balaghah*, Sermon 192

Imām 'a.s., as he stated in one of his early sermons intended to eliminate this appalling class discrimination and disorder in enjoyment of the privileges.

It was evident that this policy would stimulate many people against Imām (a.s.) and they—many consisting of the elite and reputed figures—would in turn pull many of the common people behind them by various tricks in order to justify their opposition and to hide the secret of their parting from Al. (a.s.)

It was for this reason that many of Imām 'Alī's (a.s.) advocates frequently asked him to give up this policy and forget about the chieftains, influential political figures and pompous persons who enjoyed special economic privileges for a time and temporarily and that he should not confront them and their indulgence. Nonetheless, he (a.s.) found the suggestions in conflict with the principles and fundamentals of his government and therefore rejected them. He regarded these suggestions as somehow abandoning the goals and ideals of an Islamic state and so he refused them.

Here are some examples of such suggestions and the Imām's responses to them.

1. It is reported in the book *al-Ghārāt* that

'Alī (a.s.) was complaining to Ma'ik al-Ashtar of the people's flight toward Mu'āwiya. Al-Ashtar said "O Commander of the Faithful! We fought against the people of the Battle of Jammā in the company of Basrans and Kufans who were unanimous in their opinions, but then they suffered bred enmity and their intentions slackened and justice faded. And you call them to justice, treat them righteously and take back the rights of the weak from the wealthy who in your views have no superiority over the weak.

Many of them, who were with you when they were treated as such, began to grieve and became sad with this justice. As for Mu'āwiya, his gifts were with the opulent. People's souls yearned towards the worldly gains. Those who are not infatuated with the world are very few; many of them are the

1. See 2/1, p. 62.

ones who discard the truth go along with falsehood and prefer the worldly gains. If you are munificent toward them, they will be drawn toward you and become benevolent to you, and their friendship will purely belong to you. May God settle your affair. O Commander of the Faithful and terminate your enemy, disperse their assembly, nullify their plots and slacken their efforts, as He knows what He does."

In response to him, 'Ali (a.s.) thanked God and praised him and said "As for what you said that my manners and character are based on justice, verily, God says: *'Whoever acts righteously, it is for his own soul, and whoever does wrong, it is to his detriment, and your Lord is not tyrannical to the servants'*" and I am more fearful that I may have been negligent in what you said.

As for what you said that they found the truth too heavy and thus turned away from us, God knows that they did not turn away from us due to our tyranny. When they did turn away, they were not called forth to justice; [rather, they sought nothing but the transient world that they had been parted from it and on the Resurrection Day, they will be called to account whether they sought worldly gains or acted for the sake of God.

As for being munificent to men and buying them off, actually we are not able to give away out of public assets to people beyond what they deserve as God has rightfully said *"How many a small party has overcome a large party by Allah's will!"*

He Almighty chose Muhammad (s.a.w.) as a Prophet and he was alone and after a while he turned his few followers into multitudes and raised his party to power after being humiliated. If God wishes to assign us to a task, He would smooth out the difficulties and would ease the hardships (for us too). I approve all that of your ideas in which there is the pleasure of God, you are the most trustworthy of my companions, and the most trusted, the most benevolent, and the most discerning of them to me.

Qur'an 146. Ali's translations of the Qur'an are from the translation of Sayyid Ali Qasbi Qara'i, The Center for Translation of the Holy Qur'an, Waco, Texas.

2 In the same book, Rabi'a and Ammāra are quoted as saying:

A group of Ali's (a.s.) companions went to him and said: "O Commander of the Faithful, give these riches away, and give the noble and the dignitaries of the Arabs and Quraysh superiority over the non-Arab liberated ones and also [give preference and advantage] to those opposition you fear their harm."

Rabi'a Said: "They said this because Mu'awiya treated those who went to him in this way." Ali (a.s.) said to them: "Do you order me to seek victory by means of tyranny? By God, I would not do that as long as the sun keeps rising and a star is shining in the sky. By God, if these riches belonged to me, I would treat them equally, now is it possible when they are the public properties?"

3 Sahl ibn Hanafī, Imam 'Ali's (a.s.) governor in Madīna sent him a letter reporting that a group of Madīnians had joined Mu'awiya. Imam wrote in reply:

"Now I have come to know that certain persons from your side are stealthily going over to Mu'awiya. You should not worry if the number of your men is reduced and their help is lost. Indeed, they have joined in guidance and you have been relieved of them. They are running away from guidance and truth and advancing towards blindness and ignorance. They are seekers of this world and are proceeding to it and are leaping towards it. They have known justice, seen it, heard it and appreciated it. They have realized that here to us, all men are equal in the matter of right. Therefore, they ran away to selfishness and partiality. Let them remain remote and far away from the mercy of Allah. By Allah, surely they have not gone away from oppression and have not joined justice in this matter, we only beseech Allah to resolve for us the hardships and to level for us its unevenness, if Allah will. Waṣṣalām!"

4. Avoidance of Using Unlawful Means in the Enforcement of Commands

An ideal human society, as it must be, is a society full with human values. It is a society in which law and justice create relations or break

1 See 5/ 0, h. 229

2 See *The Encyclopedia of Amir al-Mu'minin*, vol. 2, p. 7. Nah, in Ba'ghab, letter 10

them, extinguish rebellions and rectify abnormalities. However, it is evident that achieving such a stage in human society is very difficult. What was the kind of society that Imam 'Ali (a.s.) ruled over? What were people's tendencies at its public level? How were the inclinations and efforts of people basically determined?

The community during those days had been ruled by others for 25 years. Those governments faced, towards the final years, rebellions, criticisms and confrontations and in return reacted with violence, severe confrontations, punishments, and occasional imprisonments, tortures and atrocities.

The general public was not rightly familiar with the law and its significance so the rulers ruled over people in this milieu. The rulers, whenever encountered with people's wrongdoing, right from the beginning practiced force, violence and dominance instead of resorting to them as a final solution.

In the Umayyad policy ends justify the means and the politicians use any tools, even illegitimate ones for implementing their policies, plans and orders. The leader of such policy speaks to some in a language of allurement and to others through threatening and still to some others by means of deception. Mu'awiya did rule over Shām by means of such policies and perhaps the maintenance of the interests of Shām demanded doing so.

What should Imam 'Ali (a.s.) do when in his doctrines, the use of illegitimate means to implement his policies is not permissible and the people's leader speaks solely by means of explanation, elucidation and instruction does not use words of allurement, deception, threat, or violence; and how should he bring the people who had been accustomed to these methods back to the right way?

Surprisingly, the public masses of Shām indisputably used to obey Mu'awiya without receiving anything from him simply and just because he used the means of the policy of imposture, allurement and threat. The public masses of Kūfa however, did not obey the Imam even though they were not deprived of material interests. In this regard Imam said

أَوْ يَسْ عَجَبًا أَنْ مُدَوِّيهِ يَدْعُو الْخَلْفَةَ طَعْدَمَ قَبِيحُونَ عَلَى عِيٍّ مَعُونَةٍ وَلَا
عَضْوٍ، وَأَنْ أَدْعُوَكُمْ وَأَنْتُمْ تَرِيكُونَهُ (سَلَامٌ، وَنَمُتُ سَاسٍ إِلَى الْمَعُونَةِ أَوْ طَائِفَةٍ
مِنَ الْبَعْدَاءِ، فَتَفَرَّقُوا عَنِّي وَتُخْتَفِرُوا عَلَيَّ)¹

Is it not strange that Mu'āwiyah calls out to some rude, low people and they follow him without receiving any support or grant, but when I call you, although you are the successors of Islam and the (worthy) survivors of the people, to help and grant you, you scatter away from me and oppose me!¹

Imam (a.s.) knew well that the society was not at a level of understanding to grasp his heart-rending and suspicion-free words. He knew that he could make many, including some dignitaries obey him through violence and threat and put things in order even though temporarily, but he refused to do so and said:

أَلَا يَكُنْتُ أَمِيرَ الْمُؤْمِنِينَ، فَأَصْبَحْتُ يَوْمَ فُأَمُورٍ وَكُنْتُ يَوْمَ هَذَا فَاصْصَبْ
فِيهِمَا وَفَدَّ أَحْبَبْتُمُ الْبَقَاءَ وَبِئْسَ لِي مَا أَحْبَبْتُمْ عَلَيَّ مَا تَكْرَهُونَ

Indeed, yesterday I was the Commander of the Faithful, but today I am commanded and until yesterday I was dissuading people from wrong acts, but today I am being dissuaded. You have now shown that you only love to live in this world and it is not for me to force you to what you dislike.²

In the policy of Imām 'Alī (a.s.), achieving goals is rightful only when people think freely and accept the reform plans and submit to them without any obligation. Imām (a.s.) never deemed it right to make people accept what he viewed as truthful and proper by resorting to the sword, violence and to force them to obey him. At the end, it is people who would finally choose a way which they are attached to.

In other words, if Imām 'Alī (a.s.) had been asked why people had left him alone, he would have answered "I was not willing to force them to obedience by the language of the sword. And they were regretfully not in a position to appreciate this path [my rule] and submit to it for some cultural reasons and due to the social structure that has been imposed on them and they have been accustomed to."

1 See 5, 10, h. 245 (*Nahj al-Balaghah*, Sermon 180)

2 *The Encyclopedia of Amir al-Mu'minin*, vol 6, p. 91, h. 2577

Imam (a.s.) believed that problems of a government could be temporarily solved by violence, but such sovereignty and rule would no longer be that of Imam 'Ali (a.s.) He has frequently stated this fact as follows:

يَا أَهْلَ كُوفَةَ لَا تَرْوِي لِي أَعْيُنِي بِمُصْحَحِكُمْ بَلَى، وَلَكِنِّي أَكْرَهُ أَنْ أَصْبِحَ كُمْ
بِفَسَادِي نَفْسِي

O People of Kufa! Do you think I do not know what can rectify you? Yes indeed. But I do not like to rectify you by corrupting myself.

And then he said:

وَقَدْ عَلِمْتُ أَنَّ لِي مُصْحِحَكُمْ هُوَ السَّيْفُ، وَكَأَنَّ مُصْحِرِي صَلَاحَكُمْ بَعْدِي
بَلَى، وَلَكِنْ سَيَسُودُ عَلَيْكُمْ مَنْ بَعْدِي مُنْهَكٌ صَعِبٌ

I know that what rectifies you is the sword, but I do not seek to rectify you by corrupting myself. After me, however, a tough authority will dominate over you.²

Imam Ali (a.s.) asserted that he knew how to confront people and subjugate them by means of violence and sword and was able to straighten the crookedness with a sword and to force the rebels to obedience, but he refused to do so. He said, "Correcting you by resorting to violence would cost a price (i.e., ruining the moral values, and I am not willing to pay such a price. This would neither be compatible with my disposition nor with my philosophy of governing. But you should know that after me a hard time will be awaiting you. With such manners and acts, you pave the way for the rule of those who would not have mercy on you and would not talk to you except by the language of the sword."

لَا يَصْلُحُ لَكُمْ يَا أَهْلَ الْبَغْدَادِ إِلَّا مَنْ حَمَلَهُ وَجْهَهُ وَحَرَمَهُ اللَّهُ

You will not be rectified (O people of Iraq!) except by he who shall humiliate you, and God will humiliate him too.³

² See B/9, p. 447

³ See B/11, p. 449

⁴ *Rabi' al-Abrār*, vol. 4, p. 280

Imām 'Alī's (a.s.) Predictions Coming True

Finally Imām (a.s.) departed people while having been unjustly treated by them and complaining about them:

وَبَعْدَ أَنْ عَظِيَ فِي لَسَانِكُمْ حَيْفُ رِعَائِيهَا وَأَنْتُمْ لَا تَشْكُرُونِي حَيْفَ عِي

People before me used to complain of the oppression of their rulers but now I have to complain of the wrongdoings of my subjects.¹

He had told people that their wrongdoing towards the just leader would be as dangerous to the community as the wrongdoing of an oppressive leader, and a community that does not observe the rights of a just leader and refuses obedience, solidarity and empathy to him who is most deservedly entitled to such rights—will be entangled in commotion and burn in the fire of decline:

وَمَنْ عَنِيبَ إِلَيْهِ أَوْ جَحَفَ إِلَيْهِ بَرَعِيَّةٌ حَتَّىفَ مُنْكَرٌ كَبِيرٌ

وَوُظِّهَتْ مَعَالِي خَوَالِدٍ لَا دَعْلَ فِي نَسَبٍ، وَكُرِّتَ نَحْوُ شَيْءٍ فَعُمِرَ بِشَوَى

وَعُتِبَ لِأَحْكَامِهِ كَثْرَتُ عَشْرِ شُعُوبٍ فَلَا يُسَوِّحُ عَظِيمٌ حَقَّ عُصٍّ وَلَا عَصَم

بَطْنٍ فَعَمَّ مُنْكَرٌ لَا يُرَى لَأَشْرُ رُوعُكُمْ بَعَثَ اللَّهُ شَحَابَهُ عَبْدَ بَعْدَ

And if the subjects come to dominate over the ruler or the ruler oppresses the subjects, differences will arise among them, signs of oppression will appear, mischief will enter religion and the tradition will be forgotten. Then desires are acted upon, the religious commands are discarded, diseases of the spirit become numerous, great rights will remain idle, falsehood will be practiced. In such circumstances, the virtuous are humiliated, the wicked are honored and the chastisements of God Almighty towards people will be severe.²

Thirty four years after the martyrdom of Imām 'Alī (a.s.) his prediction about the Kūfaans came true. In the caliphate of 'Abdu. Malik ibn Marwān, a group of Khārijites called "Azāriqa" rose up in

1. See *The Encyclopedia of Ahl al-Madīna* vol. 2, p. 474, h. 47-4748 *Nahj al-Basīṭ*, Aphorism 26.)

2. See 6, 3, h. 303

the Ahwāz region against the central government. The only place that could dispatch military troops to the fronts was Kufa, but the people did not comply and refused to go to battle. In an inciting sermon, Abdul Malik sought a solution from his dignitaries and close companions, by asking them,

مَنْ يَتَذَرِبُ لِي بِسَيْفٍ قَاتِلٍ وَمِنْ لَامِعٍ؟

Who will volunteer against them with a cutting sword and a piercing spear?

Ali remained silent. Hajjaj ibn Yusuf who had recently suppressed 'Abdullah ibn Zubair in Mecca stood up and declared his readiness, but Abdul Malik did not accept. Referring to the difficulty of dispatching troops to the Ahwāz front, he asked them to choose volunteers from among their most powerful troops to Iraq for the battle against the *Aqariqa* army. Here again the only one who volunteered was Hajjaj ibn Yusuf.

Interestingly, Abdul Malik wonders how Hajjaj wants to have such rebellious and unsteady people to obey, and thus asked him

لَنْ تَكُنْ أَحَبَّ إِلَيَّ وَلَا تَبِيَّ إِلَيْكَ وَلَا تَذِيكَ؟

Every commander has instruments and leashes. What are your instruments and leashes?

And Hajjaj replied, "The tongue of the sword and the instruments of violence." He would talk to them with the language of the sword and would raise whips of violence. He said that he would spread the policy of threat and assurance and by doing this he would uproot the opposition.

مَنْ نَازَعَنِي فَصَلَّمْتُهُ وَمَنْ دَاخَلَ مِنِّي أَكْرَمْتُهُ، وَمَنْ بَايَ عَنِّي طَبَعْتُهُ وَمَنْ نَبَى لِي طَاعَتُهُ وَمَنْ وَلَّى عَنِّي لَحَقَّتْهُ وَمَنْ أَدْرَكَتْهُ مَدَّتْهُ إِلَيَّ أَلْيَافُ أَوْعَارِ بِيْرِهِمْ مَنِ
يُوَالِيكَ، وَأَحْصَدُ بِسَيْفِكَ مَنِ يَبْغَا دِيكَ

I will destroy anyone who fights against me and honor anyone who shall approach me. I will chase anyone who runs away from me, harm anyone who resists me and trace those who turn their back on me, so when I find them, I will kill them.

1. *al-Futūḥ*, vol. 7, p. 3

2. *al-Futūḥ*, vol. 7, p. 4 b. 3.

These are indeed my instruments. Saw your friend with your dirhams (gold coins) and reap those who are hostile to you with your sword.'

'Abdul Malik approved this policy and in 74 AH/ 687 CE he appointed Hajar as the governor of Kufa and Basra. In his first encounter with them and in a warning sermon to the people Hajar said:

"Verily I see heads ripe enough to be plucked and I am undertaking this task. It seems as if I am looking at blood gushing out of the turbans and the beards.

Know that I will not promise anything, unless I carry it out to full term, I do not utter anything unless I fulfill it. I will not come close unless I find out and will not stay far unless I hear. Therefore, avoid shouting, gatherings, demonstrations, playing champions and listening to every individual! What is happening to you, O people of Iraq? O separatists? O people of hypocrisy and vulgar morals? Verily you are inhabitants of a town that [God said] was secure and peaceful. Its provision came abundantly from every place, but it was ungrateful toward God's blessings, so He made it taste hunger and fear because of what they used to do.¹

Know that my sword will soon be satiated by your blood and it will peel off your skin. Therefore, whoever wishes, should preserve his blood.²

1. *al-Futūḥ*, vol. 7, p. 8, n. 4

2. Qur'ān, 16: 12

3. *al-Futūḥ*, vol. 7 & 8, p. 8-9 Mas'ūdī has said:

Hajar died at the age of 54 in the region of Wasat Iraq in 75 AH/713 CE. He ruled for twenty years and the number of people who were killed during his reign in battles or due to their being tortured, were up to 20000. At the time of his death 50000 men and 30000 women including 6000 girls, were in his prisons.

He used to keep men and women in the same place. His prisons did not have roofs so the prisoners could not keep away from the heat of the sun in summer time and the rain and cold in winter time. His other methods of tortures are described in my [i.e. Mas'ūdī's] other books. It is reported that one day he mounted his horse to go to the Friday prayer. He heard moans so he asked what was. He was told "The prisoners are moaning and complaining of the harshness." He went towards them and said "Be gone in it, and do not speak to Me!" [Qur'ān, 23: 08]

It is said that Hajar died on this same Friday and he never again mounted a horse after this. (*Murūj al-Dhahab*, vol. 3, p. 175)

From the very first time, Haḍaj showed in his speech that death would be flowing out of his eyes and blood shall be shed from his sword. He talked to the Kufans with the harshest words and the most degrading epithets and revealed the ending of rebellions, openly stating that he would quench his sword with the blood of those disobeying him and intending to be haughty towards him. After this horrifying speech characterized with blood dripping from his every word, he issued a statement which was announced to the public in every quarter and district:

ألا! قد أحييت من كان من أصحابي يهيب ثلاثاً من أصحابي بعد ذلك

يعقوبه شرب عقده

"Be informed that we gave the companions of Muḥlab a respite of three days, whomever we catch after that, his punishment will be the decapitation of his head."¹

In order to show that the statement would definitely be implemented, he quickly ordered his disciplinary commander and doorman Ziyād ibn Urwā to have a number of his troops patrol around town, recruiting people to be dispatched to the war front and to kill those who hesitated or refused.

In this way, all the troops who had abandoned Muḥlab ibn Maqra, the commander of the troops against *Azāraqa*, returned to the battle front and not even one person lagged behind.²

Abd al Maḥk was able to suppress all the opponents of the central government by implementing the policy of threat and allurements throughout the society and then set out for Haḍaj pilgrimage with a peaceful mind in 75 AH/694 CE. al-Yaḥqūb wrote:

و قد استقامت الأمور بعد ذلك وصحبت ببلدنا! ولم تبق حاجة فتح إلى

صلاحها ولا شيء مما حرج حجة سنة 5

When things were settled in favor of Abd al Maḥk and the cities were controlled and calm and there was no place in need of control or being taken care of, he left for Haḍaj pilgrimage in the year 75 AH.³

1. *al-Futūḥ*, vol. 7 & 8, p. 10.

2. *al-Futūḥ*, vol. 7 & 8, p. 13.

3. *Tārīkh al-Yaḥqūb*, vol. 2, p. 173.

This kind of reform, which was based on subjugating the people and creating peace under the glittering of swords, was the kind of reform whose price in Imam Ali's view was the corruption of the reformer and he was not willing to approve such 'reformation' of the society. He could not yield to a policy that would solve the problems of the state at the cost of ruining human values.

What is the need for messengers, divine leaders and a person like Ali in a society which resorts to this type of solution for the problem? What need do they have for Divine leaders and what need is there for Ali (a.s.)? In such politics, the government of Imam Ali (a.s.) is meaningless. Anyone who possesses power and impudence in action puts aside compassion, discards human wisdom, abandons moral virtues and appeals to whatever enforces his dominance, can rule.

However, in Imam Ali's (a.s.) government it is values that are fundamental. He is not willing by any means to sacrifice human and Islamic values. A government in which values are sacrificed and human values and criteria are beheaded in the slaughterhouse of statesmanship is a Satanic and Umayyad government. These kinds of governments will not be an Imam Ali's (a.s.) government even though it might carry behind it the name of Ali (a.s.) and Islam.

It must also be added that in today's world the policy of sword, force and violence is no longer efficient. Military equipment is gradually losing its efficacy and statesmen are basing their systems of governments on new foundations. Human values are now being wiped away in a different way in such modern policies. The policy of eradicating social justice through economic reforms and crushing the feeble is an example.

5 Peripheral Factors

What we enumerated so far are the major factors of the people's lassitude and weariness and Imam Ali's (a.s.) loneliness in the last days of his government. Other factors can also be mentioned for the people's withdrawal from him. Although they were not as effective as the aforementioned factors, they had a conspicuous role in humilitating the people. Such factors which we have called 'peripheral factors' are listed below:

A. War against the People of the Qibla

In the first days of the establishment of his government, Imām Ali (a.s.) unfortunately plunged into war civil war and war against the people of the Qibla. The previous wars were entirely against the disbelievers. The wars against the disbelievers were unambiguous and free of any misconception. But the wars during Imām 'Ali's (a.s.) government which were fought to suppress seditions, reform the society and bring it back to the conduct (*sīra*) and tradition (*sunna*) of the Prophet (s.a.w.) were wars against the people of the Qibla, against those who were called Muslims and in cases had good reputations with high ranking socio-political profiles.

That was how the Prophet (s.a.w.) who had seen these events in the mirror of time and had predicted how they would happen regarded these battles as wars based on the interpretation (*ta'wīl*) of the Qur'an and confirmed their difficulties.¹

War against the people of the Qibla was creating lots of trepidation in faith for the narrow-minded. They could not correctly make up their minds so they refused to stay with him (a.s.). This way the cunning statesmen who had problems with Imām (a.s.) justified their refusal and raised doubts among the common people. Thus from the very beginning the so-called influential personalities such as Sa'd ibn Abī Waqqas, Usāma ibn Zaid and Abdullah ibn 'Umar refused to support Ali (a.s.). When he (a.s.) asked them about the reason for their refusal, Sa'd ibn Abī Waqqās said,

يَا أَكْرَهَ الْخُرُوجِ فِي هَذِهِ الْحَرْبِ: بَيْتًا صَبَّ مُؤْمِنًا فَإِنِ اعْطَيْتَنِي سَيْفًا يَعْرِفُ
لُؤْمُنَ مَنْ مَخَافَ قَاتَيْتُ مَعَكَ

"I hate to go out to this battle lest I kill a believer. So, if you give me a sword that distinguishes a believer from a disbeliever, I will fight along with you!"²

Usama said

أَبْتَاعَ خَلْقِي عَنِّي وَلَكِنِّي عَاهَدْتُ اللَّهَ أَن لَّا أَقَاتِلَ هَؤُلَاءِ، لَا لِلَّهِ

1. See *The Encyclopedia of Amīr al-Mu'minin* vol. 3, p. 25

2. See 1/9, h. 44

"You are the dearest of people to me, but I have made a pledge to God not to fight against the people of '*lā ilāha illa Allāh*' (those who say, *There is no god but Allāh*)."

And 'Abdullah ibn 'Umar said

لَسْتُ أَعْرِفُ فِي هَذَا الْحَرْبِ شَيْئًا، أَسْأَلُكَ إِلَّا تَعْمَلِي عَنِّي وَلَا أَعْرِفُ

"I do not know anything about (the nature of) this battle and I ask you not to make me do that which I do not know"²

Mental readiness of people in accepting such an untested doubt concerning the prohibition of fighting against the people of the Qibla on one hand, and the raising of doubts by those who opposed the reform plans of Imam (a.s.), particularly by the propaganda network of Mu'awiya on the other hand, had made the recruiting and mobilization of the military forces extremely difficult. Therefore Imam was often forced to explain to the people the grounds, causes and motives of his stance. In the beginning of the emergence of disturbances and when he was forced to fight against the perpetrators, Imam said:

وَقَدْ فَتَحَتْ حَرْبُ بَيْنِكُمْ وَبَيْنَ أَهْلِ الْقِبْلَةِ، وَلَا تَحْمِلُوا هَذَا الْعِمَامَ، لَا أَهْلُ

بَصَرٍ وَبَصِيرٍ وَالْعِمَامَ حَوْصِ الْحَقِّ، فَاْمُضُوا بِمَا تُؤْمَرُونَ بِهِ، وَتَقَرُّوْا عِنْدَ مَا

تُنْهَوْنَ عَنْهُ وَلَا تَعْجَلُوا فِي أَمْرِ تَحْتِى تَتَبَيَّنُوا، فَإِنَّ لِكُلِّ أَمْرٍ تُكْرَهُهُ غَيْرًا

"The door of war has been opened between you and the people of the Qibla [other Muslims]. This banner will be borne only by him who is a man of insight, endurance and knowledge of the position of truth. Therefore, go ahead with what you are ordered and desist from what you are forbidden.

Do not make haste in any matter until you have clear knowledge of it. For in every matter you dislike, we have another solution for it."³

Although Imam spared no effort in explaining to people the reasons for his stances and the causes of events, it was difficult for

1. Ibid.

2. Ibid.

3. *Nahj al-Balaghah* Sermon 173.

many to accept that Ali (a.s.) was always right, that he had a resolute position and that Talha, Zubair and A'yisha were always wrong and on the false path.

B. Soldiers being tired of War without Spoils

The people of that time, even though they were Muslims and ready to set out for battle, by the order of their Divine leaders, but they were not on such a high level of culture and predisposition that they could be solely God-seeking and practice sincerity and devotion. Collecting spoils in wars was a strong motivation, especially for those who for years had been accustomed to this practice. Now they had to remain in the battlefield for days and months without being able to enjoy what they seized [as spoils of war].

During the reign of former rulers, they were accustomed to gaining spoils in wars and using them. Now, Imam (a.s.) from the very beginning of the battle wanted them to keep their hand off people's property and to know that they had no right to keep what they seized at the height of the battle. Participating in a battle without gaining any spoils was very difficult for the people.

Most of those who accompanied Imam Ali (a.s.) did not have that deep faith and strong insight to think only of God and 'to wield their sword for His sake' and to have no desire except for God's pleasure in their battle against the wicked. In the war, the majority were only thinking of their own interests rather than righteousness, faith or putting an end to the disturbances. Historical facts state that among the most frequent and numerous complaints that were brought up in the battles of Nahrawan and Jamar were concerning the booties of wars. People were asking why the enemies' women were not taken as captives and their properties were not divided among the soldiers. Ibn Abi al-Hadid has quoted this historical event based on the consensus of the reporters:

أُتِفِقَ بَرٍّ ذَكَرَهُ عَنِ أَنَسٍ وَوَحْدَى عَسْكَرٍ خَمْسَ مِئَاتٍ مِنْ مِثْلِهِ
وَعَمْرُكَ وَمَتَّحَ وَغَرُوصٍ فَهَيْمَةٍ بَيْنَ أَصْحَابِهِ، وَبِهِمْ قَوْمٌ قَسَمُوا بَيْنَهُنَّ

1. See *The Encyclopedia of Amir al-Mu'minin*, vol. 5, p. 442.

بصره و جعلهم رقماً فقال لا فقبولاً فكيف نحن لبا دمانهم و نحرّم عليّ

٢٤٠

It is a consensus among the narrators that what Ali (a.s.) found in [the Battle of] Jami, including weapons riding animals, slaves and other things, he divided them among his companions. They said to him "Divide the people of Basra between us as slaves." He (a.s.) said "No." Then they said "How can the shedding of their blood be lawful to us, but taking them as captives cannot?"⁴⁷

When the physical and mental fatigue of the troops who had fought for two years without receiving any spoils and financial benefits is accompanied with the misconception of the illegitimacy of the war against people of the Q.b.a, along with other factors of the Imāms (a.s.), loneliness, the result would obviously be nothing but disobedience. Thus, Imām (a.s.) faced serious problems in controlling and mobilizing his troops towards the end of his government.

C. Losing Eminent Companions

He who manages a society and leads the people is in dire need of competent staff and loyal companions among his administrators in order to enable him to overcome problems and resolve complicated social intricacies. The presence of self-sacrificing talented and dedicated wise men that support the leader by making sacrifices in challenging situations is greatly effective in the managing of the society. The role of such people in removing ambiguities, delivering messages, explaining situations and motivating the forces, those who could indirectly actualize the strategies of the leader in society is extremely significant. Amid the battle of Siffin the impact of the sermons and valorous speeches delivered by such companions like Malik al-Ashtar, Hāshim ibn Murrāq and others is evident and attests to this.

⁴⁷ See *The Encyclopedia of Amir al-Mu'minin* Vol. 5, p. 47.

It is unfortunate that Imam 'Ali (a.s.) did not enjoy the company of such persons toward the end of his government. The most outstanding of his (a.s.) companions who were eloquent explainers and advocates of his path were no longer present. The absence of Mālik al-Ashtar, Ammar, Hāshim ibn Murrāq, Muhammad ibn Abī Bakr, Abdullah ibn Badīl, Zaid ibn Sūhān and others who were among the companions of Imam Ali (a.s.) was sadly felt. No longer was it possible to hear those passionate, encouraging and stimulating sermons among the troops. On the other hand, there were many evil-minded, misleading and ill-hearted individuals who raised difficulties and spread apathy.

It is due to such an atmosphere of chaos, sedition and insubordination that Imam (a.s.) remembers with sorrow those vigilant, insightful 'worshippers in the night and fighting lions in the day', who were pioneers in the fields of action and warriors on the battlefields, saying:

Where are those who were invited to Islam and accepted it wholeheartedly? Those who read the Qur'an, acted according to it and established it in their hearts. Those who were exhorted to fight and leapt towards it as a she-camel leaping towards its young, drew their swords out of their sheaths and went out and took control of lands in groups and ranks. Some of them passed away and some survived. The good news of their survival did not please them nor did they condole the dead (living in this world would not make them happy as departing this transient life could not sadden them). Their eyes turned white from weeping, their bellies were emaciated because of fasting, their lips were dry because of constant praying, their color was pale because of staying awake and their faces bore the dust of God-fearing humility. They were my comrades who have departed. Therefore, it behooves that we grieve for them (and desire their presence) and bite our hands (out of sorrow) from being separated from them.¹

In the end of his painful words uttered in the last days of his life, he said:

Where are my brothers who took the true path and departed from the world with righteousness? Where is 'Ammār? Where is Ibn al-Tayyhan? Where is Dhūl-Shahadatayn?² Where are those who, were like them from among their comrades and had pledged themselves to death and whose severed heads were gifted to the corrupt [enemies]?³

It must be further added that some of the companions and soldiers of Imām 'Alī (a.s.), became members of the Khawarij who stood up against him after the battle of Siffin. Some of them were killed in the Battle of Nahrawān and others retreated from society. Imām 'Alī (a.s.) was therefore left totally alone with no combatant companions, eloquent speakers and intelligent intellectuals and brave indefatigable heroes of the battlefields.

The Peak of the Power of Leadership during Loneliness

Now, and at the end of this brief analysis, we find it necessary to draw the attention of the esteemed readers to a significant point regarding the policies of Imam 'Alī (a.s.) and his leadership approach, which I have not seen to be noticed and raised by any one. This point is the authority, power of management and extraordinary capability and steadfastness of Imām (a.s.) in leadership, in such a time and conditions, and despite all those circumstances as have already been explained.

Historical documents show that 'Alī (a.s.) has displayed the most sublime, the most powerful and the most significant characteristics of leadership during the days of his loneliness. Therefore, when we say 'Alī (a.s.) was alone it must not be presumed that, due to so much disobedience and difficulties that he faced and which can be realized through his lamentation and complaints, he went into

1. Mālik ibn Tayyhan al-Ansari was one of the companions *ṣaḥāba* in the Battle of Badr and was martyred in the battle of Siffin.

2. Khuzayma ibn Thabit al-Ansari, who was present in the battle of Badr and other battles and was martyred in Siffin. The Holy Prophet (s.a.w.) considered his testimony as equal to that of two persons.

3. See *The Encyclopedia of Amir al-Mu'minin* vol. 1, p. 151, *Nahj al-Balaghah*, Sermon 182.

retreat or left the society. Nor could it be said that during the final months of his government he lost the power of leadership and management of the society, and until his martyrdom he contented himself only with grieving and complaining about the people's disobedience and lack of support and the weakness of the elite. Never!

Historical texts and abundant statements reporting about the code of conduct of Imām 'Alī (a.s.) show that, the most hard working and diligent period of his (a.s.) government was during the time of his loneliness. Never did despair overwhelm the matchless hero of the battlefields and the most sagacious figure of resistance in the onslaught of hardships and difficulties. Ali alone he made reforms, delivered great sermons, created enthusiasm and continued with the path he had delineated at the very outset of his government to the end of his life and never kept quiet or remained idle for even a moment.

In a society where a great part of the elite and influential people did not support 'Alī (a.s.), and the masses who followed them, in an atmosphere of misconception and ambiguity about fighting against the people of the Qibla and renowned and eminent personalities, turned to disobedience and lassitude, the soldiers were exhausted from fighting three severe battles without gaining any spoils and at the time when Imām had lost the best of his companions, and when the frequent ambushes by the ignorant wicked and inhumane troops of Mu'awiyā and their plundering had wearied the people, Imām nevertheless, stood firm. He bravely and persistently pursued the mobilization of people against Mu'awiyā's iniquities and criminalities. In such surroundings, fraught with disappointment, lassitude, and horror, he controlled the people without resorting to violence— and brought them again to the battlefield of war against Mu'awiyā. How much power in leadership, how much strength in management and charisma in leadership 'Alī (a.s.) must have had to be able to stand up in such an environment and to mobilize the troops to such an extent..?

The last fervent and heroic sermon of Imām 'Alī (a.s.) delivered before re-dispatching the troops to Siffin attests to the above claim.

Nawf Bukāl. described the outer appearance of Imām at the time of delivering his exciting sermon along with the way he arrayed the troops:

The Commander of the Faithful (a.s.) delivered this sermon to us in Kufa while standing on a rock set up by Ja'da son of Hubayra al-Makhzūm. He was wearing a woolen garment, his sword-belt was made of palm tree filaments and so were the slippers he was wearing. The trace of prostration on his forehead was like the camels on the camel's knees.

Nawf goes on to say that in the end of his speech, Imām (a.s.) shouted with a loud voice:

جهاد جهاد عباد الله وبي معسكر في يومي هذا فمن أراد أن يروح إلى الله
تسخر

Jihad, J. hād (struggle, struggle), O servants of Allah! By Allah, I am preparing the army today. He who desires to proceed towards Allah, let him go forth.

Then, concerning the organization and arraying of the troops he reports:

The Commander of the Faithful (a.s.) then allocated Husain (a.s.) over (a force of) ten thousand, Qays ibn Sa'd over ten thousand, Abū Ayyūb al-Ansari over ten thousand and others with different numbers. He was ready to return to Siffin, but it was before the Friday when Ibn Mu'awiyah carried out his fatal strike. As a result, the armies came back and we were left like sheep that had lost their shepherd, while wolves were snatching them away from all sides.¹

According to what was said, the painful utterances of Imām Ali (a.s.) and his frequent complaints about his companions were not due to his weakness, failure in leadership and managing people rather instead of using the language of violence and sword for gaining authority over people, he used this language to motivate them.

1 *Nahj al-Batāghān*, Sermon 182. Also cf. *The Encyclopedia of Amīr al-Mu'minin* vol. 7, p. 167.

As explained above, the mobilization of a great numbers of troops in less than a week (the same week before his martyrdom) indicates his superb capability in mobilizing masses on one hand, and the success of his (a.s.) policies on the other.

What was presented here was a glimpse at the background reasons and causes of the people's lassitude in such a period of time, as well as a delineation of Imām Ali's (a.s.) way of conduct in administering a state.

In conclusion, we beseech Almighty Allah to grant us success to derive benefit from 'Ali's (a.s.) radiating Divine knowledge and the everlasting doctrines of the Ahlu Bayt (a.s.).

قصص ذؤل

بَيَعُ النُّورِ

1 / 1

تَارِيخُ بَيْعِ الْإِمَامِ ع

حتنك مؤرخون وكتّاب مشرقة في تعيين ما سج لدقيق سبعة ناس بالإمام . هه
بعض إتب حصنت في نيوم أندي قتل فيه عشرون وذل احرون ، تم وقعت بعد قتل
عشرون مرة ؛ و حتنك في تحديد هه نيوم ابو جحد و الخمسة أيام .^١

هو د في بعض المصادر ات بحية اسويح على نيوم ختمه الخمس هه من دي مخد
و لناس يكتبون هه نيوم قتل عثمان .^٢

بكر هه نظري عن أبو سح و نقل من أبي الحسيد عن أبي جهر لاسكاني ،^٣ كي

الاسعاد ج 3 ص 7 . الرقم 1875 مروح الذهب ج 2 ص 358 . تاريخ الطبري ج 4 ص 436 ، الكا من في
التاريخ ج 2 ص 305 و هه ، و ناس بحسب هه من نيوم من عثمان ، مسند عن الصحيح ج 3 ص 23
ج 4594 و به و قبل بريم عقيد قتل عثمان ؛

^١ ذكر في بعض المصادر أن هه الإمام بعد يوم واحد من قتل عثمان ، مثل ناس لأشرف ج 3 ص 7
و بعضه ذكرت أنها حدث بعد ثلاثة أيام ، مثل مسند عن الصحيح ج 3 ص 23 ج 4594 ، لأحد العلما ،
ص 40

^٢ بعضي ذكرت أنه بعد بعة أيام ، أو خمسة أيام مثل مسند عن الصحيح ج 3 ص 23 ج 4594
^٣ . سج الطبري ج 4 ص 436 ، الكا من في التاريخ ج 2 ص 305 مسند عن الصحيح ج 3 ص 23
ج 4594

^٤ تاريخ الطبري ج 4 ص 428

^٥ شرح سج السلاعه لأبى بن عسيد ج 7 ص 36

Chapter One Allegiance of Light

1/1

The Date of Allegiance to the Imām

Historians and hagiographers have differed in determining the accurate date of the people's pledge of allegiance to Imam Ali (a.s.). Some hold that on the same day which Uthmān was killed people swore allegiance to the Imam (a.s.). Others believe that the allegiance to the Imam took place several days after the murder of Uthmān. This interval, varying from one to five days, is a matter of disagreement among the historians.²

It is reported in some historical sources that the allegiance to Ali (a.s.) was sworn on Friday 25th of Dhū al-Hijja, which people is supposed to be the same day that Uthmān was killed.³

Finally according to what⁴ Ibn Abi al-Hadīd quoted his teacher Abū Ja'far Iskāfī⁵ and based on what is reported in *Tārīkh Dimashq*

² *al-Ist'ab*, vol. 3, p. 217, h. 875; *Murū' al-Dhahab*, vol. 1, p. 158; *Tārīkh al-Tabarī*, vol. 4, p. 426; *al-Kāmil fī al-Tārīkh*, vol. 2, p. 305.

I am narrated in the above volumes that "People presumed that allegiance to the Imām took place the day Uthmān was killed" *al-Mustadrak Ala al-Sahihayn*, vol. 3, p. 123, h. 4594. It is reported in this volume that, "It is said that the allegiance to Imam took place after Uthmān was killed."

³ It is reported in some sources that the allegiance took place one day after the killing of Uthmān. Cf. *Ansab al-Ashraf*, vol. 3, p. 7. Other sources state that the allegiance was sworn three days after. Cf. *al-Mustadrak ala al-Sahihayn*, vol. 3, p. 123, h. 4594; *al-Akhbār al-Tawāt*, p. 140. Some sources report that the allegiance took place four or five days later. Cf. *al-Mustadrak Ala al-Sahihayn*, vol. 3, p. 123, h. 4594.

⁴ *Tārīkh al-Jabari*, vol. 4, p. 436; *al-Kāmil fī al-Tārīkh*, vol. 2, p. 305.

⁵ *Tārīkh al-Jabari*, vol. 4, p. 428.

⁶ *Sunah Nah*, *al-Bulaghah*, vol. 7, p. 76.

جاء في تاريخ دمشق وذكره الخواص، أن يبعة لئاس كانت يوم الثامن عشر من ذي
الحجة سنة (75 هـ)

ولدي مره هو أن القوت اثنى ألف ربح إلى لوفع؛ حيث أنه يلائم بقوت التحدو ربح
فصل عشرون - ثدي هو 18 دي الحثه على أضح لأفول² مع ربح سعه الإدم، ماضي³
يل تقصم مع المصداق انسابقة بذلك.

ومن جهة أخرى إذ لاحظ لشرائط لسياسة حكمية على المجتمع الإسلامي بدر،
والأخص شخصيات الإمام بعدة لطيف، فإنه بعد عدة سعد - وقوع فصول رمزيين
قتل عثمان وتعيين القائد الجديد للأمة

21

حَرْبَةُ الدِّسِّ فِي الْمَخْطَبِ الْأَمِّ عَلَيْهِ

1. الإمام عليؑ في كتابه إلى أهل مكة عند مسيره من مدینه إلى بصره - یعنی
 الناس عین مسکونہیں، ولا تخزین، بل صایعین تحزین^۲
 2. عہد فیض رسول اللہ ﷺ وان اری فی آخر لیس ہمد الامر فی جمیع الناس علی
 ابی بکر افسمعت واطعت ثم ان ابی بکر حضر فکنت اری ان لا یعدہ عتی، فوالی
 عمر، فسمعت واطعت انما ابی عمر صیت، فکنت انہ لا یعدہ عتی، فجعہ فی

[illegible]

٢٠ قصاص الصلوة: لا من حبل ح ٤٨٥ ح ٧٧٨ نصاب لأشرف ح ٣ ص ١ انقضاء الكفر ح ٣ ص ١
٢١ بيع الظنري ح ٤ ص ٦ ٢٤ ٢٥ بيع حبله ح ١٣ الكاظمي في البيع ح ٢ ص ٢٩٤ الاستعداد ح ١
ص ٥٩ رقم ٧٩

٣. مجمع البحار: مکتبہ ۱، ج ۱ ص ۲۴۴، المصنف: نفوسہ ص ۸۷ ج ۲۶ عن ع. الرحم. بن ی. عمرہ
الاصماری ائینہ بن لاجری مستطرح ہیں

في طبعه بمطبعة دار الكتب في تاريخ دمشق عام محمد لإمام علي بن أحمد بن محمد بن أبي بكر
مؤرخ ص ١٥٩ - ١٦٤

and *Iadhk rat al-Khawāss*¹ people swore allegiance to the Imām on Friday Dhul Hijja 18, 35 AH/June 12, 656 CE.

In my opinion this last view is closer to reality, for besides being asserted by the foregoing sources, it is compatible with the view of those who identify the date of allegiance to the Imām with the date of the murder of 'Uthmān since according to the most authentic traditions, 'Uthmān was murdered on the 8th of Dhul Hijja.²

On the other hand considering the political circumstances of the Islamic society of that time and the exclusive situation of Imām 'Alī (a.s.), to claim that there was an interval of time between 'Uthmān's murder and the appointing of a new leader is far from reality.

1 / 2

People's Freedom in Electing the Imām

1. Imām 'Alī (a.s.), in a letter to the Kūfans while leaving Madīna for Basra: "People swore allegiance to me, not by force or compulsion, but willingly and with free choice."³
2. Imām 'Alī (a.s.): "The Messenger of God departed and I saw myself the most worthy among the people for this affair [of leadership]. But people agreed upon Abū Bakr for ruling. So I listened and obeyed.

Then came the death of Abū Bakr and I presumed that it [the government] would be handed over to no one but me but he appointed Umar as ruler. Again I listened and obeyed. Then 'Umar was injured and I presumed that it would not be given to someone other than me but 'Umar turned it over to six persons

¹ *Tārīkh Dimashq*, vol 42, p 437. *Taḥkīr al-Khawāss*, p. 56.

² *Faḍā'il al-Shaykh*, vol 1, p 480, h 778,

³ *Nahj al-Balagh*, I.e. ver. al-Jamal, p 744, *al-Amālī* by al-Jūṣī, p 718, h 158.

بشيء أن أخذهم! فوالها عشت، فسمعت و طعت ثم ان عشت فقتل، فوالها عشت،
فيا عيني صابغ غير مكرهين

3. عهده - من كتاب له بل طمحه و ترنير - أم بعد، فقد عبتني - وإن كنتني - أي لم يرد
نفس حتى أر دوي، ولا يبيعهم حتى ياتعوي، وإن كنتني من أرادي ويا عيني، ورت اعمه
لم سابتني لستعالي عالب، ولا لعرضي حاصر.

4. الفتوح أقبل عمار بن سيار بن عبيد بن أبي طالب (رضي الله عنه)، فقال يا أمير المؤمنين،
يا ناس قد يبعوك صابغين غير كرهين، فلو بعنت إلى أسامة بن زيد و عبد الله بن
عمر و محمد بن مسلمة و حنظل بن ثابت و كعب بن مالك فذخوتهم! بيد جدو في
دخل فيه ناس من مهاجرين و أنصار

فقال علي (رضي الله عنه) بنة لا حاجة لك فيمن لا يزعك ف

3 1

كرهه الإمام الخليفة

5. الإمام علي - في خطبته بعد البيعة - أم بعد، فإني قد كنت كرهه هذه لولايته - نعم
لله في سبها و آله و حقوق عرشه - على أمه محمد (ص)، حتى احتممت على ذلك، فذخست فيه
6. تاريخ الطبري عن أبي شبر العباسي كتب باندبه حين قتل عثمان، و جمع لها حرو
و الأنصار فهم طمحه و الرنير فأتوا عتبة، فعموا بأنا خنس، هنم نايعتا

درج دمشق ج 4 ص 439، نه بانه ج 4 ص 106 ج 84 - كلامه عن يحيى بن عمر ج 1 ص 10

ج 2 ص 106 ج 84 - كلامه عن يحيى بن عمر ج 1 ص 10

ج 2 ص 106 ج 84 - كلامه عن يحيى بن عمر ج 1 ص 10

ج 2 ص 106 ج 84 - كلامه عن يحيى بن عمر ج 1 ص 10

ج 2 ص 106 ج 84 - كلامه عن يحيى بن عمر ج 1 ص 10

of whom I was one. It was given to 'Uthmān and I listened and obeyed. Uthman was then killed and the people came to me and swore allegiance to me willingly with no compulsion.¹

3. Imam 'Alī (a.s.), in a letter to Talha and Zubair: "Now you both know, even though you concealed it, that I did not approach people till they approached me, and I did not ask them to swear allegiance to me until they themselves swore allegiance to me. In fact both of you were among those who wanted me and swore allegiance to me. Indeed the masses did not swear allegiance to me under any force or for any money given to them."²
4. *al-Futūḥ*: 'Ammār ibn Yāsir came to 'Alī ibn Abī Tālib (a.s.) and said: "O Commander of the Faithful, now that people have sworn allegiance to you obediently and not out of compulsion, send for Usāma ibn Zaid, 'Abdullāh ibn 'Umar, Muḥammad ibn Maslūma, Ḥassan ibn Thabit and Ka'b ibn Mālīk and invite them to what the *Muhajirīn* and *Anṣār* have taken part in." 'Alī (a.s.) said: "We are not in need of those who are reluctant and unwilling towards us."³

1 / 3

The Imām's Reluctance to Rulership

5. Imam 'Alī (a.s.) in his speech after the people's allegiance (*bay'ah*): "[After praising God] Verily, as God in His heavens and over His Throne knows I was reluctant to assume authority over the community of Muḥammad (ṣ.a.w.) until you (people) agreed upon this (my ruling) and I then accepted it."⁴
6. *Tārīkh al-Ṭabarī*: Narrating from Abū Bashīr al-Abīdī: "I was in Madīna when 'Uthman was killed and the *Muhajirīn* and *Anṣār* gathered along with Talha and Zubair and went to Imām 'Alī (a.s.), saying: "O Abū al-Ḥasan! Let us swear allegiance to you."

1 *Tārīkh Dimashq*, vol. 42, p. 479, *Usa al-Ghaba*, vol. 4, p. 100, h. 3789

2 *Nabī u Balāghah*, letter 74 *Kashf al-Ghummā* vol. 1, p. 219 *al-Futūḥ* vol. 2, p. 465 *al-Imāma wa al-Siyāsa* vol. 1, p. 70.

3 *al-Futūḥ*, vol. 2, p. 44.

4 *al-Amā'ir* by al-Ṭūsī p. 728, h. 530, *Bay'at al-Anṣār* vol. 3, p. 26, h. 9

فقد لا حاشه لي في أمركم، أن معكم، فمن حذرتم فقد ضيبت به، فاحذروا
فقدوا والله ما تحتر غيري

قال في حلقوا إليه بعدما قتل عثمان مبرراً، ثم أتوه في آخر ذلك، فمالوا أنه إنه لا
يصلح أناس إلا يبرء، وقد طاب الأمر فقد لهم، لكم من حنقه أبي وتيسم، وقد
قائل لكم قولاً أن قسّموه قسّم أمركم، ولا فلا حاشه في قلوب، قلوباً من
شيء قسّمه بشفقة

فجاء فضة المبر، فجمع لاس إليه، فقال أبي قد كُت ك. هذا لأمركم، فأنتم إلا أن
أكون عنيكم، إلا والله ليس بي أمر دوتكم، إلا أن معانيخ ما بكم معي، لا والله ليس بي أن
بدهم دوتكم، زصيم؟ قالوا نعم قال الله شهد عليهم ثم ما نفعهم على بيت

7. تاريخ الطبري عن محمد وطمحة عشي لاس عثمان، فحذروا شعث، فقد ترى ما من
بالإسلام، وما شعث به من ذوي نفوس أفعال عبي دعوي، وتيسم عيري، فإن
مستقيمون أمر له وحوه وله ألوان، لا تقوم به القنوت، ولا تثبت عنه العقول
فقدوا شعثاً لله، ألا ترى ما ترى! ألا ترى لإسلام لا ترى لينة! لا تحف لله
فقال قد أحضركم ما أرى، وعممو ب حنكم ركبت لكم أعنت، وب تركموي
فهي أن كاحدكم، لا أبي أسعركم وأصوعكم بين وسموه أمركم

8. الإمام علي عليه السلام - من كلام له ما أردت أناس على نبيغه بعد قتل عثمان دعوي
وتيسم عيري، فإن مستقيمون أمر له وحوه وألوان، لا تقوم به القنوت، ولا تثبت

١. تاريخ الطبري ج 4 ص 427، الكافي في الشرح ج 2 ص 302 و ص 304 نحوه الكافي ص 2 ج 2 ص 302 في سر
العائدي وفيه من المبررات، شرح الأعيان ج 1 ص 376 ج 318 ص أبي يشم العائدي نحوه ورجع الصرح ج 2
ص 434 و 436 و ملأه من مذكور في ص 49 ج 1

٢. تاريخ الطبري ج 4 ص 434، الكافي في الشرح ج 2 ص 304 - باب الأربع ج 20 ص 18 وفيه بين القري
بدل القوي القوي 5، الجهم ص 129 عن سيم عن رجاله نحوه

The Imām said "I have no need in ruling over you. I am with you and I will accept whomever you chose. So choose (you)." But they said "By God we choose nobody other than you."

He [Abu Bashīr] said "They used to visit the Imām after Uthman was killed and in the last meeting they said 'The people's affairs will not be settled except under a rulership and this [your acceptance of caliphate] has taken too long'."

He said to them "Verily, you have come to me many times and my reply to you is that if you accept what I say I will accept ruling and if not, I have no need of it."

They said "We will accept whatever you say if God wills."

The Imam came and ascended the pulpit where the people gathered around him and he said "I was reluctant to rule over you, but you refused everything other than me ruling over you. Indeed I have nothing to aide from you, but the keys of your wealth are with me. Indeed, I have no right to take one dirham from it without your consent. Do you agree with this?" They said "Yes."

He said "O God! Bear witness to them." He then accepted their allegiance.¹

7. *Tārīkh al-Ṭabarī*, narrated from Muḥammad and Tāna. "People gathered around 'Alī (a.s.) and said to him 'We swear allegiance to you. You can see what has befallen Islam and what calamities have been inflicted upon us by our kin.'"

Imām 'Alī (a.s.) said "Leave me and seek someone else. We are facing a matter which has multiple faces and colors which neither hearts can endure nor can intellects accept."

The people said "We implore you by God. Do you not see what we see? Do you not see [the problems that] Islam [faces]? Do you not see the disturbance? Do you not fear God?"

He (a.s.) then said "I answered you according to what I view. Know that if I accept your request I will act on the basis of what I know, and if you leave me I shall be one like you, except that I will be the most submissive and obedient among you towards the one to whom you surrender as your ruler."²

8. Imām 'Alī (a.s.) – (from what he said when people wanted to pay allegiance to him after the killing of Uthman) "Leave me and seek someone else. We are facing a matter which has multiple faces and

1 *Tārīkh al-Ṭabarī*, vol. 4, p. 427, *al-Kāmil fī al-Tārīkh*, vol. 2, p. 302 & 304, *al-Kāfī*, p. 100, h. 7.

2 *Tārīkh al-Ṭabarī*, vol. 4, p. 434, *al-Kāmil fī al-Tārīkh*, vol. 2, p. 304.

عَلَيْهِ لَعْنُ الْغَوَلِ. وَرَبُّ لَا يَفْقُ قَدْ أَعَانَتْ، وَالْحَمْدُ قَدْ تَكَثَّرَتْ. وَغَمُّو قِيَامُ أَحْسَنُكُمْ
وَكَيْفَ يَكُنْ مَا أَعْلَمُ، وَلَمْ يَجْعَلْ لِي قَوْلُ الْقَائِلِ. وَعَنْ بَعَابِ، وَإِنْ تَرَكْتُمُو قِيَامَ
كَأَخَذْتُمْ، وَلَعَنِي أَسْمَعُكُمْ وَأَطُوعُكُمْ لِي وَلَسْتُ مَوْثُورُكُمْ. وَتَا بَكْمُ وَرِيرُ حَيْرُكُمْ
يَتِي أَمِيرًا.

9. تاريخ الطبري عن محمد بن الحنفية كُنْتُ مَعَ أَبِي حَنِيفَةَ قَتْرَ عَشْرًا، فَدَخَلَ مَبْرُكُهُ
فَأَنَّهُ أَصْحَابُ رَسُولِ اللَّهِ ﷺ قَالُوا يَا هَذَا بَرُّ أَحْسَنُ دَرَجَاتٍ، وَلَا تَدْرِي سَبِي مِنْهُمْ وَلَا
يَحْدُ يَوْمَ احْتِجَابِ أَحْسَنُ يَهْدُ. لِأَمْرِ مَكَ، لَا أَقْدَمَ سَافَةِ، وَلَا أَقْرَبَ مِنْ رَسُولِ اللَّهِ ﷺ.
فَقَالَ لَا تَتَغَبَّوْا، فَيَكُونُ وَرِيرُ حَيْرُكُمْ مِنْ أَبِ كَوْنِ أَمِيرٍ فَقَالُوا لَا، وَاللَّهِ مَا يَحْسُنُ
بِعَبِيدٍ حَتَّى يَبْعَثَ قَدْ هِيَ الْمَسْجِدُ، فَبِ سَعَى لَا يَكُونُ حَقًّا، وَلَا يَكُونُ لَا عَنْ
رَبِّهِمْ سُبْحَانَ

10. لإمام علي عليه السلام في جواب طرخة وثورير "وَاللَّهِ مَا كُنْتُ فِي خِلَافَةِ
رَبِّهِ، وَلَا فِي لَوْلَايَةِ رِبِّهِ، وَمَكُنْتُ دَعْوَتُكُمْ إِلَيْهِ، وَحَمَلْتُمُو عِدِيهِ، فَمَنْ قُصِّصَتْ فِي
بَصَرْتُ بِي كِتَابَ اللَّهِ وَمَا وَصَفَتْ وَأَمْرُهُ بِالْحُكْمِ بِهِ دُسْعُهُ، وَمَا سَبَّحْتُ سَبِي ﷺ فَاقْتَبَرْتُ"

11. عنه عليه السلام من كلامه في الرد على من اتهموه بالفساد "بَايَعْتُمُو قِيَامَ عَيْرُ مَسْرُورِ بَدَنِكَ، وَلَا
حَبْسَ. وَقَدْ عَيِمَ اللَّهُ سُحْرَانَهُ أَيْ كُنْتُ كَرِهًا بِحُكْمِهِ يَسُومُ مُعْتَمِدُهُ، وَقَدْ
سَمِعْتُهُ يَقُولُ مَا مِنْ وَبِ يَسِي شَيْءٍ مِنْ أَمْرِ مُتِي. لَا إِلَهَ فِيهِ نَوْمٌ لِقَبِيْمَةٍ مَعْبُودَةٍ يَدْعُو إِلَيْهِ
عُثْمَانُ، عَلَى أَرْوَمِ حَلَالَتِهِ، ثُمَّ نُسِّرَ كِتَابَهُ، فَبِ كَانِ عَدْلًا حَقًّا، وَبِ كَانِ حَقًّا هَوَى"

١. صحيح الصلاة للخطبة 92، كتاب لاس خور، نسخة ج 2، ص 110، وفيه في قوله عبد الله

٢. تاريخ الطبري ج 4، ص 423، كتاب الأشراف ج 3، ص 11، نسخة

٣. صحيح الصلاة للخطبة 105،

٤. حبل بادني، يقدّر جَدَلًا، فهو جَدَلُهُ وَجَدَلَانِ، فَرَحَ (كتاب العرب ج 11، ص 107)

٥. الحسن ج 2، ص 287، حار الأعر ج 3، ص 264، شرح صحيح الصلاة لاس في حله ج 1، ص 309، عن عبد بن صوحان

colors, which neither hearts can endure nor can intellects accept. The horizons (of life) have been covered by clouds and the right path is not discernable. Know that if I accept your request I will lead you according to what I know and I will not care about whatever one may say or the admonishing of an admonisher. If you leave me I will be like one of you, and I might be the most listening and obedient among you to whom you put to rule over your affairs. I am better for you as a counselor more than I am as a commander."¹

9. *Tarikh al-Tabari* narrated from Muhammad ibn al-Hanafsiyya "I was with my father when Uthman was killed. He suddenly stood up and entered his house and the companions of the Messenger of God (saw) came to him and said: 'This man has been killed and the people must have a leader. Moreover, we know nobody for this affair more rightful than you or with such a past [in Islam] or being closer to the Messenger of God (saw).'"

My father said: "Do not do this for I am better for you as a counselor than I am as a commander."

The people said: "No, by God we will do nothing until we swear allegiance to you."

He said: "So let it be in the mosque, as allegiance to me is not to be done in secrecy and will not be without the consent of the Muslims."

10. Imam 'Ali (a.s.) in what he said in response to Aisha and Zubair: "By Allah, I had no liking for the caliphate nor any interest in government but you yourselves invited me to it and prepared me for it. Then, when the caliphate came to me, I kept the Book of God in my view and I followed everything that He had put therein and I acted according to what the Prophet (saw) had taught."
11. Imam 'Ali (a.s.)—from what he said when leaving for Dhu Qar: "You swore allegiance to me while I was not happy about it. God the Glorious knew that I did not have any liking for ruling over the community (*ummah*) of Muhammad (saw) and I heard him say: 'There is no ruler who will lead something of the affairs of my nation without being brought on the Day of Resurrection in front of all creation with his hands tied to his neck. His book of deeds will be presented and if he was just he will be saved and if he was a tyrant he will perish.'"²

1. *Nahj al-Balaghah*, Sermon 92, *Manaqib Ali ibn Abi Talib* vol. 2, p. 10.

2. *Tarikh al-Tabari*, vol. 4, p. 427, *Ansab al-Ashraf*, vol. 3, p. 1.

3. *Nahj al-Balaghah*, Sermon 205.

4. *al-Jamal*, p. 267, *Bihar al-Anwar*, vol. 32, p. 63, *Sharh Nahj al-Balaghah* vol. 1, p. 109.

An Analysis of the Reasons for Imam 'Ali's (a.s.) Reluctance to Accept Rulership

The general uprising against 'Uthmān by all the masses took place because of his method of ruling. The expansion of the revolt against 'Uthmān and the people's attention towards an eminent figure to become the caliph had practically taken the caliphate out of the clutches of political trends. Thus it was the people who were deciding on their political leader. In such a critical situation, almost all hearts were directed towards Imām 'Ali (a.s.), with at the slightest doubt, as he was the most appropriate successor to the Holy Prophet (s.a.w.), whose name is mentioned again by all after twenty five years of seclusion.

The general inclination of the people was so strong and to the extent that nobody could oppose this public movement. Therefore the claimants who had assumed themselves as equal to 'Ali (a.s.) and had been beside him in 'Umar's electoral council of six people were feeling that it was politically reasonable to precede others in swearing allegiance to Imām (a.s.).

People from all walks of life crowded the way towards Imām 'Ali's (a.s.) house to pledge their allegiance. The Imam strongly resisted and refused to accept explicitly asked them to go to someone else, saying, "I am better for you as a counselor than being a commander."

How surprising! Someone who regarded himself as the immediate successor to the Messenger of God (s.a.w.), and during his long period of seclusion used to speak of his oppressed state on every occasion and in any appropriate situation, and prove his worthiness of caliphate and that his rights have been usurped, is now clearly pronouncing his unwillingness to accept the responsibility of caliphate and ruling which was then so strongly and whole-heartedly and in a free and direct election demanded and approved of by such great multitudes of followers.

Why was this so? Did the Imam not like to accept rulership and he was inclined towards the ruling of another person? Or was he playing a political maneuver by taking such a stance in order to attract more popular support? Or there are other reasons for these two approaches in his life.

Any slight familiarity with the viewpoints and behavior of Imām Ali (a.s.), leaves no doubt that he was far from any political maneuvering and had a true aversion to the very government itself. 'Ali (a.s.) was neither seeking to rule nor intending to dominate over people. He considered government as an instrument for the establishment of rights, spreading justice and implementing equality. Were the political, social and cultural circumstances of those days prepared for achieving such goals of a government? Now after twenty five years of political, social and intellectual vicissitudes and other spiritual and mental changes, the companions had also undergone changes with different ideas and criterion, and views for life and so on.

The present generation who are leading the political arena and are engaged in the current challenges are neither familiar with the firm criterions and standards of religion, nor with the conditions of the era of the Prophetic revelation nor with the *sīra* (conduct) of the Prophet (s.a.w.), or are they truly aware of Imām 'Ali (a.s.) and his high position in religion and his great virtue. What befell the religion in that quarter of a century was because of (false) explanations and interpretations of religious texts along with distortions that were made in the Divine laws.

All of these things created an image of religion in the minds and sayings of people which made it extremely difficult to act according to the Book of God and the traditions (*sunna*) far from courtesy and flattery. Imām 'Ali (a.s.) knew well that trying to reverse the situation would be tantamount to prompting all kinds of disturbance and that the implementing of truthfulness would urge the wrongdoers and deceivers to rise up. He therefore persistently refused to submit in order that the rebellions would not have any excuses in future. This is why he said in a sermon:

دعوني وبتصبر عري، فإن مستقبل أمرنا
 قنوت ولا تثب عليه يعقوب وإن لأحق في أعقاب، ومحنة في تكرب،
 وعمو في راحتيكم ركبتمكم ما أعلم، ومضج من فوق نقاش وعيب
 لعنت، وإن تركتموني فإن كأحدكم، ويعني أسمعكم وأطعكم من وسموه
 أمركم، وإن كنتم ورير، عير لكم مبي أمير

Leave me and seek someone else, for we are facing a matter which has multiple faces and colors, which neither hearts can

endure nor can intellects accept. The horizons have been covered by clouds and the right path is not discernable. Know that if I accept your request I will lead you according to what I know and I will not care about whatever one may say or any admonishing of an admonisher. If you leave me I will be like one of you, and I might be the most listening and obedient among you to whom you put to rule over your affairs. I am better for you as a counselor than being a commander."

Imam 'Ali's (a.s.) words are so precise, illuminating and profound. "What we are facing will be of several aspects and layers. The torrents that are ahead of us, the storms that will begin, the justice that I will insist on, the shouts that will follow it, etc."

The Imam wanted to prepare the ground for sharing with people the criteria and standards of interaction and to restate the principal lines of the government and clarify the future so that the people would make conscious decisions and take wise stances.

The Imam's words in the above sermon and in his other sayings in regard to his refusal and then accepting the rulership include the following matters:

Asserting that he is not enamored or fascinated by leadership. If he has talked of himself, complained of deviations following the death of the Messenger of God, (s.a.w.) or if he has stressed on his right of Imamate and leadership, it was all for the sake of clarifying the truths and emphasizing the interests (of the Ummah). Now that he is taking charge and accepting the caliphate it is for implementing rights and laying the foundation for a government that he approves and cares for, so that no one in future would lay any claims or intend to impose any demands on him.

2. Asserting that certain changes had taken place in religious doctrines. After the passing away of the Prophet (s.a.w.), the Divine doctrines underwent vicissitudes. Therefore, if he takes over the government, he will fight against the distortions and will make attempts toward revealing the genuine aspects of the religion and remove

the dusts of distortion, which would inevitably lead to a lot of political and social tensions

3. A careful study of the Imām's (a.s.) meticulous sociology, and psychology is bearing witness to the fact that he was not enamored by the people welcoming his allegiance in that particular political condition. He clearly saw the future of his government and knew that the ground was not prepared for his reforms and bringing the Islamic nation back to the *sira* (conducts, and *sunna* of the Messenger of God (s.a.w.)). He was also well-aware that the people's uprising against Uthman was not to return the community back to Islamic values. Rather, some opportunists like A'isha, Talha and Zubair engaged in this uprising with specific political and economic motivations. Therefore their motivation for allegiance was not compatible with the Imām's (a.s.) government goals and any time they realized that Ali (a.s.) would not accompany them, and would refuse to grant them unlawful and unfair privileges, they would stand up against his reforms and lead the community to disunity and confusion.

4. Pledging allegiance to him is pledging allegiance to Imām Ali's (a.s.) values. He who joins hands with Ali (a.s.) and swears allegiance to him must be ready to be at his side in the removing of distortions, spiritual reforming of the society, reinforcement of the real laws of religion, revival of what people have forgotten, clarifying the realities that have gone through changes, and so on.

Thus the Imām (a.s.) gives an ultimatum to the massive multitudes who clamorously demanded him to take over the caliphate, that by accepting caliphate he intends to spread justice, implement the truth and revive the Divine doctrines, and this is the (right) way and nothing else.

4 1

دَوَافِعُ الْإِمَامِ عَلَيْهِ السَّلَامُ لِقَوْلِ الْحُكْمَةِ

12. الإمام عني عليه السلام أما وتُؤذي فَمَقَرَّ الْحَبِيَّةَ، وَتَرَأَّ نَسْمَةً، بِلَا حُصُورٍ أَحْصَرَ، وَقَدْ مَحُحَّه بِوُجُودِ سَاحِرٍ، وَمَا أَحَدٌ لَّهُ عَلَى لَعْنَاءِ الْأَيُّدِ وَلَا عَلَى كِبَاطِ ظَمِيمٍ، وَلَا سَغَبٍ مَطْمُومٍ، لَا نَقِيَتْ حَبِيَّةٌ عَلَى عَرَبٍ، وَسَقَبَتْ جِزَاهَا نَكَاسُ أَوْفِدٍ، وَلَا نَفْسٌ دُسَّكُمْ هَذِهِ أَرْضٌ عِنْدِي مِنْ عَقْصَةِ عَرَبٍ^١

13. عنه عليه السلام - من كلامه يُبَيِّنُ نَسَبَ طَلَبِهِ مُحْكَمٍ أَيْتُهُ نَفُوسٌ مُحَبِّبَةٌ، وَنُفُوسٌ مُتَشَتِّتَةٌ، لِشَاهِدَةٍ أَدْبَهُمْ، وَعَائِدَةٍ عَنْهُمْ عُقُوبُهُمْ، أَطْلَقَكُمْ عَلَى الْخَقِّ وَأَنْتُمْ تَعْرُوبُ عَنْهُ تُمُوزُ مَعْرَى مِنْ وَغُوغَةٍ لِأَسَدٍ هَيَّيْتُ أَنْ أَطْعِمَ بِكُمْ سَرِيرَ الْعَرَبِ، أَوْ أَقِيمَ عَوِيحَ حَقِّقٍ

لَهُمْ، بَلَّغْتُ نَعْمَ أَنَّهُ لَمْ يَكُنْ أُنْدِي كَرَامَةً مُدَافَسَةً فِي سُوءٍ، وَلَا سِيَّاسَةً مِنْ قُصُوبِ الْخُطَمِ، وَلَكِنْ بَرَزْتُ مُعَدِّمٍ مِنْ دِيْنٍ، وَتُطَهِّرُ الْإِصْلَاحَ لِي بِإِلَادَتِكَ عَيْنٍ مِنْ نَعْلَمُ مَوْرٍ مِنْ عِبَادَتِكَ، وَنُعْمَ مُعَصَّةٍ مِنْ حُدُودِكَ^٢

١ - دَرَّةٌ مُدَارَةٌ أَيْ دُرَّةٌ مَعَهُ وَسُكَّرٌ وَهُوَ مُدَاعَلٌ مِنْ بَقَرٍ - مَسَامِ الْعَرَبِ ج ٥ ص ٥٩

٢ - كِبَاطَةٌ: بَهْطَةٌ، كِبَاطَةُ الْعُقَمَاءِ وَالشَّرَّاءِ يَكْبُطُهُ كَطَبٌ، د. هَلَاةٌ حَتَّى لَا يَجِدُوا نَفْسَ (مَسَامِ الْعَرَبِ ج ٢ ص ١٤٢٦) وَلِإِرَادَةِ الظَّمِّ بِالْحَقِيقِ

٣ - سَعَبٌ الرَّحْلِ يَسْعَبُ وَبَعْبٌ يَسْعُبُ - مَسَامِ الْعَرَبِ ج ١ ص ١٤٨

٤ - بَحْجُ الْبِلَادِ: خُطْبَةُ ٣، عَنِ الشَّرَاحِ ص ١٥ ج ١٢، مَعَادِي الْأَحْيَارِ ص ٢٥٢ ج ١، الْأَرْشَادُ ج ١ ص ٢٨٩ وَهِيَ الْأُوبَةُ الْأَمْرُ بِدَوْنِ عَمَلِهِ، ثَلَاثَةٌ لِأَحْبَرِهِ عَنْ بَنِي عَنَسٍ شَرَالِهَرِ ج ١ ص ٢٧٥ وَهِيَ غَيْرُ مُحْكَمٍ ج ١ ص ١٤٩

٥ - دَكْرَدُ خِرَافَتُهَا مِنْ ١٢٥ وَهِيَ رِيَالُ الْحَبِيَّةِ

٦ - ص. ب. ه. - عَلَى أَمْرٍ كَرٍ وَطَارِي وَطَارِي أَيْ عَطْفِي (مَسَامِ الْعَرَبِ، ج ٤ ص ٢١٥)

٧ - بَحْجُ الْبِلَادِ: خُطْبَةُ ٦ - مَعَادِي الْعَصْرِ، ص ٢٢٩ مَعَادِي رَوَافِدِهِ ص ٢٧٢ - كَلَامُهُ بِحُودِ مَرِّ النَّهْمِ

1 / 4

The Imam's Motives in Accepting the Rulership

12. Imam 'Alī (a.s.) Behold By Him who split the grain to grow and created living beings, if people had not come to me and the argument had not been furnished through the presence of supporters, and if there had been no pledge taken from the learned to the effect that they should not acquiesce in the gluttony of the oppressor or the hunger of the oppressed I would have cast its rope [of caliphate] on its own shoulders, and would have given the drink to the last one with the same cup as to the first one [have treated the last one the same treatment as the first one] or abandon it. And you would have seen that this world of yours for me is no better than the sneezing of a goat.
13. Imam 'Alī (a.s.) explaining the reasons for his acceptance of the ruling "O differing souls and divided hearts whose bodies are present but whose intellects are absent I am leading you towards the truth, but you run away from it like sheep running away from the roaring of a lion. How hard it is for me to establish with you the foundations of justice or to correct the curves created in truthfulness.

O God! You know that what we did was neither to seek power nor to acquire anything from the vanities of the world. We rather wanted to restore the foundations of Your religion and to bring reform in Your land so that the oppressed among Your servants may be safe and Your forsaken commands might be established.²

1 *Nahj al-Balaghah*, Sermon 1, *'Ilal al-Sharā'ih* 2, p. 5, *Ma'āni al-Akhhār*, vol. 1, p. 362, *al-Irshād*, vol. 1, p. 289.

2 *Nahj al-Balaghah*, Sermon 3, *Tuhaf al-'Uqul*, p. 239, *al-Mi'yār wa al-Mawāzīn*, p. 277.

14. عنه - في احكامكم لمسوموه عليه - انهم انكث بعدكم أي لم يردوا لإمرة، ولا غنوا منكم
وإريسية، وإنما أزدت بكم بخودك، والأداء بشرعت، ووضع لأموال في
منو صبعها، وثروته الحقوق على أهلها، والمضي على مباح سكت، ورشد صفاء في
أنور حديثك

15. عنه - لم تكن يبعثكم إيتاي فتته، وليس أمري وأمركم وجاهد أي ردتكم لله، وأنتم
تريدوني لأفككم

أيها الناس أعمروني على أنفسكم، وأيم الله لأصفرن لقصوة من ضلله، ولا أقودن
بظلم بحر مته حتى وردة منهن لحقوا ويا كان كرهاً^١

16. عنه - عند الناس على هذا الخ - وإن معبرك - فقتلوه، ثم ولّوكم ويا كرهاً، وبولا
خشية على اندس لم أحبه^٢

17. عنه - في كتابه إلى أهل الكوفة - والله بعنكم أي لم أجدت من دحول في هذا
الأمر، وتو عمت أن أحد أودى به مني ما قدمت عليه^٣

18. عنه - والله ما تقدمت عندها [الخلافة] إلا حوى من أن يروا على الأمر نيس^٤ من
أي أمة، فيذهب بكتاب الله عز وجل^٥

راجع موسوعة الإمام علي بن أبي طالب عليه السلام ج 2 ص 486 (إقامة العدل)

^١ راجع مع البلاغ لاس في عديده ج 2 ص 298 ج 4 ص 14، الدرر ج 1 ص 38

^٢ راجع البلاغ لخصه 176، الأئمة ج 1 ص 243 عن شعبي وجه إلى الأئمة

^٣ راجع الظهري ج 4 ص 99 مع أن في ج 13 ص 57 كلامها عن كتيب الخرمي

^٤ عجل ص 253

^٥ راجع مع بلاغ ج 1 ص 10، العرب ج 6 ص 33

^٦ أسد الأثر ج 7 ص 353 عن حبيب بن أبي ثابت

14. Imām 'Alī (a.s.) "O God! You know that I had not been seeking authority or the loftiness of dominion and leadership. Rather I want to uphold Your commands, implement Your law, put things in their right order, restore rights to its people, move according to the path of Your Prophet and guide the misled towards the lights of Your guidance."¹
15. Imām 'Alī (a.s.). "Your allegiance to me was not by accident, nor is my position and your position the same. I seek you for God's sake, but you seek me for your own benefits. O People! Assist me over your selves [despite your desires], and by God I will take revenge for the oppressed from the oppressor and I will drag the oppressor from his nose until I bring him to the source of truth even if he is reluctant."²
16. Imām 'Alī (a.s.) "People revolted against this man [Uthman], and while I was secluded, they killed him. They then chose me to rule despite my reluctance, and had it not been for the fear for religion, I would have not accepted them."³
17. Imām 'Alī (a.s.) in a letter to the Kufans: "God knows that I did not have any choice but to enter this affair and if I knew that there was someone more deserving than myself I would not enter it."⁴
18. Imām 'Alī (a.s.): "By God, I did not undertake it [the caliphate] for other than the fear that a Billy goat from the Umayyads would seize it and play with the Book of God Almighty."⁵

1 *Sharh Nahj al-Balāghah*, vol. 20, p. 294 h. 414 a; *Darajāt, al-Raḥīqā*, p. 38.

2 *Nahj al-Balāghah*, Sermon 136, *al-Irshād*, vol. 1, p. 243.

3 *Tārīkh al-Ṭabarī*, vol. 4, p. 491, *Ḥaṣṣ al-Barr*, vol. 13, p. 37.

4 *al-Jamal*, p. 259.

5 *Ansab al-Ashraf*, vol. 2, p. 353, narrating from Ḥabīb ibn Abī Thābit.

51

قرآن میں

19. الكامل في التاريخ لما قُتل عثمان، جمع أصحاب رسول الله ﷺ من المهاجرين والأنصار، عليهم صلوة ولزمتهم، فأبوا عيباً، فقالوا: «لَا بَدَأَ مِنْهُمْ» ولا حاجة لي [أي] أمركم، فمن حرمهم رخصت به فتدوا ما تحبوا، غيراً، وترددوا به مراراً، وقدوا له في جبر ذلك، إن لا نعلم أحدًا أحق به منك، لا أفهم سبقتهم، ولا أقرب قرابة من رسول الله ﷺ، فقالوا لا تفعلوا، فإني أكون وزيراً خير من أن أكون أميراً، فقالوا: والله ما نحن بمعبودين حتى سبقتك قدر، فبقي المسجدة، فإني يعني لا تكون حجة ولا تكون إلا في المسجد - وكان في بيته، وقس في حديثي عن عمرو بن ميمون.

فخرج إلى مسجد وعنه رجل وفاق وعنه حرم، وبعلاه في يده، فمؤتمراً على
فوس، فباعدت لئلا يركب ركن من باعدة من لئلا طمحة من عيب الله فمطر به
حسب من قلوب فعد: لله! أو من بعاء باعدة بلاء، لا يبتعد لئلا يركب
شبهه وفار هني على: إن أحسن إن شئ عدي، وإن أحسن باعدة فملا من
باعدة

20. يحمل عن زيد بن أسلم جاء طينته في ريزيل عبيته وهو مفعوذ بحصص لمدينة.
فجاء عليه وقال له: سطر يدك ناعمة، فإن أماس لا يرصو ولا ت

ما بيني وبينكم في هذه القضية

* الكائن في الموضع ج 2 ص 302 ، يقع الطردي ج 4 ص 428 عن بي مسح نحو، ص 15 ج 1 ص 10
بحر الأمل ج 2 ص 2 ج 2 في جمع المدايه واليه ج 2 ص 2

1/5

The First Person to Swear Allegiance

19. *al-Kamī, fī al-Tārikh* "When 'Uthmān was killed, the companions of the Messenger of God (saw) from among the *Muhajirīn* and *Anṣar* including Talha and Zubair got together and went to 'Alī (a.s.) and said to him "People must have a leader." 'Alī (a.s.) said "I have no need to rule over you, so whoever you choose I will accept." They said "We will not choose anybody other than you."

They would frequently go to him and in the last of their visits they said to him "We know nobody more deserving of a ruling than you, someone who is more pioneering [in Islam] and closest in kinship to the Messenger of God (saw)."

The Imam then said "Do not ask for this. I am better to you as a counselor than as a commander."

They said "By God, we shall do nothing until we swear allegiance to you."

The Imam said "So let it be done in the mosque, as my allegiance will not be in secret, and would not be accomplished except in the mosque."

At this time, the Imam was at his home, and it is also said that he was in the garden of Banī 'Amr ibn Ma'dikarī.

He then set out towards the mosque wearing a robe over a long shirt, a fur turban on his head, holding his shoes in his hand and leaning on a bow. It was then that people swore allegiance to him.

The first person who swore allegiance was Talha ibn 'Ubaydullah. Ḥabīb ibn Dhū'ayb looked at him and said "We belong to God. The first to swear allegiance is a feeble hand. This affair will not be settled!" Then Zubair swore allegiance.

'Alī (a.s.) said to the two "If you wish, you may swear allegiance to me, or if you wish, I will swear allegiance to you."

They said "We will swear allegiance to you."

20. *al-Jamal* quoting from Zaid ibn Aslam "Talha and Zubair came to 'Alī (a.s.), who had then retreated to the outskirts of Medina. They approached him and said "Hold out your hand so that we

1. *al-Kamī, fī al-Tārikh*, vol. 2, p. 302. *Tārikh al-Jabari*, vol. 4, p. 428. *Nisbāya a' Arab*, vol. 20, p. 1.

فَقَالَ لَهُ لَا حَاجَةَ لِي فِي ذَلِكَ، لَأَنْ أَكُونَ لَكُمْ وَرِيرًا حَيْثُ مِنْ أَنْ أَكُونَ لَكُمْ
 أَمِيرًا، فَيَسْتَعِدُّ مَنْ شَاءَ بِكُمْ يَدُهُ أَوْ يَمِينُهُ
 فَهَلَا لِي لَنْسٍ لَا يُؤْثِرُونَ عَيْزَكَ، وَلَا يَعْدِلُونَ عِثْرَ بِلِ سَوْلَا، فَاسْتَبَدَّ يَدُكَ
 تُبَاعِدُكَ أَوْ أَسْ

فَقَالَ: لَنْ نَعْتِي لَا نَكُونُ بَرًّا، فَأَمْهَلَا حَتَّى أَجْرُحَ بِي لِمَسْحِدٍ
 وَقَالَ بَلْ تُدِيعُكَ هَاهُنَا، ثُمَّ تُبْعِدُكَ فِي مَسْحِدٍ فَتَعُدُّهُ أَوْ أَسْ، ثُمَّ يَأْتِيهِ
 نَسْ عَلَى بَرٍّ، أَوْ هُكْمٌ طَمَحَةٌ مِنْ عُنَيْدِ اللَّهِ، وَكَانَتْ يَدُهُ شَلَالًا، فَصَعِدَ لِمَنْ يَأْتِيهِ
 فَضَفَفَ عَلَى نَدَاهُ، وَزَجَرَ مِنْ نَبِيٍّ أَسَدٍ نَزَحُوا بِطَيْرٍ قَائِمَةٍ نَظَرُ بِهِ، فَلَمَّا رَأَى أَوَّلَ
 يَدٍ صَفَقَتْ عَلَى يَدِ أَمِيرِ الْمُؤْمِنِينَ نَدَا طَمَحَةٌ وَهِيَ شَلَالٌ، قَالَ يَا لِلَّهِ وَإِنَّ يَدِي
 أَحْمَرَةٌ، أَوْ يَدِي صَفَقَتْ عَلَى يَدِي شَلَالًا، يُؤْمِنُكَ لَا يَتِمُّ هَذَا لِأَمْرٍ ثُمَّ تَرَى طَمَحَةً
 وَتَرِي وَبِأَيْدِي نَسْ عَدُوَّهُ

21. الإمامة والسياسة - في ذكربيعة الإمام علي عليه السلام - كان أول من صعد من صحنه،
 فَبِأَيْدِيهِ، وَكَانَتْ أَصَابِعُهُ شَلَالًا، فَتَطَيَّرَ بِهَا غِيٌّ، فَقَالَ مَا حَقَّقَهَا أَنْ تُكْتَفَى
 ثُمَّ تَأْتِيهِ لَرْتِيرٌ، وَسَعْدٌ، وَأَصْحَابُ سَيِّدِهِ جَمْعًا

22. العقدة الفريدة - ما قبل عشرون من عقدة، أقبل نَسْ يُرْعَوْنَ بِنِ عِلِّيٍّ مِنْ أَبِي طَلْحَةَ،
 فَتَرَكْتِ عَلَيْهِ لَحْمَةً فِي نَبْعِهِ، فَقَالَ لَيْسَ دَبْتُ إِلَيْكُمْ - بِهَذَا ذَلِكَ لِأَهْلِ نَدَاهُ،
 يُسَبِّحُونَ فَقَدْ أَيْنَ طَمَحَةٌ وَتَرْتِيرٌ وَسَعْدٌ؟ فَأَقْبَرُوا فَجَاهُوا، ثُمَّ تَأْتِيهِ الْمُهَاجِرُونَ

عن ص 30

نظير من الشيء، وبالنسبة، ولا سمع منه بطله، وقد سكر الساء - وهو ما يُشبهه من الفاعل الرديء - من العرب ج 9 ص 512

ما حقيقته في ما أشبهه، ويقال إنه طعن في حريق (سبأ) ج 10 ص 9

1 الإمامة والسياسة ج 6 ص 66

swear allegiance to you, for the people do not accept anyone other than you." The Imām said to them "I have no need for this. I am better to you as a counselor than as being your commander. So, whoever of you holds out his hand I will swear allegiance to him."

The two of them replied "People prefer nobody other than you nor will they turn away from you, hold out your hand so that we can be the first of people to pledge allegiance to you."

The Imām said "My allegiance would not be in secret. Give me some time to go forth to the mosque."

They said "Rather, we will swear allegiance to you right here and then we will swear allegiance to you again in the mosque." They were the first of people to swear allegiance to him and then the rest of the people swore allegiance to him on the pulpit. The first of them was Lul'ā ibn 'Ubaydah who had a feeble hand. He went up the pulpit and shook hands with Alī (a.s.).

A man from Banī Asad who used to spell bad omen was standing there watching them. When he noticed that the first person to swear allegiance to the Commander of the Faithful (a.s.) was Ja'far whose hand was limping, he said "indeed we belong to God, and to Him do we indeed return." The first hand swearing allegiance was a limping hand. It is likely that this affair will not be fulfilled.¹

Ja'far and Zubair then came down from the pulpit, and after them the rest of the people swore allegiance to him.

21. *al-Imāma wa al-Siyāsa* -mentioning the pledge of allegiance to Imām 'Alī (a.s.). "The first one to go up the pulpit was Ja'far who swore allegiance to him by shaking his hand while his fingers were limping. Alī (a.s.) took it as bad omen and said, "How befitting would it be for this allegiance to be broken." Then Zubair, Sa'd and all of the companions of the Prophet (s.a.w.) swore allegiance.²
22. *al-Iqd al-Fanī* When Uthman ibn 'Affān was killed people rushed towards Alī ibn Abī Talib (a.s.) and gathered around him in crowds to swear allegiance. He (a.s.) said, "This is not in your hand. Rather, it is the right of the people of Badr to swear allegiance." Then he asked "Where are Ja'far, Zubair and Sa'd?" They then came and pledged allegiance and then the *Muhājirīn*

1. *al-Imāma wa al-Siyāsa*, vol. 1, p. 66

2. *al-Jamāl*, p. 130.

وَالْأَنْصَارُ ثُمَّ بَايَعَهُ النَّاسُ، وَجَلَسَتْ يَوْمَ الْخُمُوعِ ثَلَاثَ عَشْرَةَ حَتَّى مَرَّ دِي جَنْجَه
سَنَةَ حَمْسٍ وَثَلَاثِينَ

وَكَانَ أَوَّلَ مَنْ بَايَعَ صُحْبَةَ، فَكَانَتْ إِصْبَعُهُ شَلَاءً، فَتَطَرَّ بِمِهَا عَيْنِي، وَقَالَ مَا
أَحْلَقَهُ أَنْ يُكَلِّفَ

23. المُنَاقِبُ لِلْحَوَارِيِّ عَنِ سَعِيدٍ مِنَ الْمُنَشِيطِ حَرْجِ عَيْنِي ۖ فَأَتَى مَرْبِعَهُ، وَجَاءَ النَّاسُ
كُتُبُهُمْ يُرْعَوْنَ إِلَى عَيْنِي، وَأَصْحَابُ رَسُولِ اللَّهِ يَقُولُونَ أَمِيرُ الْمُؤْمِنِينَ عَيْنِي، حَتَّى
دَخَلُوا عَلَيْهِ دَارَهُ، فَقَالُوا لَهُ سُبْحَتُكَ، فَمَدَّ يَدَهُ، فَلَا تُؤْمِنُ مِنْ أَمِيرٍ

فَقَالَ عَيْنِي سَسْ دَلْتُكُمْ، إِنِّي دَرَيْتُ أَهْلِي بَدْرًا، فَهَلْ رَضِي بِهِ أَهْلٌ نَدِيرَ فَهَوٍ
حَضِيقَةٍ هَمَّ يَنْقُصُ مِنْ أَهْلِي بَدْرٍ إِلَّا نَبِيَّ عَيْنِي، فَقَالُوا مَا نَرَى أَحَدًا أَحَقَّ بِهَا مِنْكَ، مَدَّ
يَدَهُ لَمْ يَعَفْ فَقَالَ أَيْنَ صُحْبَتُهُ وَرُتْبَتُهُ؟ فَكَانَ أَوَّلَ مَنْ رَأَى سَاعَةَ صُحْبَتِهِ، فَدَعَا يَدَهُ،
وَكَانَتْ إِصْبَعُهُ شَلَاءً، فَتَطَرَّ بِمِهَا عَيْنِي وَقَالَ مَا أَحْلَقَهُ أَنْ يُكَلِّفَ ثُمَّ بَايَعَهُ
الرُّسُلُ، وَبَعْدُ، وَأَصْحَابُ سَيِّدِنَا جَمَعُوا

العقد الفريد ج 3 ص 317

٣ ي. سيعون عذلاً، سن العرب ج 8 ص 369

٤ مناقب الحواري ص 49 ج 2، سن العرب ج 4 ص 07 ج 1789، كشف الغيبة ج 3 ص 18، سلاهي رحمه

and *Ansar* swore allegiance, and after them the rest of the people. This took place on Friday, Dhul Hijja 3 35 AH/June 12, 656 CE.

The first person who swore allegiance was Talha. His fingers were limping. 'Ali (a.s.) took it as a bad omen and said "How befitting is it for it to be broken!"¹

23. *al-Manāqib* –quoting from Sa'īd ibn al-Musayyib: 'Ali (a.s.) left and went back home. People rushed towards him and the companions of the Messenger of God (s.a.w.) were saying "Ali is the Commander of the Faithful," until they entered his house and said "We swear allegiance to you, so extend your hand because there is no other choice but to have a commander."

At this moment 'Ali (a.s.) said "This is not up to you. It is the right of the people of Badr. Whomever the people of Badr agree upon will be appointed as the caliph." Ali of the people of Badr came to 'Ali (a.s.) and said "We do not know anyone more rightful for it than you. Hold out your hand to us to swear allegiance to you."

Then Ali (a.s.) said "Where are Talha and Zubair?" The first one who swore allegiance was Talha who did so by shaking his hand and his [Talha's] fingers were limping then Ali (a.s.) took it as a bad omen, saying "How befitting is it for it [caliphate] to be broken." After that, Zubair, Sa'd and other companions of the Prophet (s.a.w.) swore their allegiance to him.²

1 *al-Iqd al-Farīd*, vol. 3, p. 31

2 *al-Manāqib*, vol. 49, p. 11 *Uṣṣal al-Ghāba* vol. 4 p. 107 3789 *Kashf al-Ghummā* vol. 1, p. 78

Attributing the Expectation of 'Bad Omen' to Imam 'Ali

As previously mentioned, Taḥa was the first to give his pledge of allegiance to Ali (a.s.), Taḥa's hand was limping and it was thus taken as a bad omen (*ṣa'yyan/ṭafa'at*) that the allegiance would not last long. There are different views as to the person who uttered the bad omen. Some have attributed it to a person called Ḥabīb ibn Dhā'ayb, while others say it was a man from Banī Asad who made the comment of bad omen, saying

وَرَأَى مِنْهُ أَيْدِيَهُ بِدُشَلَا لَا يَمُوتُ لَأَمْرٍ

"The first person who initiated the allegiance was a limping hand. [So] This affair will not be settled"

Some other traditions have attributed this statement of 'evil augury' to Imam Ali (a.s.) and reported that at the time of allegiance Ali (a.s.) had said

مَا أَحَقُّهُ أَنْ تَكُتَّ

"How befitting it is for it [the allegiance] to be broken!"

However, it appears that such an attribution is not correct and this can be proven by the intellect and traditions.

There is no doubt that on such an occasion with a large multitude of people who came to pledge allegiance [no intellect would allow to expect bad omen / talk about failure] no wise person would then do so. How would Ali (a.s.), an unrivalled person in his wisdom proclaim the breaking of allegiance from one of the most eminent political figures in front of the public and on the first day of allegiance especially by resorting to augury and considering it as a bad omen?

On one hand, such utterances would add fuel to the rumors that can lead to the weakening of the foundations of the government, and on the other hand, it would encourage the breaking of allegiance.

Moreover, there are many traditions that discourage the *expectation of bad omen*, and people have been prohibited from it. It is clearly stated that the Ahul Bayt (a.s.) never see anything as a bad omen, and

Therefore, it is extremely unlikely that the Imām might have uttered such inappropriate words or acted in such a way

1 See *Bihār al-Anwār*, vol. 98, p. 37, *Kanz al-'Ummāl*, vol. 10, p. 1.

6 / 1

إقبال الناس على البيعة

24. الإمام علي عليه السلام - في وصف بيعته - أنفستم إلي إقبال عور مطافس عن أولادهم،

تقولون انبيعه بيعة فقصت كفي مسطتموه ، ودار عنكم ندي فحادثتموها^٢

25. عهده - في صفه الناس عند بيعته - في غنى لا وسر كعرب يصنع آية،

يشاءون على من كل حبيب، حتى تقدر وطى الحنساب، وشوق عطفاي، محتمين حولي

كربصه نعم^٣

26. عهده - في ذكر لبيعه - فتدكوا علي ندك لابن هبم بوء وده، وقد أرسبه

ر عيه، وخفت مذبذبه، حتى طست أنهم قاني، أو بعضهم قش بعضي يدي^٤

نمود لأمر النبي وصحب ولادة حديث ودار طفت بقي مقل ويريد أنهم جاؤوا منهم صدرهم
وكبارهم (كتاب العروة ج ١٢ ص 402)

٢. نهج البلاغة خطبة ١٦٦، عوار الأثر ج 2، ص 78 ج 5

٣. أي يشيع بعضهم بعضاً (لسان العرب ج 5 ص 240)

٤. قال ابن أبي الحديد: عرفت الصنيع لعين ويصرب من المثل في الألفاظ (نهج البلاغة لاس في حديث ج
ص 200)

نهج البلاغة خطبة ١٦٦، عوار الأثر ج 2، ص 78 ج 5، عوار الأثر ج 2، ص 78 ج 5
والبيان لأخيه عمر بن عباس - نهج ج 1 ص 75، كلامه جوه ج 1 ص 10، نهج ج 1 ص 10
نحو ص 125

٥. كما في نسخة نهج الإسلام خطبة 53 وسراج نهج البلاغة لاس في حديث ج 4 ص 4 وهو الصحيح، وما عدا
في نسخة صحيحة بعد نهج وشرح ابن عسك خطبة 53 من خطبة نهج، وفيها يصعب التسمية بصحفي حتى طاف منهم
٦. من دار هو الشام وهو عمر صحيح، وكان من خطبة يشير يدب والظاهر أن الس (دور م)
جمع بين غشيتي. ويريد التبعيض ليرد على من هذه الخطبة والخطبة 43، وأبى حيدر هذه الخطبة والخطبة 229
وراجع ج 1 ص 42 ص 555 ج 463

٦. هم الأهل العفشار (النصائح ج 5 ص 206)

٧. نهج البلاغة الخطبة 54

1 / 6

People's Welcoming the Allegiance

24. Imām 'Alī (a.s.) describing the pledge of allegiance to him "You advanced towards me shouting 'allegiance, allegiance' the way she-camels who have delivered their newly born young ones leaping towards their young I held back my hands, but you pulled it towards you I refused to give my hand, but you dragged it"
25. Imām 'Alī (a.s.) describing the people at the time of his allegiance: "At that moment nothing took me by surprise but the people rushing to me like the mane of the hyena, advancing to me from every corner so much that Hasan and Husain were getting crushed and both the ends of my garment were torn They gathered around me like a herd of sheep"²
26. Imām 'Alī (a.s.) on mentioning the pledge of allegiance "They leapt upon me as the camels leap upon each other on their arrival for drinking water having been let loose and their legs unfastened by the shepherd to the extent that I thought they would either kill me or some will kill others in front of me."

1 *Nahj al-Balāghah*, Sermon 137, *Bihār al-Anwār*, vol. 32, p. 78, h. 5.

2 *Nahj al-Balāghah* Sermon 3, *Ma ān al-Akhhār*, vol. , p. 36 *Ḥal al-Sabāʾ* vol. 12, p. 51, *al-Irshād*, vol. , p. 289

3 *Nahj al-Balāghah* Sermon 54

27. **عنه** - في ذكره تكثرت طلائعته والزبير يبعثه أيتيموي فقتلهم دمه، فقتل لا أقر، فقتل
 بن. فقتل. لا وقصت يدي فقتلتموه، ولزعتكم فقتلتموه، وداكمكم عني يد
 الإبل لهم على حياتهم يوم و. وده، حتى قست أنكم فاتي، وان بعضكم قتل بعض،
 فقتل يدي، فابتعوي محارين، وابتعني في أولكم صبحه وأرئير طائعين غير مكرهين
28. **عنه** - في وصفه يبعثه - تسلم يدي فقتلتموه، ومذموموه فقتلتموه. ثم لا ككتم
 علي تد. إبل هب على حياتهم يوم و. وده، حتى بقطعت شغل، وسقط الرداء،
 ووضي ضعيف، ونع من سرور لئس ببعيهم إيدي أب تنهج - الضعيف، وهدج
 إليها لكبير، وتهاكل تحوها لعليل، وخسرت إليها كعب
29. **وقعة صفين عن خفاف بن عبد الله** - نهفت أمار على عبي سبعه نهفت موش،
 حتى ضلت أسمل وسقط الرداء، ووطى شيخ

7 1

نَيْعَةُ عَمْرِو بْنِ الدُّنَيْسِ

30. **شرح نهج البلاغة لابن أبي الحديد عن ابن عباس** - ما دخل علي ف. تسجد وحده
 الناس يبديعوه، حمت أن بكنه بعض أهل أشد بعني ف. عمر فتن الله وأحده أو
 ذا قريته في خيبة رسول الله فبره غربي في الأمر ويتركه، فكت أرضه ديك

الأ. س. ج ص 244 - لاجتماع ج 2 ص 175 ح 68 خمس ص 267 بحو "هذه المرة" ج 1 ص 221 - ج

نهج البلاغة لاس أبي الحديد ج 2 ص 309 عن ربه بن صوح - الثلاثة لاج. - نحوه

2 نهج البلاغة - خطبة 228، بعد الأسرار - ج 32 ص 51 ح 35

3 وقعة صفين ص 55 - شرح نهج البلاغة لاس أبي الحديد ج 3 ص 1 - لاجمعة والبتة ج 2 ص 59

27. Imam 'Alī (a.s.) -on Jāhā and Zubair breaking their allegiance "You came to me and told me to accept your pledge of allegiance and I refused. You said "Yes [you will]" I said no, and pulled back my hand but you pulled it towards you. I drew back my hand, but you dragged it. You leapt upon me as the camels leap upon each other on the arrival for drinking water to the extent that I thought you would either kill me or some will kill others. Then I extended out my hand and you swore allegiance to me willingly. The first among you was Jāhā and Zubair who swore their allegiance to me willingly, but without any compulsion."
28. Imam 'Alī (a.s.) -on his pledge of allegiance "You opened my hand, but I closed it and you stretched it but I pulled it to myself. Then you crowded over me as thirsty camels crowd on the watering pond when taken there, to the extent that shoes were torn, robes fell off and the weak got trampled. The happiness of people on their allegiance to me was so much that small children felt joyful, the old staggered for it, the sick reached towards it and the young girls ran for it without their veils."²
29. *Waq'at Siffin* -quoting from Khafāf ibn Abdullah "People gathered around 'Alī (a.s.), like moths, to swear allegiance, to the extent that shoes got lost, robes fell off and the old men got trampled."³

117

Allegiance of the General Public

30. *Sharh Nahj al-Balāghah* -narrating from Ibn Abbas "When 'Alī (a.s.) entered the mosque and the people came forward to swear allegiance to him, I feared that some of 'Alī's enemies whose father, brother or relatives had been killed by him during the life time of the Prophet (s.a.w.) might say something that would cause 'Alī to turn his face away from ruling and abandon it. I was constantly observing the situation while being apprehensive

1. *al-Irshād*, vol. 1, p. 244, *al-Ibā'idh*, vol. 1, p. 375, h. 68 *al-Jamāl*, p. 267 *al-'Iqā'a Farīd*, vol. 3, p. 123

2. *Nahj al-Balāghah* Sermon 229. *Bihār al-Anwār* vol. 37, p. 5, h. 35

3. *Waq'at Siffin* p. 65. *Sharh Nahj al-Balāghah*, vol. 1, p. 11, *al-Mamū'at wa al-Sayyiq*, vol. 1, p. 105

وَتَخَوُّفُهُ، فَمِمَّنْ يَكْفُمُ أَحَدٌ حَتَّى بَايَعَهُ النَّاسُ كُلُّهُمْ، وَاضِيحٌ مُسْلِمِينَ عَنِ مُكَرَّهِيهِ¹

31. الفتوح قَابِ الْأَنْصَارُ [بِندَس] بِكُمْ قَدْ عَرَفْتُمْ فَصَلَ عَلِيٌّ بِنَ أَبِي طَالِبٍ وَمُسَابِقَتُهُ وَفَرَسَتُهُ وَغَيْرَ ذَلِكَ مِنْ لِسَانِي عَلَيْهِ السَّلَامُ، مَعَ عَدُوِّهِ بِحُلَايِكُمْ وَخِرَائِكُمْ، وَحَاجَتِكُمْ إِلَيْهِ مِنْ نَبِيِّ الْمَصْحَابَةِ، وَلَنْ يَأْتُوَكُمْ نَصِيحًا، وَلَوْ عِيبًا مَكَرًا خَيْرٌ لَهُ أَفْضَلُ مِنْهُ وَأَحْسَنُ هَذَا لِأَمْرِ وَأَوَّلِي بِهِ يَدْعُوَكُمْ إِلَيْهِ فَقَالَ نَدَسُ كُنْهُمْ مَكْبُوتَةً وَجَدِيَّةً رَضِيَتْ بِهِ طَائِعِينَ غَيْرَ كَارِهِينَ

فَقَالَ هُمْ عَلِيٌّ أَحَدُ رُؤِوسِ قَوْمِكُمْ هَذَا لَا رَضِيَتْ بِهِ طَائِعِينَ غَيْرَ كَارِهِينَ، أَخُوٌّ وَحَدٌّ هَذَا مِنْ بَنِي عَشِيرَتِكُمْ، أَمْ رَأَيْتُمْ رَأَيْتُمُوهُ مِنْ عِبَادِ أُنْسِكُمْ؟
قَالُوا: بَلْ هُوَ وَاجِبٌ أَوْجِبَهُ اللَّهُ عَزَّ وَخَلَّ لَكَ عَلَيْهِ²

32. حمل عن عبد الحميد بن عبد الرحمن عن بن أُمِيٍّ، الْأَخْذُثُ مَا رَأَى غَسِيٍّ وَشَمِيعَتُ دُنَايَا أَلَا أَنْتَ أَنْتَ أَنْتَ عِنْدَ يَمِينِهِ الْمَلِكُ قَالَ عَلِيٌّ بِصَحْهِهُ شَطْرُ يَدَاكَ بِبَيْعِكَ فَقَالَ طَمَحُهُ أَنْتَ أَحَقُّ بِهِ لِأَمْرِ مَنِي، وَفَدَّ حَتَمَعَتْ مِنْ أَهْوَاءِ نَفْسِي مَا لَمْ يَجْمَعْ بِي فَقَالَ لَهُ مَا خَشِبَ غَرَضُكَ فَقَالَ طَمَحُهُ لَا تَحْشُرْ قَوْمِي لَا تُؤْسِي مِنْ قَبْلِي.

وَقَدْ عَمَّرَ مِنْ يَاسِرٍ وَأَبُو هُبَيْشٍ مِنْ سَبَّاهٍ، وَرَفِغَةُ مِنْ رَفِيعٍ مِنْ هَدِثٍ مِنْ لَعْلَالٍ، وَأَبُو أَيُّوبَ خَالِدٌ مِنْ رَيْدٍ، فَذُو لُغِيٍّ إِنَّ هَذَا لِأَمْرٍ قَدْ فَسَدَ، وَقَدْ رَأَيْتُ مَا ضَمَعَ عُثْمَانُ، وَمِنْ أَدُهُ مِنْ جَلَابِ الْكِبَرِ وَأَسْهَمِهِ، فَسَطَطَ يَدَهُ سُدَيْعَتُكَ تُنْصَحُ مِنْ أَمْرِ الْأُمَّةِ مَا قَدْ عَسَدَ

¹ شرح معجم اللغة لأبي حنيفة ج 4 ص 10. وفي هذا يقول تائمه: لأنه عبد الله بن عباس كونه عاملاً من جبهة عليان بن أبي طالب وقد قدم بديته وجد بديع يعني: رجع تاريخ الطبري ج 4 ص 439 ويمكن أن يكونه بنووي عبادة الله وقسم ابن عباس

² المصروح ج 2 ص 436

about it, but nobody said anything until all people swore allegiance to him, willingly, without any compulsion."

31. *al-Futuh* The *Ansār* told the people "You all know the excellence of Alī ibn Abū Ṭālib, his precedence, kinship and his status with the Prophet (saw), his knowledge about what is permissible and prohibited, and your need for him from among the companions. He has never stopped giving advice to you. If we were to know someone better than him and more appropriate for this affair, we would lead you to that person."

The people unanimously said "We accept him willingly without any compulsion."

ʿAlī (a.s.) then told them "Tell me that when you say 'We swear allegiance to him willingly, without any compulsion,' is it a right incumbent upon you by God or is it your own opinion?"

They replied "It is incumbent enjoined upon us by God the Glorious."

32. *al-Jamaʿ* quoting from Abū al-Ḥamid ibn Abī al-Rahmān from Ibn Abī Ṣāliḥ: "Shahīd, I tell you what I saw by my own eyes and heard by my own ears." When people gathered near the Public Treasury, ʿAlī (a.s.) said to Ṭalḥa "Extend your hand so that I can swear allegiance to you." Then Ṭalḥa said "You are more deserving for this affair [of ruling] than I am, since the people are gathered more in your favor than in mine."

ʿAlī (a.s.) said "We do not fear anyone other than you."

Ṭalḥa said "Have no fear, for by God no harm will come to you from me."

After that Ammār ibn Yasar, Abū al-Ḥaytham ibn al-Tayyānān, Rifāʿah ibn Rafīʿ, and Abū Ayyub Khālid ibn Zayd stood up and addressed ʿAlī (a.s.), saying "This affair [the government] has become corrupt and you yourself saw ʿUthmān's actions which were contrary to the Book and the Traditions (*sunna*), extend your hand, that we may pledge allegiance to you and you will correct from the affairs of the nation whatever has been corrupted."

1. *Sbarh Nahj al-Balaghah*, v. 4, p. 6. There is hesitance in the acceptance of this narration, as ʿAbdullāh ibn Abbās was ʿUthmān's agent in Hira and when he reached Medina, the allegiance to ʿAlī had been accomplished. See *Tārīkh al-Jabari*, vol. 4, p. 439. The narrator may have been ʿAbdullāh or Qutham, the sons of ʿAbbās.

2. *al-Futuh*, vol. 2, p. 435.

فَسَقَطَ عَنْهُ وَقَالَ قَدْ رَأَيْتُمْ مَا صَبَحَ بِهِ وَعَرَفْتُمْ أَيَّ نَعْمٍ، فَلَا حَاجَةَ فِي
فِيهِمْ

فَأَقْبَتُوا عَلَى الْأَمْرِ فَقَدُوا يَا مَعْشَرَ الْأَنْصَارِ، ثُمَّ أَبْصَرُ لِلَّهِ وَأَبْصَرُ رَسُولِهِ،
وَبِرَسُولِيهِ أَكْرَمَكُمْ لَهُ نَعْدِي، وَقَدْ عَلِمْتُمْ فَصَلَ عَلِيٌّ وَسَابِقَتُهُ فِي الْإِسْلَامِ، وَعَرِثَتُهُ
وَمَكَّتَتُهُ أُنِي كَاتِبٌ لَهُ مِنْ شَيْءٍ ^{عَلَيْهِ}، وَفِي أُنَالِكُمْ حَيْرٌ فَقَدْ لَقِيتُ لِقَاءَ أَرْضِي
لِنَاسٍ، مَا يُرِيدُ بِهِ دَلَالًا

ثُمَّ جَمَعُوا عَلَيْهِ، فَجَمَعَ يَرَالُو بِهِ حَتَّى مَنَعُوهُ

33. الإمام عليّ عليه السلام - من كتب له إلى معاوية بن أبي سفيان بن أبي بكره عمه
وعنه عن أبيه ما يدعوهم عليه، فلم يكن مشهوراً أن يختار، ولا يمدح أن يرد، وإنما
لشورى بينهم حزين ولا نصير، قال أجمعوا على رأيي وسؤؤة به ما كان ذلك لله
رضاء، فإن خرجوا أمرهم خرج - بطعن أو بدغة رذوة في ما خرج منه، فإن نبي
قبلوه على شأبه غير سبي مؤمنين وولاه الله ما مولى¹

34. عنه عليه السلام في خرب كتاب معاوية: أقد غيرت سنتك وبين صدقة وشرير، ومن أهل
لشأم وأهل بصرة، فغمري به الأمر في ههنا إلا سوءاً، لا بها سعة شديدة، لا
تستثنى فيها لحب، ولا تستألف فيها شجر²

¹ مجلس من 128 ورجع الزكاة من 2 ج 8 والفرج ج 2 ص 444 و 445

² جمع البلاغة بكتاب ما وقع عليه من 29 الأمانة والمنة ج 1 ص 16 العهد الجديد ج 3 ص 309 وفي
ص 14 بعد قول يعني بدينه رمتك في ما شاع به الفتوح ج 2 ص 505 وفيه من قوله سوي
بمنها حزين 18 وفيه الله لاه لله في الأحبار الطوال ص 167 نحوه رجع لأرضه ج 2 ص 24

³ الكلام من ج 2 ص 428 وفيه جمع من 8 نحوه رجع البلاغة بكتاب 7 وفيه الأمانة ج 2 ص 24 لا شيء
فيها النظر ولا تأليف في ما خرج منها من طعن فروي فيها ما هو

Ali (a.s.) turned t down and said: "You saw how I was treated and you know the opinion of the group I have no need for them."

They then went to the *Anṣar* and said "O Group of *Anṣar*! You are the supporters of God and His Messenger. God Almighty has graced you because of His Messenger and you know the excellence of Ali (a.s.), his precedence in Islam, his kinship and status that he had with the Prophet (s.a.w.) and if he was to rule he will bring goodness to you

Then the group [of *Anṣar*] said "We are the most content people with him and we want nobody other than him."

After that they gathered around him and stayed with him until they all swore allegiance to him."¹

33. Imām 'Ali (a.s.) –in a letter to Mu'awiya: "Verily those who swore allegiance to Abū Bakr, Umar and Uthman have sworn allegiance to me on the same basis they swore allegiance to them. Therefore, those who were present had no choice to consider and he who was absent had no right to reject (what was decided by the council.) Indeed the council is confined to the *Muhajirīn* and the *Anṣar*. If they agree on one person and call him the leader (*imam*), it would be deemed to mean Allah's content. If anyone keeps out by way of objection or innovation, he must be brought back to the position from where he left, and if he refuses they must fight him for following a path other than that of the believers, and God will put him with those he deserves."

34. Imam 'Ali (a.s.) – in response to Mu'awiya's letter: "You should not consider yourself different from Taha and Zuban, and the people of Siam from the people of Basra, by my life al. are equal in accepting this affair [of government], because it was an inclusive allegiance in which the elite were not excluded and in it there is no place for any revision in it."²

¹ *al-Jama* p. 28 of *al-Kāfi*, vol. 2, p. 8, *al-Futūḥ* v. 1, p. 434-435

² *Nah al-Balaghah*, letter 6, *Waq al-Siffin*, p. 29, *al-Mamnu' wa al-Maydun*, v. 1, p. 11, *al-Iqd al-Farīd*, vol. 3, p. 329

³ *al-Kāfi*, vol. 1, p. 428, *Waq al-Siffin*, p. 58 of *Nah al-Balaghah*, letter 7

35. افتتوح بانفت أهل الكوفة عينا (رضي الله عنه) بأجمعهم . وبايع أهل جند
وأهل ليرة أقر يعي من أبي طالب (رضي الله عنه)

36. الطبقات الكبرى ما قتل عثمان يوم الجمعة لثاني عشر سنة فصت من ذي الجح
سنة خمس وثلاثين، وبيع لعلي بن أبي طالب بالمدينة القدر من يوم قتل عثمان،
بإخلافة، بايعه طلبة، وشرى، وسعد بن أبي وقاص، وسعد بن زيد بن عمرو و
نقل، وعمر بن بكر، وأسامة بن زيد، وسهل بن حنيف، وأبو أيوب الأنصاري،
وحمزة بن مسلمة، وزيد بن ثابت، وحزيفة بن ثابت، وجميع من كان بالمدينة من
أصحاب رسول الله ﷺ، وعيهم^٢

8 1

حطاب طائفة من أصحابه بعد البيعة

37. تاريخ البعقوب بعد ذكر بيعه لرس لعلي عليه السلام . وقام قوم من الأنصار فيكموا،
وكان أول من تكلم ثابت بن قيس بن شماس الأنصاري - وكان حبيب الأنصار
فقد والله يا أمير المؤمنين، كش كوا تقدموا في أولية هي تقدموا في الدنيا،
ولش كوا مستقوا، مني فقد جففتهم اليوم، ولقد كوا وكنت لا تضي موصعت،
ولا يجهل مكنت، تح حوب بيت في لا يعمروا، وما تحت بل أخذ مع عيمنت
ثم قام خزيفة بن ثابت الأنصاري - وهو ذو الشهادة - فقال يا أمير المؤمنين،
صفا لأمر هذا غيرت، ولا كان منقبت إلا إليك، وش ضدك نفسك، فالتت أقدم
لرس بيت، وأعمه ساس بالله، وأولى المؤمنين برسول الله، لك م هم، ويسن لهم م ث

35. *a. Futūḥ* "All the Kufans swore allegiance to Al. (a.s.) then the people of Hijaz and the people of Iraq swore allegiance to Al. ibn Abū Tālib (a.s.)"
36. *al-Jabāqāt al-Kubrā* "Uthman was killed on Friday the eighteenth of Dhū al-Hijja, 35 (AH) [June 17, 656], and the pledge of allegiance to caliphate was sworn to 'Alī (a.s.) in Medina one day after the assassination of 'Uthmān. Tāḥa Zuhair Sa'd ibn Abi Waqqas, Sa'id ibn Zayd, Ammār ibn Yāsir, Usāma ibn Zaid, Saḥl ibn Hanīf, Abū Ayyūb al-Anṣārī, Munammad ibn Mas'ūm, Zaid ibn Thābit, Khuzayma ibn Thābit and everyone else that was in Medina from among the companions of the Messenger of God (s.a.w.) swore their allegiance to him."²

1/8

Statements of a Group of the Imam's Companions after the Pledge of Allegiance

37. *Tarīkh al-Ya'qubī* after mentioning the people's allegiance to 'Alī (a.s.) "A group of the Anṣār stood up and spoke. The first one to speak was Thābit ibn Qays ibn Shammās al-Anṣārī who was the creator of the Anṣār. He said, "By God, O Commander of the Faithful, if they preceded you in the rule (*wilāya*) they did not precede you in religion, and if they went before you yesterday, you have caught up to them today. They and you were not unaware of your status and they were not ignorant of your position. They were in need of you in what they did not know, and you with all your knowledge are in no need of anyone."

Khuzayma ibn Thābit al-Anṣārī who was also known as Dhū al-Shahādātayn³ then stood up and said "O Commander of the Faithful! We find nobody for this affair other than you, and the affairs of the state will not settle except by you. If we are to be truthful to ourselves, about you, you are the most precedent of people in faith, the most knowledgeable among people about God and the closest among all believers to the Messenger of God. What they possess you possess, but they do not have what you have."

1. *a-Futūḥ*, vol. 2, p. 439

2. *al-Jabāqāt al-Kubrā* vol. 3, p. 3.

3. The Prophet (s.a.w.) gave him this name when he took sides with the Messenger of God in an argument with a Bedouin with the reasoning that "We believed in you with the bringing of the Divine Message, so how could we not believe in you against a Bedouin?" (*Muḥjam Riyā' al-Hadīth*, vol. 8, p. 92)

وَقَدْ صُغِّعَتْهُ سُبُوحُ حُدُودِ فَقَّانٍ وَاللَّهُ بِأَمْرِ الْمُؤْمِنِينَ، فَقَدْ رَيْتُ خِلَافَهُ وَمَا
رَشِكَ، وَرَفَعْتَهُ وَمَا رَفَعْتَهُ، وَفِي الْبَيْتِ أَحْوَجُ مِنْكِ إِلَيْهِ.

ثُمَّ قَامَ مَا بَيْنَ سُبُوحِ الْحَدُوثِ لِأَشْرَفِ قَدَرٍ أَتَى سَائِسُهُ هَدًى وَصِيٌّ لِأَوْصِيَاءِ، وَرِثَ
عِيمَ الْأَنْبِيَاءِ، انْعَظُمُ انْبِلَاءُ الْحُسَيْنِ لَعْنُهُ، أَدَّى شَهِيدُهُ كِتَابَ اللَّهِ بِالْإِثْبَاتِ،
وَرَسُوهُ بِحُجَّةِ الرُّسُولِ، مَنْ كُنْتُ فِيهِ الْمَضَائِلُ، وَمَنْ شُكْتُ فِي سَابِقَتِهِ وَعِيمِهِ
وَقَضِيهِ الْأَوَائِرُ وَلَا لَأَوَائِرُ.

ثُمَّ قَامَ عُقْبَةُ سُبُوحِ عَمْرٍو فَقَدَّرَ مَنْ لَمْ يَوْمِ كُنُومِ بَغْيَتِهِ، وَبَيْعَةُ تَسَعِهِ تَرْصُورِيَا،
وَالْإِمَامُ لَأَهْدَى لَدَى لَا يُخَفُّ خَوْفُهُ، وَالْعَدُوُّ لَدَى لَا يُخَفُّ جَهْدُهُ.^٢

راجع مرسوعة الإمام علي بن أبي طالب (ج 4 ص 649، حديقه بن سينا)

و ص 632 (حزينة بن ثابت الأنصاري) ر ج 5 ص 75 (أحمد بن حنبل)

9 1

مَنْ تَخَلَّفَ سَكَرَ بَيْعَتُهُ

كُتِبَتْ بَيْعَةُ الْإِمَامِ عَاقِبَةُ شَامِدَةٍ، وَقَدْ ائْتَرَتْ فِيهَا جَمِيعُ أَمَةِ حَرِيرٍ وَ لَا أَنْصَارٍ،^٣ وَ كَذِمَ
مَنْ كَذَبَ فِي أَمْدِيهِ. وَقَدْ بَدَعَ الْجَمِيعُ عَنْ اخْتِيَارِ كَامِلٍ، وَ حَزَنَةِ تَامَةٍ، ثُمَّ بَيْعَهُ أَهْلِي
مَكَّةَ وَ الْحِجَازَ وَ الْكُوفَةَ.^٤

في الطبعة بمصر 13 الساعة و 13 ساعة من طبعة تحف ج 2 ص 55 (و 13 ساعة من طبعة تحف ج 2 ص 55)

ص 106 (ص 106)

٢ ن يبع البعديين ج 2 ص 179

٣ ن يبع البعديين ج 2 ص 179

٤ الصريح ج 2 ص 438

After him Ṣa'sā a Ibn Suhān stood up and said "By God O Commander of the Faithful! You have adorned the caliphate, and it did not adorn you. You elevated it [the caliphate], and it did not elevate you. Indeed it is in need of you more than you are in need of it."

Then Mālik ibn al-Harith al-Ashtar stood up and said "O People! This is the successor of the successors, the heir of the knowledge of the Prophets, he who has undergone great tests and possesses immense forbearance. The Book of God testifies to his faith and His Messenger testifies for him to be in the Heaven. All virtues have been perfected in him and no one of the past and the future has doubted his precedence, knowledge and virtue."

Uqbā ibn Amr also stood up and said "Who has one day like the day of Aqaba and an allegiance like the allegiance of Ridwan [Good Pleasure], who is the most guiding leader with no fear of his tyranny and a learned person with no fear of his ignorance?"¹

See *The Encyclopedia of Amīr al-Mu'minīn*. Also in the words of the Prophet's companions Ka'zayma ibn Thābit Anṣārī, and Huda'ayfa ibn Yaman an. Also in the words of scholars, Ahmad ibn Hanbal.

1/9

Those Who Did not Pledge Allegiance to the Imām

The allegiance to Imām Ali (a.s.) was widespread and inclusive where all the *Muhājirīn* and *Anṣār*² participated in it along with everyone else that was in Madīna. Everyone swore allegiance by complete choice and absolute freedom, and then the people of Mecca, Hījāz and Kūfa pledged their allegiance.³

¹ *Tārīkh al-Ya'qūbī*, vol. 2, p. 179.

² *Tārīkh Dimashq*, vol. 42, p. 437.

³ *al-Futūḥ*, vol. 2, p. 434.

وقد صرح الإمام عليه السلام بأن بيعته حادثة شامخة،^١ كما صرّحت المصادر التاريخية الكثيرة باجتماع المهاجرين والأنصار على بيعة الإمام عليه السلام.^٢

نذكر بعض المصادر أخباراً تدل على تحقّق مثل عبد الله بن عمر، وسعد بن أبي وقاص، ومحمد بن مسلمة، وأسمه بن زيد، وحسان بن ثابت، وكعب بن مالك، وعبد الله بن سلام، ومروان بن الحنك، وسعيد بن العاص، وإبراهيم بن عتبة، عن بيعة.^٣

وفي تحف هؤلاء عن البيعة نظريتان:

الأولى: هؤلاء تحقروا عن بيعة الإمام، بل كانوا يحسبون بيعته وفعلاً
لثبته إلتهم يحقوا أصل البيعة وأن ما ورد في النصوص مشعرٌ بذلك فهو
سعي عديم فسادهم للإمام في حروبه الداخلية

قال الحاكم المستدرك: بعد ذكر أخبار الواردة في بيعة الناس للإمام - أئمة
قرون من رعم أن عبد الله بن عمر وثم مسعود الأنصاري وسعد بن أبي وقاص
وأبو موسى الأشعري ومحمد بن مسلمة الأنصاري وأسمه بن زيد وعدو عن بيعته، فإن
هذا قول من يحدد حقيقة ذلك الأحوال، ثم ذكر أن هؤلاء يدعوا الإمام بكنى
يسبغوه في حروبه الداخلية: لأسباب رعتهم إلى ذلك، مما أوقع البعض في اعتقاد
أنهم يحلفون بيعة للإمام.^٤

وقد ارتضى هذا الرأي ابن أبي الحديد، ونسبه إلى المعتزلة في كتابه شرح صحيح البخاري.^٥

١ الكافي، ج ١، ص ٤٢٨، وفيه ص ٥٨، لا بد ح ٤٦.

٢ العمدة، ج ٣، ص ٣١٦، في الأشعري ج ٤، ص ٤٢، الكافي، ج ١، ص ٣٥.

٣ الإسناد ج ١، ص ٢٤٨، في الأشعري ج ٤، ص ٤٢، شرح صحيح البخاري، ج ١، ص ٩.

٤ مسند أبي عبد الله، ج ٣، ص ٢٤، ج ٣٢.

٥ شرح صحيح البخاري، ج ١، ص ٩، ج ٤، ص ١٠٩.

The Imām (a.s.) clearly stated that the allegiance to him was public and inclusive. Many historical sources have also asserted this gathering of all the *Muhajirīn* and *Anṣar* for pledging allegiance to the Imām.²

However, some sources quote reports which state that some of the companions did not pledge their allegiance to 'Alī (a.s.), such as 'Abdullah ibn 'Umar, Sa'd ibn Abi Waqqās, Muḥammad ibn Mas'ūma, Usāma ibn Zaid, Hassān ibn 'Aḥabāt, Ka'b ibn Ma'lik, 'Abdullah ibn Salam, Marwān ibn al-Hakam, Sa'd ibn al-Ās and Wā'id ibn 'Aqba.³

There are two views about the refusal of these people to give allegiance to the Imām.

The first: They were against the pledge of allegiance to the Imām and hence did not participate in it.

The second: They did not oppose to the allegiance itself. What has been mentioned in the sources regarding their refusal of allegiance to the Imām is taken to mean that they did not participate with the Imām in his civil wars.

Al-Hakīm al-Nayshabūrī after stating the traditions concerning the peoples pledging of allegiance to the Imām says:

أما قوله من عظم آل عبد الله من عمره أبو مسعود الأنصاري وسعد بن أبي وقاص وأبو
مسيب الأسدي وعبد بن مسلمة الأنصاري وأسامة بن زيد فليسوا على سعة من هذا قول
من يجمع حقيقة تلك الأحوال.

As for the view of those who claim that 'Abdullah ibn 'Umar, Abū Mas'ūd al-Anṣarī, Sa'd ibn Abi Waqqas, Abū Mūsā al-Ash'arī, Muḥammad ibn Mas'ūma al-Anṣarī, and Usama ibn Zaid refused to swear allegiance to the Imām, it is in fact a view of those who have no knowledge of the realities of those conditions.

He goes on to explain that they did swear allegiance to the Imām, but for some reasons they refused to keep his company in war. Their refusal to participate in war led some people to presume that they have opposed pledging the allegiance to him (a.s.).⁴

The Mu'tazilite Ibn Abi al-Hadid adopts this opinion and in his commentary on *Nahj al-Balaghah* has attributed it to the Mu'tazilites.⁵

1 *al-Kāmil*, vol. 1, p. 428, *Waq'at Siffin*, p. 58, *al-Irshād*, vol. 1, p. 243.

2 *al-Iql al-Farīd*, vol. 3, p. 311, *Tārīkh al-Jabārī*, vol. 4, p. 427, *al-Kāmil fī al-Tārīkh*, vol. 2, p. 302.

3 *al-Irshād*, vol. 1, p. 243, *Tārīkh Dimashq*, vol. 42, p. 437, *Sharḥ Nahj al-Balaghah*, vol. 4, p. 2.

4 *al-Mustadrīk ala al-Sahīḥayn*, vol. 3, p. 124, h. 127.

5 *Sharḥ Nahj al-Balaghah*, vol. 4, p. 940.

وإذ تأملت نصوص ساد نجد أن أكثر من عُرف، التحقّف عن سعة قد، يع
 للإمام، لكن سعة بعضهم بطر عبد الله بن عمر، وسعد بن أبي وقاص. ثم يكن
 بمعنى إرفاء لقيادة الإمام؛ حيث أعتوا صراحة عدم مر ففهم للإمام في حروبه
 كما أن سعة بعض آخر منهم - بطر مروان بن الحكم، وسعيد بن سعد، وتوليد
 بن عقبة - كانت بدو مع سياسية

ومن هذا يمكن عدّ هؤلاء في المتحقّقين عن سعة، لأنّ معهم لم يكن حقيقته
 وكسفة، كما يكن عدّهم في مدّعين، لا شراكهم عن مر سم برسمته بسعة وهذا
 يمكن الجمع بين لبطريتين

وهذا احتمال ثالث، وهو أنهم تحفّو عن أبيه لعدّة شامه ونبي كس في
 لمسجد، وقد حتفوا أعداء بنير ديت، يكن ما تفت سعة و مستحكمت خلافة
 الإمام، عو في ليعه

ويؤيد ديت أن مروان بن الحكم و تويد بن عقبة وسعيد بن سعد حدّوا إلى
 الإمام، بعد انتهاء أبيه لعدّة - فبايعوه بعد نقاش،

كما يشهد به عرف عبد الله بن عمر و سعة من ريد وسعد بن أبي وقاص سعة
 الإمام على الله، كما ورد في بعض نصوص

38. الإمام على بن أبي طالب من كلامه حين تحفّ عن بيعته عبد الله بن عمر، وسعد بن أبي وقاص.
 وَحَمَدُ بْنُ مَسْمُومَةَ، وَحُسَيْنُ بْنُ ثَابِتٍ، وَسَامِعُ بْنُ بَرِيدٍ أَيُّهَا لِنَاسُ الْبُكْمِ يَعْصُونَ
 عَنِّي مَا تُؤَمِّرُ عَلَيْهِ مِنْ دَلَالَةٍ، وَإِنِّي جَيِّدٌ إِلَى لِنَاسٍ مِمَّنْ أُنْصَحُوا، فَإِنْ دَايَعُوا فَلَا

1. أراد مروان أن يبيع الإمام بعد لانكسار في حربه المحمّدية لكنّ الإمام دعتة، وقال في زعمه: ألا تريد بيعي بعد قتل

علي بن أبي طالب؟ لا حاجة في بيعته. باب كس في رواية: أصبح الله على خطبة 7 - خر سم وخرائج ج 1 ص 92 ح 75

If we contemplate on the sources in this chapter, we will find that the majority of those who are known for their refusal to swear allegiance to the Imām did in fact swear allegiance. However, the allegiance of some of them, like ‘Abdullah ibn ‘Umar and Sa’d ibn Abī Waqqās did not mean that they were loyal to the Imām’s leadership, as they openly announced that they would not accompany him in his wars. The allegiance of another group, such as Marwān ibn al-Hakam, Sa’d ibn al-As and al-Walid ibn ‘Uqbah, was for political motives. Since the allegiance of this group was not true and complete, therefore, this group in a way can be considered as deviators from the allegiance to the Imām, but they can still be ranked among those who pledged allegiance to the Imām, as they performed the formal rite of pledging allegiance and hence combining the two views is possible.

A third possibility is that they refused to participate in the public allegiance which took place in the mosque and made excuses for justifying their refusal. However, after the rite of allegiance was over and the caliphate of ‘Alī (a.s.) was firmly established, they became inclined to the allegiance.

This claim is confirmed by the presence of Marwān ibn al-Hakam, al-Walid ibn ‘Uqbah, and Sa’d ibn al-As who visited the Imām at the end of the public allegiance and pledge of allegiance to him after some discussions. The confessions made by ‘Abdullah ibn ‘Umar, Usāma ibn Zaid and Sa’d ibn Abī Waqqās of their allegiance to ‘Alī (a.s.), as is mentioned in some sources, also confirms this claim.

38. Imam ‘Alī (a.s.) –from his speech when ‘Abdullah ibn ‘Umar, Sa’d ibn Abī Waqqās, Muhammad ibn Maslama, Hassān ibn Thabit and Usama refused to pledge allegiance: “O people! You swore allegiance to me on what you did to those before me. Verily, people have options before they swear allegiance; but after

1 After being defeated in the battle of Jamal, Marwān proposed to swear allegiance to Imam ‘Alī (a.s.). In rejecting his allegiance, the Imām said: “Did he [he] swear allegiance after the killing of ‘Uthmān? I have no need for his allegiance because his is the hand of a Jew.” *Nahj al-Batāghib* Serruon 73, *al-Kharā’ir wa al-Jarā’id* vol. 1, p. 197 h, 85.

جبار طمَّه رَأَى عَلَى الْإِمَامِ لَاسِقَةً، وَعَلَى رُغْيَةٍ اشْتِسِيمٍ وَهَذِهِ بَعْدُ عَدَمَةٌ، مِنْ زَعَمَ عَنْهَا زَعَمَ عَنْ دِينِ الْإِسْلَامِ، وَتَمَعَ غَيْرَ نَسِيلِ أَهْلِهَا، وَلَمْ تَكُنْ يَغْتَنُكُمْ إِذِي فَلْتُهُ، وَنَسَلْ أَمْرِي وَأَمُّكُمْ «أَجْدَّ» وَإِنِّي أُرِيكُمْ اللَّهَ، وَأَنْتُمْ تُرِيدُونَنِي لِأَنْفُسِكُمْ، وَبِمِ اللَّهِ لَا أَضْحِكُ لِمُحَصِّمٍ، وَلَا أَنْصِفُ لِمُظْلِمٍ

وفد بالعبي عن سعد وابن عيسى وأسماء وعبد الله وخطب من شيبه مور كرهتها، وحق سي وبيهم

39. مروح الذهب كتاب سعد وأسماء من ريد وعند الله بن عمر ومحمد بن فضالة عمن فعد عن عبي بن أبي حبيب وأبو أن نبعوه، هم وعرضهم عمن ذكرنا من السعد، وبيت أنهم قدو بها فتة

صهم من قال بعبي أعضاء شيوخ تذل بها فتع، وقد ضرب بها مؤمنين بعض صهم وتبا عن أحسانهم، وقد ضرب بها تكفير شرب في مدهم فأعرض عنهم عبي، وقد روت عن الله فيهم حبر لا تسمعهم روت أسمعهم روت «هم فخر صول»

40. تاريخ اليعقوبي نبع ساس ثلاثة نفر من قريش عروب من الحكم، وسعيد بن معص، ولولد بن عتبة - وكان ينادى بفرهم فها ياهو، بث قد وترنا جمعاً، ما أن فقتلت أبو ضر يوم بدر، وأما سعيد فقتل له يوم بدر وكان أبوه من يوم

البريد ح 7 ص 243 م 2 موارده ص 05 ، لا مدر النظم ص 40 وفيه من قوله «كلامه جوه» و. حم
سبح البلاغة طبعه 136

2 في الطبعة لمعداة السبعة وهو تصحيحه، والتصحيح ما تشاء كما في طبعة دار الهجرة ص 3 م 9

3 في الطبعة معتمدة أهم حرمهم 1 و تصحيح من صبعة 3 طبعه ح 3 ص 14

4 في السبعة من نظرية كل يكسبها آت ما عرب ح 15 ص 34

5 لا ناس 24

6 مروح الذهب ح 3 ص 24

that they have no option. The leader (*imam*) must be steadfast and truthful, and the people must be obedient.

This is a public allegiance, so whoever turns away from it is turning away from the religion of Islam and is following a path other than that of the Muslims. Your allegiance to me was not without thinking [by accident] and your motives are not the same as mine. I want you for God, but you want me for your own interests. By God, I will be benevolent to the adversary and bring justice to the oppressed.

I have been informed about Sa'd, Ibn Maslama, Usama, Abdullah and Hassān ibn Thābit certain things that I do not approve and the Real [Almighty] will be the Judge between them and me."

39. *Muraj al-Dhahab*: "Sa'd, Usama ibn Zaid 'Abdullah ibn Umar and Muhammad ibn Maslama were among those who refused to swear allegiance to Ali ibn Abu Talib (a.s.) and as their argument said: It is a kind of sedition (*fitnah*)."

Another group said to Ali (a.s.), "Give us words in order to use them to fight along with you. If we strike them upon the believers it will not hurt them, but if we strike the unbelievers they will pierce their bodies!

'Ali (a.s.) turned away from them and recited "Had Allah known any good in them, surely He would have made them hear, and were He to make them hear, surely they would turn away, being disregarded!"^{2,3}

40. *Tarikh al-Ya'qubi*: "People swore allegiance except for three men from Quraysh: Marwān ibn al-Hakam, Sa'id ibn al-'Ās and al-Walid ibn 'Aqaba who was their spokesman. He said "O you! You have cut all of us from our kin. As for me, you killed my father in the battle of Badr. As for Sa'id you killed his father in the battle of Badr and his father was one of the greatest of

1. *al-Irshād* vol. 3, p. 243. *al-M'yar wa al-Mawāzīn* p. 105. *al-Akhhār al-Tamāl* p. 40. Also cf. *Nahj al-Balāghah*, Sermon 136.

2. Qur'ān, 8:23.

3. *Muraj al-Dhahab*, vol. 3, p. 24.

قُرَيْش - وَأَمَّا مَرُوبٌ فَشَنَعْتُ بِدُوعِ عَنُتَاهِ حِينَ صَمَّهَ إِيَّاهُ فَسَاحَ عَلَى نَاصِعِ عَدَا أَصْحَابٍ، وَتُعَيَّنَ لِي عَمِي فِي أَيْدِيهِ، وَتَقْتُلَ عَمَّةَ صَاحِبِ

عَقَبَتِ عَمِي وَقَدْ أَمَّا مَا ذَكَرْتُ مِنْ وَتَوَيَّ إِلَيْكُمْ، فَالْحَقُّ وَكَرَّكُمْ. وَأَمَّا وَصَحِي عَمَّكُمْ مَا أَصْبَحْتُ، فَهَيْسَ بِي أَنْ أَصْغِيَ حَقَّ اللَّهِ تَعَالَى وَأَمَّا إِيْعَدَنِي عَمِي فِي أَيْدِيكُمْ، فَمَا كُنَّ اللَّهُ وَلِلْمُسْلِمِينَ فَأَعْدَلُ يَسْعُكُمْ، وَأَمَّا فِي عَمَّةِ عَنُتَاهِ، فَعَدُوٌّ لِرَضَائِي قَبْلَهُمْ يَوْمَ لِرَضَائِي قَبْلَهُمْ عَدُوٌّ، وَبَكْرٍ لَكُمْ أَلْ أَحْبَبَكُمْ عَلَى كِتَابِ اللَّهِ وَنُسْخَةِ بَيْتِهِ، فَمَنْ صَدَقَ عَلَيْهِ الْحَقُّ قَبْلَ طُلُوعِهِ أَصْبَحْتُ، وَبِشْنُكُمْ فَالْحَقُّ وَمَلَا حَقَّكُمْ

فَصَارَ مَرُوبٌ نَبِيًّا سَاعَتْ، وَنُعِيَّةً نَعَتْ، فَجَرَى وَتَرَى

41. تاريخ الطبري عن عبد الله بن حسن: لَمْ قَسَّ عُمَرُ بْنُ الْكَوَيْلِ الْأَنْصَارِيُّ عَمِيَّ لَا نَعِيَّ سِرًّا، مِنْهُمْ حَسْبُ بْنُ نَابِ، وَكَعْبُ بْنُ مَالِثٍ، وَمُسَمَّةُ بْنُ مُحَمَّدٍ، وَأَبُو سَعِيدٍ الْحَضِرِيُّ، وَحُمْدُ بْنُ مَسْلَمَةَ، وَالْعَمِيُّ بْنُ نَشِيرٍ، وَبَدُّ بْنُ نَابِثٍ، وَرَافِعُ بْنُ حَدِيحٍ، وَفَصَالَةُ بْنُ عُثَيْدٍ، وَكَعْبُ بْنُ عُجْرَةَ؛ كَمَا بَوَّأَ عُمِيَّةً

فَقَالَ خُلِّيَ لَعَدُوِّ اللَّهِ مِنْ حَسْبِ كَيْفِ أَبِي هُوَ لَا نِعِيَّةَ عَمِيَّ، وَكَمَا بَوَّأَ عُمِيَّةً
قَالَ أَمَّا حَسْبُ فَكَانَ شَاعِرًا لَا يُبَالِي مَا يَصْنَعُ. وَأَمَّا رَيْدُ بْنُ ثَابِتٍ فَمَوْلَا عُمَرُ
الذَّيْلُونِ وَنَسَبَ لِمَالِ، فَلَمَّا حَضَرَ عُمَرُ قَالَ يَا مَعْشَرَ الْأَنْصَارِ كَمَا بَوَّأَ أَنْصَارُ اللَّهِ
مَرْبُوبِينَ فَصَارَ أَبُو أَيُّوبَ مَا يَصُورُهُ لَا أَنَّهُ كَثُرَتْ مِنْ لَجْصِهِ يَا قَامَ كَعْبُ بْنُ
مَالِثٍ فَاسْتَعْمَنَهُ عَلَى صَنِيفَةِ مَرْبُوبَةٍ، وَتَرَى مَا أَحَدٌ مِنْهُمْ لَهُ^١

42. وقعة صفين عن عمر بن سعد: دَخَلَ عَمْدُ اللَّهِ مِنْ عُمَرَ سَعْدُ بْنُ بِي وَفَاصٍ وَمَعْرُءُ
بُنْ شُعْبَةَ مَعَ ثَمَاسٍ مِنْهُمْ، وَكَأَنَّهُ قَدْ تَحَلَّمُوا عَلَى عَمِيَّ، فَحَسَرْتُ عَلَيْهِ، فَسَأَلُوهُ أَلْ

^١ ن. تاريخ البعصر، ج 2 ص 178 المصحح ج 2 ص 442 و 443 ح ١

^٢ تاريخ الطبري ج 4 ص 429، الكافي في التاريخ ج 2 ص 309 وفيه التامع من يدور العصبان.

Quraysh, and as for Marwān, you insulted his father and mocked 'Uthman when he brought his father close to him. We have therefore taken an oath between ourselves that [we swear allegiance to you on the condition that you forgive the punishment of what we have done, leave us with what is in our possession and kill the murderers of our friend ('Uthmān)]."

'Alī (a.s.) got angry and said "As for what you said that I have cut you from your kin, it was the Qur'ān that has cut you. As for me forgiving what you have done, of wrong doings, I have no right to forgive the right of God Almighty, as for me disregarding what is in your possession, justice will apply to you in that which belongs to God and the Muslims."

"As for killing the murderers of 'Uthmān, if I must kill them today, I must fight against them tomorrow. However, it is to your benefit that I force you to accept the Book of Allāh and tradition of his Prophet. If who feels confined by the truth, then falsehood will be more confining, and if you wish you may join along with your predecessors."

Marwān then said "Rather, we swear allegiance to you and will stay with you until you see and we see [what will happen]."

41. *Tārīkh al-Tabarī* narrating from 'Abdullāh ibn al-Hasan "When 'Uthman was killed, the *Anṣār* swore allegiance to 'Alī (a.s.) except for a few people such as Hassan ibn Thabit, Ka'b ibn Malik, Musayma ibn Mukhallad, 'Abū Sa'īd al-Khudrī, Muḥammad ibn Mas'ama, al-Nu'mān ibn Bashār, Zaid ibn Thabit, Rafī' ibn Ka'ad, 'Ubayd ibn 'Ubayd and Ka'b ibn 'Uṭra. They were the followers of 'Uthman."

Then a man said to 'Abdullāh ibn al-Hasan "How could they refuse to swear allegiance to 'Alī (a.s.) and (when we know that) they were followers of 'Uthmān?"

He replied "As for al-Hasan, he is a poet who does not care what he does, as for Zaid ibn Thabit, 'Uthman had appointed him as the head of the state council and Public Treasury and when 'Uthman was besieged, he said "O group of *Anṣār* assist him, Almighty", repeating it twice. 'Abū Ayyub answered "You will only assist him because he has put countless palm trees at your disposal." As for Ka'b ibn Malik, 'Uthman had used him to collect the arms tax of Mazayna and granted him what he had collected from them."²

42. *Waḡat Siffin* narrating from 'Amr ibn Sa'ad "'Abdullāh ibn 'Umar Sa'ad ibn 'Abī Waqqās and al-Mughayra ibn Sa'ba with a group of people went to visit 'Alī (a.s.) and they had not participated in swearing the allegiance to him. They asked him to

1 *Tārīkh al-Ya qūbī*, vol. 2, p. 178, *al-Futūḥ*, vol. 2, p. 147-48.

2 *Tārīkh al-Tabarī*, vol. 4, p. 429, *al-Kāmil fī al-Tārīkh*, vol. 2, p. 303.

يُعْطِيهِمْ عَصَاهُمْ وَقَدْ كَانُوا يَخْشَوْنَ عَنِّي حِينَ حَرَّحَ عَلِيٌّ صَفِينًا وَخَمَلًا -

فَقَالَ لَهُمْ عُمَيْرٌ مَا خَشَفَكُمْ عَنِّي؟

وَلَوْ قِيلَ عُثْمَانُ، وَلَا نَدْرِي أَحَلَّ دُمُهُ لَمْ لَا، وَقَدْ كَانَ أَحَدُكُمْ أَحَدًا ثُمَّ اسْتَسْمَوْهُ
فَبَاتَ، ثُمَّ دَحِشْتُمْ فِي قَتْلِهِ حِينَ قُتِلَ، فَكَيْفَ نَدْرِي نَصَبُكُمْ أَمْ أَحْطَانُكُمْ أَمْ مَعَكُمْ عَدُوٌّ
بِفَصْلَتِ يَا أَمِيرَ الْمُؤْمِنِينَ - وَبِقَبْلَتِ وَهَجَرَتِكَ

فَقَالَ عُمَيْرٌ أَلَيْسَ تَعْبُدُونَ اللَّهَ عَزَّ وَجَلَّ قَدْ أَمَرَكُمْ أَنْ تَأْمُرُوا بِمَعْرُوفٍ وَتَنْهَوْا
عَنِ الْمُنْكَرِ، فَقَالَ الْإِنْسَانُ طَائِفَةٌ مِنَ الْمُؤْمِنِينَ اقْتَتَبُوا قَضِيحًا بَنِيهَا فَبَاتَ نَعْتُهَا خَدَّاهُمَا
عَلَى الْأَخْرَى فَدَنَبُوا نَبِيَّ تَتَّبَعِي حَتَّى يَمُوتَ إِنْ أَمَرَ اللَّهُ؟

قَالَ سَعْدٌ يَا عُمَيْرُ، أَعْطَيْتَنِي سَيْفًا يَعْرِفُ كُفْرَ مَنْ يُؤْمِنُ، أَحَدُهُ أَقْبَلُ مَوْجِبًا
وَأَدْخُلُ لَنَا؟

فَقَالَ لَهُمْ عُمَيْرٌ أَلَيْسَ تَعْبُدُونَ اللَّهَ عَزَّ وَجَلَّ، مَا يَعْبُدُونَهُ عَنِّي أَسْمَعُ وَبِطَاعَةٍ،
فَعَلَامَ حَدَسْتُمُوهُ إِنْ كَانَ مُجَسِّدًا؟ وَكَيْفَ لَمْ تُقَاتِلُوهُ إِذْ كَانَ مُسْتَشْفَا؟ فَبَاتَ كَذِبُ عُمَيْرٍ
أَصْدَقَ مِنْ صَبْحِ قَمَدِ صَدَمَتِهِمْ، إِذْ لَمْ تَنْظُرُوا بِمَا مَنَعَكُمْ، وَبَاتَ كَذِبُ مُسْتَشْفَا فَقَدْ صَنَعْتُمْ، إِذْ لَمْ
تَعْبُدُوا اللَّهَ عَزَّ وَجَلَّ، وَنَبِيَّ عَنِّي الْمُنْكَرَ، وَقَدْ طَمَعْتُمْ إِذْ لَمْ تَقُومُوا بِمَا وَجِبَ عَلَيْهِ عَدُوٌّ
بِأَمْرِكُمْ اللَّهُ بِهِ، وَبِإِذْنِهِ قُلْ اقْتَاتِلُوا نَبِيَّ تَتَّبَعِي حَتَّى يَمُوتَ إِنْ أَمَرَ اللَّهُ؟
فَرَدُّهُمْ وَلَمْ يُعْطِهِمْ شَيْئًا *

43 المستدرك على الصحيحين - بعد ذكر الأحاد - لو رُدَّ في سببه لئس أمير المؤمنين

أما قول من زعم أن عبد الله بن عمر وأب مسعود لا يصدرني وشعبد بن أبي وقاص

gave them their share of the spoils, even though they did not take part in the battles of Siffin and Jamal

'Alī (a.s.) said to them "What made you keep away from me?"

They said "Uthmān was killed and we do not know whether his blood was shed rightfully or not. He had committed some things and you made him repent and he did so. Then at the time of his killing, you contributed to it, so we do not know whether you acted rightfully or went wrong, even though we know of your excellence, O Commander of the Faithful, and your precedence [in Islam] and your migration (*hijra*)"

Alī (a.s.) then said "Do you not know that God Almighty has commanded you to enjoin the good and forbid the wrong. He said *"If two groups of the faithful fight one another, make peace between them. But if one party of them aggresses against the other, fight the one which aggresses until it returns to Allah's ordinance."*

Sa'd said "O Alī, Give me a sword that distinguishes the unbeliever from the believer. I fear that I may kill a believer and be taken to Hellfire."

'Alī (a.s.) told them "Do you not know that Uthmān was a leader to whom you swore allegiance to out of obedience? If he was righteous, why did you let him down? And if he was a wrongdoer, why did you not fight against him? If he was righteous, you did wrong since you did not help your leader, and if he was a wrongdoer, still you did wrong, as you did not help the person who asked others to practice good acts and refrained them from committing bad, and you did wrong, for you did not act between us and our enemy according to what you were commanded by God, as He said *"fight the one [party] which aggresses until it returns to Allah's ordinances"*². He then turned the group away and gave them nothing.

43. *al-Mustadrak 'ala al-Sahihain* after mentioning some reports regarding the people's allegiance to the Commander of the Faithful (a.s.): "As for the view that claims that 'Abdullah ibn Umar, Abū Mas'ūd al-Anṣarī, Sa'd ibn Abī Waqqāṣ, Abū Mūsā

Qur'ān, 49:9

2. *Waq'at Siffin*, p. 55

وأما موسى الأشعري ومحمد بن مسلمة لأبصارني وسامة بن زيد فعدوا عن معتد،
فإن هذا قول من يحدّد حقيقة تلك الأحوال .

[ثم قال - بعد أن ذكر أسامة اعترهم: فبهذه الأسباب وما حاسب كان
اعترش من اعتزل عن لقتاب مع علي، رضي الله عنه، وقد مر منه

44. الجمل عن أبي جحيف بن أمير المؤمنين عليه السلام أنه هب بالناسير إلى البصرة، تلغى عن سعد بن
أبي وقاص ومن مسلمة وسامة بن زيد ومن عمر ثقل عنه، فنعت بينهم فلق
خضروا له ثم قد نعتي عنكم هات كرهتها، وألا كبرهكم عن نسي مني،
ألستم على بيعي؟

هو تقي

قال في لدي بعدكم عن ضحني؟

وقد به سعد أبي أكره الخروج في هذا الحرب مثلاً حسب مؤمن، فون أعصني
سبعاً يعرف المؤمنين من الكفر، فالتب نعتاً
ور له سامة انت اعز الحق علي، ولكني عاهدت الله أن لا قاتل أهل لا بنة
إلا لله

وقد عند الله بن عمر ست أعرف في هذا حرب شت. أسأتك ألا تحمي علي
ما لا أعرف.

فقال لهم أمير المؤمنين عليه السلام ليس كل منسوب معي، ألستم على سعي؟ هو بن
قال ابصر فواشيعي الله تعالى عنكم

al-Ash'ari Muḥammad ibn Maslūma al-Ansari and Usama ibn Zaid withdrew from the allegiance, his view is of he who denies the realities of those events . " [Then after explaining the reasons for their withdrawal said, "It was for these and other similar reasons that some refused to fight along with Al (a s) against his enemies."¹

44. *al-Jamal* narrating from Abū Mikhnaf "The Commander of the Faithful was informed at the time of his departure toward Basra that Sa'd ibn Abi Waqqās, Ibn Maslūma Usama ibn Zaid and ibn Umar have stopped moving on. He sent for them and when they returned to him, he said to them "I have heard unpleasant news about you that I do not like. I do not force you to go to Basra, but are you not holding your allegiance to me?"

They replied "Yes."

He said "So why do you refuse to accompany me?"

Sa'd said "I do not like going to this war lest a believer may be killed. If you give me a sword that distinguishes a believer from an unbeliever, I will fight alongside you!"

Usāma said "You are the noblest of Allah's creation to me, but I have pledged to Allah not to fight against the faithful . "

And 'Abdullah ibn 'Umar said "I know nothing about this war and I request from you not to force me to do something I have no knowledge about."

Then the Commander of the Faithful said to them "Not every deceived person is reproached. Are you still holding your allegiance to me?"

They said, "Yes."

He said "Go back, God Almighty shall make me needless of you."²

1 *u. Mustadrak a.ā al-Shāhibayn*, vol. 3, p. 24, h. 4596, *Ibid* p. 27 h. 4605

2 *al-Jamal*, p. 95

45. تاريخ لطيفي عن أبي المنبح في ذكر بعض ما جرى عليه لإمامه - خرج عليّ إلى مسجد، فصعد منبراً وعليه رطل وطاق وعلمة حرّ وعلاه في يده، فثبّت على قوس، فسمعته أناس

وحدود يسعد، فقال عليّ ربيع، قال لا أسمع حتى يبيع الناس، والله ما عنيت بي تأمس قال: خلّوا سبيته

وحدود بن عمر، فقال ربيع قال، لا أسمع حتى يبيع الناس قال: نسي بخص قال لا أرى حيلة قال لأشترّ خلّ عليّ أضرب عنقه قال عليّ دعوه، ن هنيهة، بث ما غيبته سيئ الحثي صغير وكبير

46. شرح معجم البلاغة لاس أبي الحديد ذكر أبو محمد في كتاب الحمل أن الأنصار والمهاجرين حضمو في مسجد رسول الله ﷺ ليظفروا من يؤلّونه أمرهم، حتى عصّ لمسجد بأهله، فثقف رأي عمر وأبي الهيثم بن عتبة وزهاعة بن رفيع وهذيل بن عجلان وأبي أيوب حازم بن زيد على إبعاد أمير المؤمنين في خلافه وكان أشدهم تهاكماً عليه عمر، فقال لهم: أيها الأنصار، قد سار فيكم عثمان بالأمس ما رأيتموه، وأنتم على شرف من توفوع في مثله، ما تظفروا لأنفسكم، وإن عثمان أوى الناس بعد الأمر، فقصه، وساقته

فقدوا رصيده حسبه

وهالوا أصحابهم ببقية لاس من الأنصار والمهاجرين أي الناس، قال بن سوكمة

حميل كعيل السهوية ج ص 44،

٢ «تاريخ لطيفي ج 4 ص 428

٣ في مصدر ليريد، ووضوح ما أئسده في كتب الرجال

45. *Tārīkh al-ṭabarī* –narrating from Abū Malih reporting some of the events that took place at the time of allegiance to the Imām “Alī (a.s.) went to the mosque and went up the pulpit, wearing a long robe and garment a turban made of fur and holding his sandals in his hand. The people swore allegiance to him while he was leaning on a bow.

Sa’d was brought in and ‘Alī (a.s.) said to him “Swear allegiance.”

He said “I will not swear allegiance until the people swear their allegiance. By God, I will bring you no harm.”

‘Alī (a.s.) said “Let him go.”

Ibn ‘Umar was brought in and the Imām said “Swear allegiance.”

Ibn ‘Umar replied “I will not swear allegiance until the people swear their allegiance.”

He said: “Bring a guarantor.”

He replied, “I do not see a guarantor around here.”

[Mālik] al-Ashtar said “Let me cut off his head.”

‘Alī (a.s.) said “Let him go. I will be his guarantor myself.” And then said to ‘Abdullah “As much as I know, you have been indeed an ill-mannered person when you were young and now that you are old.”¹

46. *Sharh Nah a. Balāghah* “Abū Makhnaf says in his book *‘al-Jamal* that the *Muhājirīn* and the *Anṣār* gathered in the mosque of the Messenger of God (s.a.w.), to decide whom to choose as a leader and the mosque was full of people.

‘Ammār, Abū Haytham, Rafā‘a ibn Rafī‘, Mālik ibn ‘Aṣlan and Abū Ayyub Ka‘ālīd ibn Zaid agreed to persuade the Commander of the Faithful to accept the caliphate and ‘Ammār was more insistent than the others, addressing the people and saying “O group of Anṣār! You saw how ‘Uthman treated you yesterday, and now you are about to see it repeated if you do not assist yourselves. In truth, Alī (a.s.) is the most deserving person for leadership on account of his excellence and precedence.”

The people said “Therefore we now consent to him.”

Alī of them then said to the rest of the *Muhājirīn* and *Anṣār* “O people! We spare no efforts in doing good to you and

خَيْرَ رُفْسَانٍ شَاءَ اللَّهُ، وَإِنَّ عِبَتًا مَنِ قَدْ عَدِيْتُمْ، وَمَنْ تَعْرِفُ مَكَانَ أَخِي أَحْمَلْ لِحَدِّ
لَأَمْرِ مِنْهُ، وَلَا أُولَى بِهِ

فَقَدْ نَسَسَ بِأَجْمَعِهِمْ: قَدْ رَضِينَا، وَهُوَ عِنْدَنَا مَا ذَكَرْتُمْ وَالْمُخَصَّلُ
وَقَامُوا كُلُّهُمْ، فَأَتَوْا عِبَتًا، فَاسْتَحَرَّ جَوْهُ مِنْ شَارِبِهِ، وَمَأْنُوهُ تَسَطَّرَ يَدَهُ، فَقَصَبَهُ،
فَمَدَّ كَوْنَهُ بِدَالٍ لِإِبْرَاهِيمَ غِي وَرَدَّهُ، حَتَّى كَذَبَ بَعْضُهُمْ يَقُولُ بَعْضًا، فَمَرَى
مِنْهُمْ مَا رَأَى سَأَلْتُمْ أَنْ تَكُونَ بَعْدَهُ فِي الْمَسْجِدِ صَاحِبَةً نَسَسَ، وَقَالَ إِنْ كَرِهِي رَحُلٌ
وَحَدٌّ مِنْ لِنَاسِي لَمْ أُدْخَلْ فِي هَذَا الْأَمْرِ

فَهَظَرَ النَّاسُ مَعَهُ حَتَّى رَحَلَ مَسْجِدًا، فَكَانَ وَثْنٌ مِنْ دَانِعَةٍ طَلَحَةٍ هَذَا فِيضَةً مِنْ
دُؤْبِ الْأَسَدِيِّ تَحَوَّلَتْ أَنْ لَا يَنْبَغُ لَهُ امْرَأَةٌ، لِأَنَّ أَوَّلَ يَدِ بَاغَتِهِ شَلَاءٌ ثُمَّ بَاغَتُهُ رُتِيرًا،
وَبَاغَتُهُ الْمُسَوِّمُونَ بِبَنِيهِ، لَا تُحْمَلُ مِنْ مَسْمُومَةٍ، وَعِنْدَ اللَّهِ مِنْ عُمَرَ، وَاسْمُهُ مِنْ رِيَا،
وَسَعْدُ بْنُ أَبِي وَقَصٍ، وَكَعْبُ بْنُ مَالِكٍ، وَخَتَرُ بْنُ ثَيْبَةَ، وَعِنْدَ اللَّهِ مِنْ سَلَامٍ

فَأَمَرَ بِأَحْصَاءِ عِبَدِهِ مِنْ عُمَرَ، فَقَالَ لَهُ رِيحٌ لَا يُبِيعُ حَتَّى يُبِيعَ جَمِيعُ
لِنَاسِي فَقَالَ لَهُ: فَأَعْصِي حِيلًا أَنْ لَا تَرْجَحَ قَوْلَ وَلَا تُعَصِّتَ حِيلًا فَقَالَ لَا شَرَّ
يَا أَمِيرَ الْمُؤْمِنِينَ، إِنْ هَذَا مِمَّا مِنْ شَرِّكَ وَسِيْفِكَ، فَذَعِي تُصِرُّ عُنُقَهُ أَهْلًا سِتَّ
أُرِيدُ دَبِّتَ مَعَهُ عَلَى كُرَاهٍ، حَتَّى وَاسَّسَهُ فَلَمْ يَضْرَفْ فِي أَمِيرٍ مُؤْمِنِينَ لَقَدْ كَانَ ضَعِيفًا
وَهُوَ شَيْءُ الْخُلُوفِ، وَهُوَ فِي كِبَرِهِ أَسْوَأُ حُلْفَةٍ

ثُمَّ فِي سَعْدُ بْنُ أَبِي وَقَصٍ، فَقَالَ لَهُ رِيحٌ هَذَا يَا أَلِ الْحَنْسِ حَتَّى، فَوَدَّ أَنْ يَبْقَى
غَيْرِي بِأَيْعَتِكَ، عَوَّلَهُ لَا بَأْسَ مِنْ قِتْلِي أَمْرٌ يَكْرَهُهُ أُنْدُ فَقَدْ رَضِيَ، حَتَّى سَيِّدُهُ
ثُمَّ نَحَثَ بِنُوحٍ مِنْ مَسْمُومَةٍ، فَمِمَّا أَنَّهُ قَالَ لَهُ رِيحٌ قَدْ رَأَى رَسُولَ اللَّهِ ﷺ أَمْرِي
إِذَا احْتَضَرَ أَيْتُسُ وَهَذَا وَهَكَذَا - وَشَدَّكَ بَيْنَ أَصْبَعَيْهِ - أَنْ أَحْرَجَ بِسْمِي فَأُصِرْتُ
بِهِ عَرَضَ أَحَدٌ فَوَدَّ تَقَطُّعَ آتِيَتْ مَرَلِي، فَكُنْتُ فِيهِ لَا أَرْجُوهُ حَتَّى بَأْتِيَنِي بِدُحَابَةٍ، أَوْ
مَسْبَةِ قَصِيَّةٍ فَقَالَ لَهُ: فَطَلِقْ إِذَا، فَكُنْ كَمَا أَمَرْتُ بِهِ

ourselves, God willing. Indeed, Ali is the one whom you know, and we do not know anyone more capable and competent than him to take charge of this affair."

Then all the people said, "We consent. He is to us as you have described and even better."

They all stood up, went to Ali (a.s.) and called him out of his house and asked him to hold out his hand for the pledge of allegiance. Ali (a.s.) held his hand back. Then the people crowded around him like thirsty camels flocking around a watering pond to the extent that some were about to kill others. When he saw this, he asked the allegiance to be pledged in front of the people in the mosque, and said, "Even if a single person does not consent, I will not get involved in this affair."

People accompanied him into the mosque. The first person who swore allegiance was Talha Qabisa ibn Dhawayb al-Asadi. He said, "I fear that his affair may not be settled, since the first hand that pledged allegiance to him was limping."

After Talha, Zubair swore allegiance and so did all the Muslims of Madina except Muhammad ibn Maslama, Abdullah ibn Umar, Usama ibn Zaid, Sa'd ibn Abi Waqqas, Kab ibn Malik, Hassan ibn Thabit and Abdullah ibn Salam.

Ali (a.s.) commanded Abdullah ibn Umar to be brought to him. He told him to swear allegiance. He said, "I will not swear allegiance until all the people swear their allegiance." He (a.s.) then said, "Bring a guarantor to secure that you will not disavow. He said, "I will not bring a guarantor."

[Mālik] Ashtar said, "O Commander of the Faithful! He sees himself secure only at whip and sword. Let me cut off his head."

Ali (a.s.) said, "I do not want his allegiance by force. Let him go."

When Abdullah ibn Umar went away, the Commander of the Faithful said, "When he was a child he was ill-mannered and now in his old age he is more ill-mannered."

Then Sa'd ibn Abi Waqqas was brought in and the Imam said, "Swear allegiance."

He said, "O Abu al-Hasan, let me be free. When there shall be no one left but me, then I will swear allegiance. By God, I will bring no harm to you."

"Ali (a.s.) said, "He is telling the truth. Let him go."

Then he sent for Muhammad ibn Maslama. When they brought him in, the Imam said, "Swear allegiance."

He replied, "Indeed the Messenger of God (saw) commanded me that whenever people disagree and become like this (and he took his fingers), I must go forth with my sword and strike it across my neck. I had then it breaks into pieces, I must go back home and not leave until the hand of a wrong-doer comes to me or I will be taken by death."

Ali (a.s.) said to him, "Then go and do as you have been ordered."

ثُمَّ نَعَثَ إِلَى أَسَافَةِ بْنِ رَيْدٍ، فَلَمَّ جَاءَ قَالَ لَهُ: سَمِعَ فَضَالُ بْنُ مُوَلَّاتٍ، وَلَا جَلَّافَ مِنِّي
عَلَيْكَ، وَنَسْنَأَيْكَ نِيْعَتِي إِذْ سَكَنَ النَّاسُ فَأَمَرَهُ بِالْبَصَرِ أَيْدٍ، وَمَنْ نَعَثَ إِلَى أَخِي عَزِيزَةَ
وَقِيلَ لَهُ: أَلَا تَنَعَثُ إِلَى حَسَنِ بْنِ ثَابِتٍ، وَكَعْبِ بْنِ هَالِكٍ، وَغَدَّ اللَّهُ بِي
سَلَامٌ؟ فَقَالَ: لَا حَاجَةَ لِي فِيمَنْ لَا حَاجَةَ لَهُ فَيَا
فَيَا أَصْحَابَ غَزَائِهِمْ يَذْكُرُونَ فِي كُتُبِهِمْ أَنَّ هَؤُلَاءِ بَرَّهَتْ بِي عَتَدُوا أَنِّي عَتَدُوا
بِهِ مَا يَدْعُوهُمْ إِلَى تَشْجُوعِي مَعَهُ جَرَّبَ أَصْحَابَ الْخَنْزِ، وَأَتَيْتُهُمْ لَمْ يَنْجِعُوا عَنِّي لِسَعْدٍ،
وَبَنِي تَحْقُقُوا عَنِّي الْحَرْبَ
وَزَوَى شَيْخُ أَتَوُ الْخَنْزِ فِي كِتَابٍ لَعَنَ أَتَيْتُهُمْ مَا عَتَدُوا بِهِ يَهْدِيهِمْ لِأَعْدَاءِ، قَالَ
لَهُمْ: مَا كُنُّ مَقْتُولِي يُعَاتِبُ، أَعِدْكُمْ شَيْءٌ فِي نِيْعَتِي؟ قَالُوا: لَا، قَالَ: فَيَا نَائِيْعُهُمْ فَقَدْ
قَاتَلْتُمْ، وَأَعَدَّوْهُمْ مِنْ حُصُورِ الْحَرْبِ

10 1

هَوَازَةُ عَلِيٍّ وَفِيهِ خَلْفَ عَنِّي نِيْعَتُهُ

1-10 1

عبد الله بن عمر بن الخطاب

ولد في السنة ثمانية بعد البعثة^١ وأسلم من موعده أظفاره مع أبيه في مكة،^٢ وهاجر

^١ ح. صحيح البلاغة لابن أبي عمير ج ٤ ص ٦٤

^٢ صحيح من الطبقات للكثيري ج ٤ ص ١٤٣، تهذيب الكمال ج ١٥ ص ٣٤٠، يوم ٣٤٤١، تاريخ بغداد ج ٢ ص ١٧٢، الاستيعاب ج ٣ ص ٩١، يوم ١٦٣٠

^٣ الطبقات للكثيري ج ٤ ص ١٤٢، تهذيب الكمال ج ٥ ص ٣٣٣، الرقم ٣٤٤٦، تاريخ بغداد ج ١ ص ١٢١، ج ٢، تاريخ بغداد ج ٢ ص ٢١، الامتاع ج ٣ ص ١، الرقم ٦٣٠، سبل العبد ج ٣ ص ٣٣٢، الرقم ٣٥٨٢، وراثة هبة الفقيه

إلى إسلامه كان قبل إسلام أبيه، سيذكر على الصحيح ج ٣ ص ٥٤٧، ج ٦٦٧ وفيه: صديق عبد الله بن عمر بن أبيه^٤
وعنه: لأن إسلام عمر في السنة السادسة من البعثة وفي هذه السنة كان عبد الله بن عمر يبع أو يخبر سيرة

Then he sent for Usāma ibn Zaid. When he arrived, the Imam said: "Swear allegiance."

He said "I am your supporter, and there will be no opposition from me to you. Once the people calm down, I will swear allegiance to you."

He commanded him to go back and sent for no one else.

They asked the Imam "Will you not send for Hassān ibn Mahab, Ka'b ibn Malik and 'Abdallāh ibn Sā'ām?"

He said "We are in no need of those who do not need us."

[Ibn Abi al-Hadīd says] Our followers (the Mu'tazites) mention in their books that this group gave excuses when they were called to fight in the battle of the Camel (*al-Jamal*) and refused to participate in the war they did not refuse to swear allegiance.

Our master Abu al-Husain narrates in his book *'al-Gharar* that when this group expressed their excuses, A. (a.s.) told them "Not everyone who is deceived will be reproached. Do you have doubt in your allegiance to me?"

They said, "No."

He said "If you have sworn allegiance, then [it is as if] you are present in war." And he exempted them from being present in the war.¹

1/10

A Biography of Those Who Refused to Swear Allegiance

1/10-1

'Abdullah ibn 'Umar ibn al-Khaṭṭāb

'Abdullah was born two years after the *Be'tha* [beginning of Prophethood] of the Prophet (s.a.w).² He embraced Islam together

¹ *Sharh Nahj al-Balaghah*, vol. 4, p. 8.

² *al-Tabaqāt al-Kubrā*, vol. 4, p. 43, *Irshād al-Kāmil*, vol. 5, p. 340, b. 344 *Tārīkh Baghdad*, vol. 1, p. 172, b. 13.

إلى المدينة المنورة قبل أبيه أو معه^٢

وبصغر سنه^٣ م شترك في مجري بدر^٤ وأحلب، نعم لتحق بمسكن المسلمين في
حرب خندق ومن بعد من خروا^٥ كي روى حديث كثيرة في كتب من لسنة^٦
وقد استشير عمر - أوجز أيام حياته - في جعله أحد أعضاء المشوري، لكنه
خالف ذلك وقد ليس له أهلية لخلافة، بل سببه لفسده على هلاق. وحته^٧
يذاته ذكر في بعض روايات أنه صابر أحد أعضاء المشوري بأمر أبيه على أن لا
يكون له من الأمر شيء^٨

ولما تسمه عثمان أخلافة بعد عن اساحة سبسته، فلم يشترك في شرب
اساحة حكمه مدشا، كي اعترت اساحة سبسته ولاحيهية أيام خلافة لام
على^٩، بل جعل لعمه قوم سبسته لاحيهية، فلم يشترك مع لامد في شيء
من حروبه أيام خلافة

١ مسند ج ٢ ص ٨ الرقم ١٥٣٠، مسند العبد ج ٣ ص ٣١٧ رقم ١٥٨٣

٢ الطبقات الكبرى ج ٤ ص ٤٢، نهج الكمال ج ٥ ص ٣٠٣ رقم ٣٤٤، تاريخ طبرستان ج ١ ص ٦١ ج ٣،
تاريخ دمشق ج ٣٦ ص ٨٥ سير اعلام النبلاء ج ٣ ص ٦٠٤ الرقم ٤٥

٣ الطبقات الكبرى ج ٤ ص ١٤٣، نهج الكمال ج ٦ ص ٣٣٣ الرقم ٦٤٤، تاريخ طبرستان ج ١ ص ٦٢ ج ٣،
تاريخ الإسلام لمصطفى ج ٥ ص ٤٥٤ الرقم ١٦٩٨، تاريخ دمشق ج ٣ ص ٨٦

٤ مسند عن الصحابي، ج ٣ ص ٦٤٤، الطبقات الكبرى ج ٤ ص ١٤٣، الاسماء ج ٣ ص ٨٦
رقم ٣٦٣٠، مسند العبد ج ٣ ص ٣٣٦ رقم ٣٠٨، سير اعلام النبلاء ج ٣ ص ٦٠٤ الرقم ٤٥

٥ نهج الكمال ج ١٥ ص ٣٣٣ الرقم ٤٤٦، مسند عن الصحابي ج ٥ ص ٦٤٤ ج ٦، الطبقات الكبرى
ج ٤ ص ٤٣، تاريخ طبرستان ج ١ ص ٦٢ ج ٣، تاريخ الإسلام لمصطفى ج ٥ ص ٤٥٤، رقم ٩٩، تاريخ دمشق
ج ٣٦ ص ٨٦، الاسماء ج ٣ ص ٨٦ رقم ١٥٣٠، مسند العبد ج ٣ ص ٣٣٦ الرقم ٣٠٨

٦ سير اعلام النبلاء ج ٣ ص ٦٠٤ الرقم ٤٥، تاريخ الإسلام لمصطفى ج ٥ ص ٤٥٤ الرقم ٩٩، نهج الكمال ج ٦
ص ٣٣٣ الرقم ٦٤٤، تاريخ دمشق ج ٣٦ ص ٨٦، سير اعلام النبلاء ج ٣ ص ٦٠٤ الرقم ٤٥

٧ تاريخ طبرستان ج ٢ ص ٦٥٠، تاريخ الطبري ج ٤ ص ٢٢٨، الكافي في تاريخ ج ٢ ص ٩

٨ تاريخ الطبري ج ٤ ص ٢٢٩، الكافي في التاريخ ج ٢ ص ٢٢٠، تاريخ طبرستان ج ٣٦ ص ٦٦٩، الاسماء والنسب
ج ١ ص ١٥٨

with his father in Mecca in his childhood, and migrated to Madina prior to his father² or along with him. He did not participate in the battles of Badr and Uhud³ due to his young age,⁴ but from the battle of Khandaq onward he accompanied the troops of Islam.⁵ Many reports mentioned in Sunna books of traditions have been narrated from him.⁶

When 'Umar was on his deathbed, he was consulted to allocate his son as one of the members of the electoral council, but 'Umar objected to the proposal, saying: "He does not deserve caliphate. He is not even able to divorce his own wife."⁷

It is mentioned in some narrations that Abdullah became a member of the council by the order of 'Umar on the condition that he would not have the right to be elected as a caliph.⁸

During the reign of 'Uthman he kept away from political issues and did not partake in the ruling political trends. In the caliphate of Imam Ali (a.s.), he also isolated himself and did not participate in any of them rather he chose this isolation as the cornerstone of his social policy.

In the battles during the government of 'Ali (a.s.), 'Abdullah ibn Umar also secluded himself from politics and kept withdrawn, not participating in any of the Imam's battles during his caliphate.

1 *al-Tabaqat al-Kubra*, vol. 4, p. 142, *Tahdhib al-Kamal*, vol. 15, p. 333 h. 344, *Tarikh Baghdad*, vol. 1, p. 71, h. 13.

2 *al-Mustadrak*, vol. 3, p. 81 h. 636, *Lisat al-Ghabs*, vol. 3, p. 337, h. 3082.

3 *al-Tabaqat al-Kubra*, vol. 4, p. 142, *Tahdhib al-Kamal*, vol. 15, p. 333 h. 344, *Tarikh Baghdad*, vol. 1, p. 71, h. 13.

4 *al-Tabaqat al-Kubra*, vol. 4, p. 142, *Tahdhib al-Kamal*, vol. 15, p. 333 h. 344, *Tarikh Baghdad*, vol. 1, p. 71, h. 13.

5 *al-Mustadrak*, vol. 3, p. 644, h. 6362, *al-Tabaqat al-Kubra*, vol. 4, p. 142.

6 *Tahdhib al-Kamal*, vol. 15, p. 333, h. 344, *al-Mustadrak*, vol. 3, p. 644, h. 6362.

7 *Siyar A'lam al-Nubala*, vol. 3, p. 204, h. 45, *Tarikh al-Islam*, vol. 4, p. 455, h. 199.

8 *Tarikh al-Fatimi*, vol. 2, p. 16, *Tarikh al-Jabari*, vol. 4, p. 228, *al-Kamil fi Tarikh*, vol. 2, p. 22.

9 *Tarikh al-Jabari*, vol. 4, p. 229, *al-Kamil fi Tarikh*, vol. 2, p. 22, *Tarikh Dimaqq*, vol. 3, p. 179.

ومن لو صح أن هذه لسيرة كاتب قديمة على أسس وهبة لا على أساس متين، وهذا لا يتحدد منهجاً إلا هذه لبرهه من حيثها؛ فلم يغترب بساحة أيام خصماء ثلاثاً، كي لم يعتمد هذه سياسة من لحكم ثنين تغدو رمة لأمو بعد أمير المؤمنين^١، حيث دمع مدونة ويريد مع نصف عدد كبير من مصحبه و لوجه المارر من الأئمة^٢، ومنهم حسين بن علي^٣ عن نعتة وكذا اربع عدد سنن^٤، مل حيث محقة بن خنفة على سبعة له لما امتنع منها وشرطها سبعة جميع لئس والعجب أنه ذهب سلاً إلى الخنجر بن يوسف ليمد له يد لمبيعة لعدد المذنب^٥ لئلا يبقى بينه ولا إمام، لأنه روى عن رسول الله^٦ «من مات ولا إمام له مات ميتة حهبة^٧»، فاحتقره الخنجر - حيث خاكم يتكرر نظام - ومدة حبه من تحت اعرش يصفق عليها يد لمبيعة لعنمه بأن مشأ هذه سبعة هو خوف و صعب والعجز^٨ مع أنه لم يصحب لإمام في شيء من حروبه أيام خلافته^٩ نعم يمكن من معاديين^{١٠} يُصا^{١١} بن كاذ من حبه مدبر وصفهم لإمام^{١٢} بأنهم «حسنو حقاً، ولم يضرؤ^{١٣}»^{١٤} من^{١٥}

نعم أشد ب بعض لمصوص تاريخية في أنه تشكك بأنه عمره سفاً عمسة على تسامحه وعدم نصره للإمام^{١٦}، وكاب يقول «ما سى على شيء لا أبيه قدس مع

١- السبع ج ص ٤ الرقم 2464

٢- الطعنة الكبرى ج ٩ ص 162، مروج الذهب ج 2 ص 361

٣- صحيح البخاري ج 6 ص 2634 ج 6772 وح 6779 موطأ ج 2 ص 983 1- نس التخم ج 8 ص 254

ج 5664 الطعنة الكبرى ج 4 ص 183 د ج الذهب ج 2 ص 562

الطعنة الكبرى ج 5 ص ١١١ مع علام سلا ج 4 ص 28 الرقم 6

٥- مروج الذهب لآل أبي جعفر ج 3 ص 242، الطعنة لاختار، ص 243 الأربعة ص 23

٦- الاستيعاب ج 3 ص 83 الرقم 1638، أسد الغابة ج 6 ص 339 الرقم 3082

٧- نهج البلاغة، الحكمة 1018 الاستيعاب ج 2 ص 123 الرقم 388

It is evident that such a kind of an attitude throughout the life of 'Abdullah ibn 'Umar was based on weak foundations, and this is why he did not act so during the time of the previous caliphs nor did he do so in the time of rulers after Ali (a.s.). He swore allegiance to Mu'awiyah and Yazid¹ (whom a great number of eminent figures among the nation and the companions, including Husain ibn Ali (a.s.) refused to pledge allegiance to). He also swore allegiance to 'Abd al-Malik.² Moreover, when Muhammad ibn Hanafa refused to swear allegiance to 'Abd al-Malik, saying that he would swear allegiance only on the condition that all people do the same,³ 'Abdullah ibn 'Umar pledged allegiance to 'Abd al-Malik and encouraged Muhammad to follow in doing so.

It is indeed strange that it was during the night that 'Abdullah went to Hammad ibn Yūsuf to give his hand for allegiance to 'Abd al-Malik lest he might not remain without allegiance even for a single night as he had heard that the Messenger of God (saw) has been quoted as saying: "He who dies while having no leader (*imam*) experiences the death of the period of ignorance." He was humiliated by Hammad [the arrogant tyrannical ruler] who stretched out his foot from his bed for 'Abdullah to swear his allegiance to, because he knew that the reason for this allegiance was based on fear, weakness and incompetence.⁴

Even though he did not partake with the *imam* in any of his battles during his caliphate,⁵ he was not one of the *Imām's* enemies either. He was described by *imam* 'Ali (a.s.) as one of those who

جحدوا الحق ولم يقصروا بالباطل

*"They abandoned the truth and did not support the falsehood."*⁶

Some historical documents indicate that towards the end of his life, 'Abdullah deeply regretted his negligence and failing to help 'Ali (a.s.), saying

ما شيء عني شيء إلا أني ما أقتل مع علي الفداء له

I do not regret anything except that I did not fight along with 'Ali (a.s.) against the 'rebel group'.⁷

¹ *al-Ist'āb*, vol. 3, p. 472, h. 2464.

² *al-Tabaqat al-Kubra*, vol. 4, p. 82, Murū, *al-Dhahab*, vol. 3, p. 76.

³ *Sahih al-Bukhari*, vol. 6, p. 674 & 677 & 679 *al-Muwata*, vol. 3, p. 383 h.

⁴ *al-Tabaqat al-Kubra*, vol. 4, p. 1. *Siyar Anbiya al-Nubala*, vol. 8, p. 76.

⁵ *Sharh Nah al-Baghah*, vol. 13, p. 14, *al-Fusū al-Mukharrara*, p. 145 *al-Ist'āb*, p. 1.

⁶ *al-Ist'āb*, vol. 3, p. 83, h. 630, *Usd al-Ghāba*, vol. 3, p. 339, h. 3182.

⁷ *Natij al-Balaghah Aphorism*, 8, *al-Ist'āb*, vol. 2, p. 173, h. 968.

⁸ *al-Mustadrak ala al-Sahihayn*, vol. 3, p. 643 h. 636, *al-Tabaqat al-Kubra*, vol. 4, p. 143.

عليّ الفئة الباغية^١

نعم في بعض المصادر أن مراد « الفئة الباغية » في كلامه هو « خوارج »^٢ أو
الختاج^٣، أو بن لرب^٤ ورد لاحظ فوله « مع عليّ » في بعض النسخ، بله لا
يسمى مع لا حصل آخر

وكذا يقول كل من يدعو إلى انصلاؤه أفتدي^٥ من أي حرفة كان، ولا أبع
من يدعوني إلى القتال^٦.

وذلك يعتقد أن الحكومة وطاعة حاكمه قائم على أساس القبول الصريح، فكأن
يعبر « حق لمن عصب وسند على رقاب الناس وقهرهم »^٧

وكذا الإمام عليّ عليه السلام يؤكد حرية الناس وحسبهم في لوعة ويقول:

« لا أحب أحد عن طاعتي »^٨ خلف عن بيعته، ولم يتحقق عن البيعة بمراد من معوية^٩

وقد عرّف تنافس أهل المدينة حين شتهر فساد يزيد وعجوة^{١٠} وعدم توريثه

عن فعل أي محرم، وبعد قتله أيا عبد الله الحسين^{١١} بأنها عذر بديعة، وقد مع
أهله عن الاشتراك فيها^{١٢}.

١ صدر عن الصحابي ج ٢ ص 643 ح 5360 الاستصحاب ج ٣ ص 83 رقم 630 « مع » علام النبلا ج 3
ص 232 الرقم 45، أنساب الأشراف ج 2 ص 404 الطبقات الكبرى ج ٩ ص 187، « مع » علام النبلا ج 3 ص 339
الرقم 3092 وليس فيها « مع عليّ »

٢ فتح الباري ج 12 ص 286

٣ الطبقات الكبرى ج ٩ ص 183 و ج 187 تاريخ دمشق ج 31 ص 197، « مع » علام النبلا ج 3 ص 234
الرقم 45 تاريخ الإسلام سني ج 3 ص 463 الرقم 199

٤ السنن الكبرى ج 8 ص 298 ح 16706 تاريخ دمشق ج 31 ص 33 « مع » علام النبلا ج 3 ص 229 الرقم 45،
« مع » الإسلام سني ج 5 ص 465 الرقم 99

٥ الطبقات الكبرى ج 4 ص 169 ح 169 « مع » ص 309، « مع » ج 31 ص 91 « مع » علام النبلا
ج 3 ص 228 الرقم 45 تاريخ الإسلام سني ج 5 ص 463 الرقم 199

٦ الطبقات الكبرى ج 4 ص 149 الاستصحاب ج 3 ص 472 الرقم 3454

٧ مسند ابن حنبل ج 2 ص 412 ح 313 و ص 304 ح 5088 الطبقات الكبرى ج 4 ص 31

Of course, some sources have interpreted the rebel group in his words as the Khārījīs, or Hajār² or Ibn Zubair.³ If we consider the expression 'with Ali' in the statement, then there would be no room for other possibilities (Mu'āwiyah is meant).

He used to say "Whoever calls me to prayer, I will follow him whosoever he may be, but I do not follow the one who calls me to war."⁴

Similarly he believed that the government and obedience to the ruler are based on the foundation of 'the law of dominance'. He used to say "The right is for him who overcomes and has power over the people and dominates them."⁵

That was why when Ali (a.s.) stressed on the people's freedom and their choice in the pledge of allegiance, saying, "I do not compel anyone to obey me", 'Abdullah refused to obey him but he did not refuse to pledge allegiance to Yazid ibn Mu'awiyah.

When the corruption, debauchery and crimes of Yazid who did not refrain from committing any forbidden act were disclosed – following the murder of Imām Husain (a.s.), he called the uprising of the people of Madina as a betrayal to the allegiance and therefore prevented his family from participating in it.⁶

1. *Fath al-Bārī*, vol. 2, p. 286.

2. *al-Tabaqāt al-Kubrā*, vol. 4, p. 85 & 181, *Tārīkh Dimashq*, vol. 5, p. 97. *Siyar A'ālām al-Nubalā*, vol. 3, p. 232, h. 45.

3. *al-Sunan al-Kubrā*, vol. 8, p. 298, h. 6706, *Tārīkh Dimashq*, vol. 3, p. 91. *Siyar A'ālām al-Nubalā*, vol. 3, p. 229, h. 45.

4. *al-Tabaqāt al-Kubrā*, vol. 4, p. 169, *Tārīkh Dimashq*, vol. 3, p. 191, *Siyar A'ālām al-Nubalā*, vol. 3, p. 228, h. 45.

5. *al-Tabaqāt al-Kubrā*, vol. 4, p. 49. *al-Must'ab*, vol. 3, p. 72, l. 2464.

6. *Musnad Ibn 'Abbas*, vol. 2, p. 42, l. 573, *ibid*, p. 104, h. 5088, *al-Tabaqāt al-Kubrā*, vol. 4, p. 83.

وأخيراً، ومع أن عبد الله كثير الروية، من هو في عهد كسر محدثي أهل بيته
بكنه قليل المعرفة، ضيق الرؤية، متحجراً، لا يملك تحيلاً متيناً، سررات الحسنة
والاجتماعية القائمة آنذاك وقد أعانه ضعف شخصيته وطبقة للحجة على ارتكاب
ذلك الموقف القبيح

توفي سنة (74 هـ) عن عمر يناهز (84) سنة¹

47. تاريخ الطبري [عليه السلام] عن عبد الله بن عمر كُفلاً لِسُجْعِي، فجاء به، فقام
بعض معي فقال: أنا مع من يدينه؛ إني أنزل منيهم، وقد دخل في هذا الأمر
قد خلت منهم لا أفرقهم، فويل يجرحو أرح، وبمعدوا فقد قد فأعطني
زعيماً ما لا تخرج قال ولا أعطيت زعيماً قال بولاً ما أعرف من سوء خبيث
صعراً وكثيراً لأكرمني. دعوة؛ قال به عيماً²

48. تاريخ الطبري عن محمد وطلحة خراج لثمن وطلحة حتى لقي من عمر، ودعواه
بل الخوف، فقال: يا امرؤ من أهل المدينة، فرب تجمعوا على لشخص أمهم، وب
يجمعوا على يعود أقعد فركه وزجعه³

49. الطبقات الكبرى عن أبي حصين عن معاوية بن وهب عن أبيه عن
عبد الله بن عمر قال: قلت لأبي أقول الحق منك من صرنت وأبث عليه⁴ ثم ذكرت
ما في الجنان، فخشيت أن يكون في ذلك فساداً⁵

1. سيرة علي الصنعيني ج 3 ص 642 ح 6395 و 6398، الطبقات الكبرى ج 4 ص 787 تاريخ عبد الرحمن

ص 773 ح 13 وفيه نواب أخرى ص 6 ص 66 و 67 وكذا عمر 8 ص 66، تاريخ الكبر ج 6 ص 2 رقم 4،

تاريخ دمشق ج 3 ص 89 رقم 87 تاريخ عبد الرحمن ج 3 ص 1، ح 3، تاريخ الإسلام لابن عسكري ج 5 ص 467

2. تاريخ الطبري ج 4 ص 446، الكافي في تاريخ ج 2 ص 312 نحوه

3. تاريخ الطبري ج 4 ص 446، جمع الكافي في تاريخ ج 2 ص 4

4. الطبقات الكبرى ج 4 ص 182، بعض في بعض مصنفه عن الزهري نحوه، تاريخ دمشق ج 2 ص 783 وفيه ما

أعد الله في خلافه من ما في الخبر، سيرة علام النبلاء ج 3 ص 225 الرقم 45 ليس فيه شيء من قرب ما في الخبر

Finally, even though 'Abdullah narrated many traditions and is regarded as one of the great narrators of the Sunni School but he was weak in knowledge, short sighted and dogmatic not able to give a strong analysis of the political and social currents existing during that time. This weak personality and desire for a worldly life helped him to take such a vile position. 'Abdullah died in 74 AH/ 703 CE at the age of eighty four.¹

47. *Tārīkh al-Ṭabarī*: "Alī (a.s.) sent Kumayl al-Nakha'i for 'Abdullah ibn Umar. He brought him. Alī (a.s.) said to him "Rise with me." 'Abdullah ibn Umar said "I am with the people of Madīna. I am but only one man from among them. When they enter into this affair, I will also enter with them and I will not separate from them, so if they leave [for war] I will leave and if they stay, I will stay."

'Alī (a.s.) said "Then give me someone to guarantee that you will not rise [against me]." He said "I will not give you anyone."

'Alī (a.s.) said "If I did not know of your bad manners when you were young and at your old age, I would not have accepted. Let him go, I myself will vouch for him."²

48. *Tārīkh al-Ṭabarī* –narrating from Muḥammad and Ṭaḥa "Zubair and Ṭaḥa went out and met 'Abdullah ibn Umar and discouraged him [in accompanying Alī (a.s.)] 'Abdullah said "I am one of the people of Madīna. If they agree to rise I will rise and if they stay I will stay." So they [Zubair and Ṭaḥa] left him and returned."³
49. *al-Ṭabaqāt al-Kubrā* narrating from Abū Ḥasān: "Mu'āwiyah said, "Who is more deserving than we are for this affair [of ruling]?" 'Abdullah ibn 'Umar said, "I wanted to say "The more deserving than you is the person who fought against you and your father over it", but I remembered what I had in mind, so I feared that this might create a problem."⁴

¹ *al-Mustadrak alā al-Ṣaḥīḥayn*, vol. 4, p. 642. ² 6355 & 6356, *al-Ṭabaqāt al-Kubrā* vol. 4, p. 187.

² *Tārīkh al-Ṭabarī*, vol. 4, p. 446. *al-Kāmil fī al-Tārīkh* vol. 2, p. 12.

³ *Tārīkh al-Ṭabarī* vol. 4, p. 460, *al-Kāmil fī al-Tārīkh*, vol. 2, p. 34.

⁴ *al-Ṭabaqāt al-Kubrā*, vol. 4 p. 182, *Tārīkh Dimashq*, vol. 31, p. 183, *Siyar A'ā'im al-Nubalā*, vol. 3, p. 225, h. 45.

50. لاستيعاب قيل لبيع مائة من عُمر بن الخطاب مُعَاوِيَةَ، وَلَمْ يُبَايِعْ غَيْبًا؟ فَقَالَ كَانَ مِنْ عُمر [لا] يُعْطَى يَدَايَ فُرْقَةٍ، وَلَا يَمْسَعُهَا مِنْ حِمَاةٍ، وَم يُبَايِع مُعَاوِيَةَ حَتَّى حَتَمُوا عَقِبَهُ^١

51. مسند ابن حنبل عن نافع بن عمر جمع به حين تولى أهل المدينة مع من يريد، وجمعوا يريد من مُعَاوِيَةَ - فَقَالَ: إِنَّا قَدْ بَايَعْنَا هَذَا لِرَجُلٍ بَيْعَ اللَّهِ وَرَسُولِهِ، وَبِإِذْنِ سَبْعَةِ رِسَالٍ اللَّهُ ﷻ يَقُولُ: الْغَاوِرُ يُنْصَبُ لَهُ يَوْمَ الْقِيَامَةِ، فَبَدَأَ هَذِهِ عِدَّةُ فُلَانٍ، وَبِأَمْرِ عَصِمٍ عَدِيٍّ - إِلَّا أَنْ يَكُونَ لِإِشْرَافِ اللَّهِ تَعَالَى - أَنْ يُبَايِعَ رَجُلًا رَحُلًا عَلَى بَيْعِ اللَّهِ وَرَسُولِهِ ثُمَّ تَكَثَّرَ تَبِعَتُهُ، فَلَا يَجْعَلُ أَحَدٌ مِنْكُمْ يَرِيدًا، وَلَا يُسْرِفُ أَحَدٌ مِنْكُمْ فِي هَذَا لَأَمْرٍ، فَيَكُونُ ضَرْبًا فِي سَبِيٍّ وَنَسَكَةٍ^٢

52. فتح الباري كان عبد الله بن عمر في ذلك سنة [منه حُكُومَةُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، مَتَّعَ أَنْ يُبَايِعَ لَابِنَ الزُّبَيْرِ أَوْ بَعْدَ الْمَلِكِ، كَمَا كَانَ أَمْتَعُ أَنْ يُبَايِعَ بِعَيْنٍ أَوْ مُعَاوِيَةَ، ثُمَّ بَايَعَ مُعَاوِيَةَ مَا اصْطَلَحَ مَعَ الْحَنَسِيِّ بْنِ عُبَيٍّْ وَحَتَمَ عَلَيْهِ النَّاسُ، وَبَايَعَ لِأَخِيهِ نَزِيدَ بَعْدَ مَوْتِ مُعَاوِيَةَ، لِاحْتِجَاجِ النَّاسِ عَلَيْهِ، ثُمَّ مَتَّعَ مِنَ الْمُبَايَعَةِ لِأَحَدٍ مِنَ الْأَحْيَالِ بِأَنْ أَنْ قُتِلَ أَوْ لِرُزِيرٍ وَنَظَمَ الْمَلِكُ كُنْهُ لَعْنَةُ الْمَلِكِ، فَبَايَعَ لَهُ حَسَنًا^٣

53. صحيح البخاري عن عبد الله بن دينار لما بايع الناس عند الملك، كتب إليه عبد الله بن عمر إلى عبد الله عبد الملك أمير المؤمنين، في قُرْبَاسٍ شَمْعٍ وَخَدَعَةٍ بِعِيدِ اللَّهِ

١ بن يعقوب بن شاذان بغضها ماق

٢ الاستيعاب ج 3 ص 472 رقم 2864

٣ لأمير المؤمنين بن علي بن أبي طالب في الشتر ح 120

٤ في الطبعة بمعدنه «بشيب» بدل «أله» وهو تصحيح، والتصحيح من نسخة دار صادر ج 2 ص 96

٥ مسند بن حبان ج 2 ص 2 ج 4 ص 13 و ص 304 ج 88، الطبعات الكبار ج 4 ص 83 ص 166

٦ فتح الباري ج 1 ص 195

50. *al-Isti'ab* "Nafi' was asked "Why did 'Abdullah ibn 'Umar swear allegiance to Mu'awiya but not to 'Ali (a.s.)?"

Nafi' replied "Ibn 'Umar would not stretch a hand at a time of disunity nor would he restrain it when there was unanimity. He did not swear a leg ance to Mu'awiya until all others agreed to pledge allegiance to him."

51. *Musnad Ibn Hanbal* narrating from Nafi' "When the people of Madina rose up with Ibn Zubair and dethroned Yazid ibn Mu'awiya, Ibn 'Umar called his children and said "We swore allegiance to this man on the basis of allegiance to God and His Messenger, and verily I heard the Messenger of God (s a w) say

"For the treacherous there will rise a banner on the Day of Resurrection and it will be said 'this is the treachery of so-and-so', and the greatest treachery other than sharing a partner with God [polytheism], is that one pledges allegiance to another on the basis of allegiance to God and His Messenger and then abandon it. Therefore, let no one among you dethrone Yazid and exceed the limits of this affair [of ruling], or else a sword will be between me and you!"²

52. *Fath al-Bari* "During that period [the period of the government of 'Abdullah ibn Zubair], 'Abdullah ibn 'Umar refused to swear allegiance to Ibn Zubair or to Abd al Malik as he also refused to swear allegiance to 'Ali (a.s.) or Mu'awiya. But later on, he swore allegiance to Mu'awiya when he made peace with Hasan ibn 'Ali (a.s.), and when people agreed on him. After the death of Mu'awiya he ['Abdullah Ibn 'Umar] also swore allegiance to his son Yazid as the people had agreed upon him. After that during the time of disagreements, he did not swear allegiance to anyone until Ibn Zubair was killed and the government was entirely handed over to 'Abd al Malik, and ['Abdullah] then swore allegiance to him."³

53. *Ṣaḥīḥ al-Bukhārī* narrating from 'Abdullah ibn Dinar "When people swore allegiance to 'Abd al Malik, 'Abdullah ibn 'Umar wrote a letter to him

1. *al-Isti'ab*, vol. 3, p. 472, h. 2464.

2. *Musnad Ibn Hanbal*, vol. 3, p. 412, h. 573 & p. 304, h. 5083. a. *Ṭabaqāt a. Kubrā* vol. 4, p. 183.

3. *Fath al-Bārī*, vol. 13, p. 195.

عبد لمبب أمير المؤمنين، على سنة الله وسنة رسوله، ولا تستطعت، ربنا تبي قد أقرو
بديك

54. شرح معج البلاغة لاس أبي حنيفة، [ابن عمر] اصنع عن بيعه علي، وصرى على
الخروج بانه لا يبيع عبد لمبب، كي لا يست يمت السنة بالامم، رعم، لا يروى عن
لبيبي الله قال لاس ماب ولا ادم له مات ميتة حبه، حتى منع من حق
خجاج له واستودا له حاله ان اخرج ر جلده من افراش، فقد صبق بديك عديها
55. الصفات الكبرى عن ماع: قيل لابن عمر من ابن نعيم و خورج و خشية
انصلي مع هؤلاء ومع هؤلاء ونعصهم نقتل نعصا¹ و قد ماب من و ان
عن اصلاه جنة، ومن و ان اخي عن علاج اخيه، ومن و ان اخي على قنر
أحيك نسيم و حر ماله، قنر لا²

56. الطقات الكبرى عن سيف المبري كان س عمر يقول لا قبل في العنة، وضن
و من علت

57. المستدرك على الصحيحين عن عبد الله بن عمر ماسي على شي، لا آي ثم قائل
مع عبي (رضي الله عنه) نفقة له عليه³

١. صحيح البخاري، ج 6 ص 2634 ح 2777 و ج 5777 و ص 2654 ح 2844، موطأ ج 2 ص 83 ح 1، الطقات الكبرى
ج 4 ص 283، النسب الكبرى ج 8 ص 254 ح 1665 و 1664 كني بحوه و جمع العهد الفردي ج 3 ص 381
٢. شرح معج البلاغة لاس أبي حنيفة ج 13 ص 242، العصور لمختارة ص 245 وفيه اقدار له الخجاج بالامم
تتاجر عن بيعه علي بن س طالب مع و بنه حد حديث له أبيي لال لا يبع بعد ماب، مديدي مشعوه
عنه: و كن هذا جي ماعه⁴

٣. الطقات الكبرى ج 4 ص 154، حبه الأوليد ح 300 م شيخ مشو ح 31 ص 9، سر علام، سلام
ج 3 ص 228، رقم 45، م شيخ الاسلام كنعني ج 5 ص 463 ح 199 و ثلاثه لأخبره بحوه
٤. الطقات الكبرى ج 4 ص 149

٥. المستدرك على الصحيحين: ج 3 ص 643 ح 6360، أنساب الأشراف ج 2 ص 404، الأنساب ج 3 ص 63
ح 630، أسد العبد ج 4 ص 09 ح 389 عن الشرط ص 2 بحوه

"To the servant of God Abu al-Malik, the commander of the faithful, I truly confess my obedience and heedfulness to the servant of God 'Abd al-Malik, the commander of the faithful according to the teachings of God and the traditions of His Messenger as much as I am capable, and my children have also confessed to that"

54. *Sharh Nahj al-Balaghah*: "He ['Abdullah ibn 'Umar refused to swear allegiance to 'Alī (a.s.), but knocked the door of Hajarā's house at night to swear allegiance to 'Abd al-Malik in order that he would not sleep that night without having a leader, as he heard that it had been narrated that the Prophet (s.w.) had said "He who dies not having a leader dies the death of the age of ignorance", and the humiliation of Hajarā to him was so extreme that he stretched his foot out to his bed and said: "Lay your hand on this [for allegiance]"
55. *al-Tabaqat al-Kubrā* -narrating from Nafi: "During the time of Ibn Zubayr the Khawarij and the Khashabiyya, Ibn 'Umar was to say "You perform your prayer with these people and those people and they are killing each other" Ibn 'Umar answered "Whoever says 'make haste to the prayer *hayya ala al-salah*, and whoever says 'make haste to righteousness *hayya ala al-fa'āl* I will answer to him and whoever says 'make haste to the killing of your Muslim brother and seizing of his wealth', I will say 'no'"⁵⁴
56. *al-Tabaqat al-Kubrā* narrating from Sayf al-Maznī: "Ibn 'Umar used to say "I will not fight during the time of sedition (*fitnah*) but will pray behind whoever is victorious"⁵⁵
57. *al-Mustadrak ala al-Sahīhain* narrating from 'Abdullah ibn 'Umar: "do not regret anything except that I did not fight a long with 'Alī (a.s.) against the rebel group."⁵⁶

1 *Sharh al-Bukhārī* vol. 6, p. 2634, h. 6779 & 6777 & p. 2654, h. 6844. *al-Muwattā* vol. 3, p. 983, h. 3.

2 In *al-Fusūl al-Mukhtāra*, this tradition is mentioned as follows: Hajarā told him, "Yesterday you refused to swear allegiance to 'Alī (a.s.), although you yourself narrated this tradition [of being left without a leader Imam] and now you have come to me to accept your allegiance to 'Abd al-Malik? My father is busy. Here is my foot, so swear your allegiance to it!" *Sharh Nahj al-Balaghah* vol. 3, p. 242. Also cf. *al-Fusūl al-Mukhtāra*, p. 245.

3. A branch of Jahmiyya who believed in predestination.

4. *al-Tabaqat al-Kubrā*, vol. 4, p. 69. *Hilya al-Awliyā* vol. 1, p. 309. *Tārīkh Dimashq* vol. 3, p. 191.

5. *al-Tabaqat al-Kubrā* vol. 4, p. 149.

6. *al-Mustadrak ala al-Sahīhain*, vol. 3, p. 643 & 6360. *An-nab al-Ashraf*, vol. 2, p. 404.

58. الطبقات الكبرى عن حبيب بن أبي ثابت بلغني عن أبي عبد الله في مرضه ندي مات

فيه قل ما أحسني شيء من أمر الدنيا، إلا آلم أقدم لعنة لعنة

والجميع. وموسوعة الإمام علي بن أبي طالب ج 4 ص 650 (عن الله بن عمر)

2-10 1

سعد بن أبي وقاص

أسلم في سبعة عشر من عمره^١ وشهد حروب سي^٢، عده أهل السنة في

«أعشره بنسرة»^٣ توفي فيدة حش انقذسة في خلافة عمر^٤ من ه داغ صيته في

اتاريخ لإسلامي ثم وفي الكوفة^٥ وبعد ذك عونه عمر لأن أهله شكوه بيه^٦

الطبقات الكبرى ج 4 ص 187، سبعة عشر ج 3 ص 39 ج 308 بحه

^٢ مسند علي الصحيح ج 3 ص 56 ج 803، طب الكبر ج 10 ص 3 م رقم 229، تاريخ ج 3

ص 144 ج 4، مسند علي الصحيح ج 2 ص 171، الرقم 968

^٣ مسند علي الصحيح ج 3 ص 569 ج 6، الطبقات الكبرى ج 3 ص 42، تاريخ ج 3 ص 44

ج 9، تهذيب الكمال ج 10 ص 310، الرقم 2229، تهذيب التهذيب ج 3 ص 423، الرقم 2 2 ج عشر

ج 20 ص 280، الأسع ج 2 ص 171، الرقم 968، مسند ج 2 ص 263

^٤ تاريخ ج 1 ص 44 ج 4 تهذيب الكمال ج 10 ص 30، الرقم 2229، تاريخ دمشق ج 20 ص 280، تاريخ ج 2 ص 24

ص 24، تاريخ ج 1 ص 44، الرقم 968، الأسع ج 2 ص 171، الرقم 968، مسند ج 2 ص 263

^٥ الطبقات الكبرى ج 6 ص 2 تاريخ ج 4 ص 144 ج 4، تاريخ ج 1 ص 44، تاريخ ج 2 ص 24، تاريخ ج 2 ص 24

ج 1 ص 15، الرقم 968، الأسع ج 2 ص 171، الرقم 968، تهذيب التهذيب ج 2 ص 288، الرقم 2654، تاريخ

مسند ج 2 ص 263

^٦ الأسع ج 2 ص 171، الرقم 968، تاريخ ج 1 ص 44، الطبقات الكبرى ج 6 ص 2، تاريخ ج 2 ص 24

ج 1 ص 144 ج 4، تاريخ ج 2 ص 24، تاريخ ج 2 ص 24، تاريخ ج 2 ص 24، تاريخ ج 2 ص 24

^٧ تاريخ ج 2 ص 24، تاريخ ج 2 ص 24، تاريخ ج 2 ص 24، تاريخ ج 2 ص 24، تاريخ ج 2 ص 24

رقم 2654، الأسع ج 2 ص 171، الرقم 968

58. *al-Tabaqāt al-Kubrā* –narrating from Ḥabīb ibn Ab. Thābir. “I heard that Ibn ‘Umar said [in his illness that led to his death] on his deathbed, “I do not regret over anything in the world except that I did not fight against the rebel group.”¹

See *The Encyclopedia of Amir al-Mu'minin*, Abdullah ibn ‘Umar

1, 10-2

Sa'd ibn Abī Waqqas

He embraced Islam at the age of nineteen² and he was present in the battles of the Prophet (s a w),³ The Sunnis consider him as one of ‘the ten promised to enter paradise’⁴ He was chosen as the commander of the Qadisiya army during the caliphate of ‘Umar⁵ and it was here that he became famous in the history of Islam. He then became the governor of Kūfa,⁶ and when the people of Kūfa complained about him, Umar discharged him.⁷

¹ *al-Tabaqāt al-Kubrā*, vol. 4, p. 87, *Asar Ghābi*, vol. 3, p. 430, v. 4082

² *al-Mustadrak ‘alā al-Sahīḥayn*, vol. 3, p. 367, h. 633, *Tahdhīb al-Kamāl*, vol. 10, p. 322, h. 2229

³ *al-Mustadrak ‘alā al-Sahīḥayn*, vol. 3, p. 369, h. 611, *al-Tabaqāt al-Kubrā*, vol. 3, p. 142

⁴ *Tārīkh Baghdad*, vol. 1, p. 44, h. 4, *Tahdhīb al-Kamāl*, vol. 10, p. 320, h. 2229, *Tārīkh Dimashq*, vol. 20, p. 280.

⁵ *al-Tabaqāt al-Kubrā*, vol. 6, p. 2, *Tārīkh Baghād*, vol. 1, p. 144, v. 4, *al-Ma‘ārif* by Ibn Qutayba, p. 24

⁶ *al-Istī‘āb*, vol. 2, p. 172, h. 968, *al-Tārīkh al-Shaghīr*, vol. 3, p. 34, *al-Tabaqāt al-Kubrā*, vol. 6, p. 12

⁷ *al-Ma‘ārif* by Ibn Qutayba, p. 242, *Siyar al-A‘lām al-Nuwalā*, vol. 1, p. 147, h. 5, *Tahdhīb al-Tahdhīb*, vol. 2, p. 288, h. 2654

وكان سعد أحد أعضاء الشورى اسند سنة، ثم عتزل لصانع عهد بلوحن بن عوف^٢ وولي مكوفة مرة أخرى في عهد عثمان^٣ وحل وائبا عليها برهة، ثم عتزه عثمان وعين ابوبكر بن عقبة مكانه^٤

لم يسبق للإمام أمير المؤمنين عليه السلام بالخلافة أول الأمر^٥ واعتزل جساء ولم يشهد حروبه، ولم ينصره^٦

وحسب منك معاوية أثنى سعد على الإمام علي عليه السلام وأما: وعدة شتأ من منافقه وقصائده^٧، فكفر ذلك على معاوية، وشتمه، وقال له: إذا كنت تمر بهذا، فبم تم تنصره^٨؟ وعترف سعد بتقصيره في حق الإمام علي عليه السلام، وبسببته ومرفقه به^٩

مات سعد سنة (55 هـ) وبنه عمر بن سعد هو الذي قتل جيش الأموي بحرب الحسين عليه السلام في كربلاء

-
- ١- راجع سعد ج ١ ص 44، ج 4، حبة الأواء ج ١ ص 94، معارف لأبن قتيبة ص 24٦، سير أعلام النبلاء ج ٩ ص 93 الرقم ٩، الاستيعاب ج 2 ص 968، تهذيب التهذيب ج 3 ص 288، الرقم 2654، نسب فريش ج 3 ص 253
- ٢- صحيح البخاري ج ١ ص 1356 ج 1497
- ٣- التاريخ الصغير ج 3 ص 34، الطبقات الكبرى ج 6 ص 12، معارف لأبن قتيبة ص 24٦، سير أعلام النبلاء ج 1 ص 118، الرقم ٩، الامتياز ج 2 ص 172، الرقم 568
- ٤- التاريخ الصغير ج 3 ص 34، الطبقات الكبرى ج 6 ص 12، معارف لأبن قتيبة ص 24٦، الاستيعاب ج 2 ص 968، الرقم 968
- ٥- نسب الأشراف ج 3 ص 9، راجع الطهري ج 4 ص 497، الكامل في التاريخ ج 2 ص 307، راجع ص 4٤٤ ص 432، شرح نهج البلاغة لأبن أبي الحديد ج 4 ص 9
- ٦- سير أعلام النبلاء ج 1 ص 122، الرقم 5
- ٧- مستدرک علی الصمصم ج 3 ص 177 ج 5575، بروج الذهب ج 3 ص 23
- ٨- بروج الذهب ج 3 ص 24
- ٩- مستدرک علی الصمصم ج 3 ص 128 ج 14631، مناقب بلخاري ج 2 ص 401 ج 874
- التاريخ الصغير ج 1 ص 176، الطبقات الكبرى ج 3 ص 149، المعجم الكبير ج 1 ص 139 ج 301، تاريخ بغداد ج 1 ص 146 ج 4، معارف لأبن قتيبة ص 242، سير أعلام النبلاء ج 1 ص 123، الرقم 5
- ١٠- معارف لأبن قتيبة ص 243

Sa'd was a member of the six member council (to elect the Caliph) who then left it in favor of 'Abd al-Rahman ibn Awf.¹ In the caliphate of Uthmān, he once again took office as the governor of Kufa for a while.² After some time, Uthmān dismissed him and designated Wa'id ibn Uqaba in his place.³

After the caliphate of Imām 'Alī (a.s.), Sa'd in the beginning did not swear allegiance to the Imām⁴ and he secluded himself from the battles led by 'Alī (a.s.) and did not support him.⁵

He admired Imām 'Alī (a.s.) and enumerated his excellence during the reign of Mu'āwiyā and in his presence.⁶ It was too heavy for Mu'āwiyā, so he insulted him and said to him "If you admit to all this, why didn't you help him?"⁷ Later on, He admitted to his own failure in observing the rights of Imām 'Alī (a.s.) swearing allegiance to him, and accompanying him.⁸

Sa'd died in 55 AH/ 674 CE.⁹ His son, Umar ibn Sa'd was the commander of the 'Umayyad army that fought against Husain (a.s.) in Karbalā.¹⁰

1. *Tārīkh Baghdaud* vol. 1, p. 34, h. 4, *Iti'asat Awsiyā*, vol. 1, p. 9. *al-Ma'arif* by Ibn Qutayba, p. 24.

2. *Ṣaḥīḥ al-Bukhārī*, vol. 3, p. 1356, h. 3497.

3. *al-Tārīkh al-Saghir*, vol. 1, p. 134. *al-Tabaqāt al-Kubrā*, vol. 6, p. 2. *al-Ma'arif* by Ibn Qutayba, p. 242.

4. *al-Tārīkh al-Saghir* vol. 1, p. 134. *al-Tabaqāt al-Kubrā* vol. 6, p. 2. *al-Ma'arif* by Ibn Qutayba, p. 242.

5. *Anṣāb al-Ashraf* vol. 3, p. 9. *Tārīkh al-Jabari* vol. 4, p. 43. *al-Kāmil fī al-Tārīkh* vol. 2, p. 303.

6. *Siyar al-alam al-Nabala*, vol. 1, p. 122, h. 5.

7. *al-Musadrak ala al-Sahihayn*, vol. 2, p. 17, h. 4575. *Murūj al-Dhahab*, vol. 3, p. 23.

8. *Murūj al-Dhahab*, vol. 3, p. 24.

9. *al-Musadrak ala al-Sahihayn*, vol. 2, p. 26, h. 460. *Manāqib 'Alī Amīr al-Mu'minin* vol. 2, p. 40, h. 878.

10. *al-Tārīkh al-Saghir* vol. 1, p. 26. *al-Tabaqāt al-Kubrā*, vol. 7, p. 149. *al-Mu'jam al-Kabir*, vol. 1, p. 139, h. 30.

11. *al-Ma'arif*, by Ibn Qutayba, p. 243.

59. المستدرک علی الصحیحین عن خیرة بن عبد الرحمن سمعت سعد بن صبيح وافر
نه زجل بن علي بن قيس، بك تكلمت عنه فقد سعد والله إنه رأيي آيته،
وأخطأ رأيي، إن غي بن أبي طالب عظمي ثلاثاً، لأن أكون عصيت جداهن أحب
لي من الدنيا وما فيها

60. مروح الذهب عن ابن عائشة وغيره بعد أن مدح سعد عبيد وذكى له حصلاً،
وتنقّى أن يكون وجده من همدان لخصه به قد أعدوه، له فقد خي تسع
جواب ما قلت، ما كنت عدي قط إلا ما منك الآب، فهلاً بصرته، ولم قدت عن
تبعته^١ فبني مو سمعت من لبي^٢ مثل لذي سمعت فيه كنت حاداً يعني ما
جئت فمات سعد والله إن لأحق بموضعك ميت فقد معا به يأتي غبتك دت
مو عذرة، وكان سعد في يجل من بني عذرة^٣

رجع موسوعة الإمام علي عليه السلام ج 4 ص 666 سعد بن أبي وقاص

1-10-3

محمد بن مسلمة

من أصحاب رسول الله ﷺ، وقد شهد حروبه كلها، لا تنك ولا تنك، وبعد سبي
كان مع عمر بن الخطاب بيت فاطمة وهو الذي كسر سيف الرسر^١ ويقال إنه
اشترك في قتل سعد بن عباد^٢

مسند علي بن أبي حمزة ج 3 ص 26 ح 14601 مناقب لكرمي ج 2 ص 40 ح 878 عن حماد بن حبيب

١ مروح الذهب ج 3 ص 24

٢ الطبقات الكبرى ج 3 ص 443 من اعلام النبلاء ج 2 ص 368 الرقم ١، أنساب العصابة ج 5 ص 202 الرقم

4288 لأصابه ج 6 ص 28 الرقم 7822، لأصابه ج 3 ص 433 الرقم 2372

٣ أنساب العصابة ج 5 ص 202 الرقم 468 من الطبقات الكبرى ج 3 ص 443، لأصابه ج 6 ص 28 الرقم 7822

٤ شرح معجم النعمان لابن أبي عمير ج 6 ص 48 الكشي الكبرى ج 6 ص 263 ح 5987 في سيرة الرضوان ج 8 ص 383

٥ الإحسان ج 1 ص 180 ح 36

59. *al-Mustadrak ala al-Sahihayn* narrating from Khaythama ibn Abd al-Rahmān "I heard someone say to Sa'ad ibn Malik "Truly 'Alī (a.s.) will reprimand you. Why did you show allegiance to him?" Sa'ad replied "By God that was what I concluded and admit that I made a mistake. Truly 'Alī (a.s.) possesses three features that if one of them belonged to me, it was more favorable to me than the whole world and what it contains."¹
60. *Murūj al-Dhahab* narrating from Ibn A'sha and others: After Sa'd praised 'Alī (a.s.), mentioned some of his virtues and wished that he had one of them, Mu'awwaja told him "Be scared in order to listen to the reply to what you have said. You have never been more reprehensible to me than you are now. Why didn't you help him then? Why did you refuse to swear allegiance to him? For indeed if I had heard from the Prophet (saw) what you have heard about 'Alī (a.s.), I would have been a servant to him as long as I lived."

Sa'd said "By God, I deserve this position serving 'Alī (a.s.) more than you." Then Mu'awwaja went on to say "The people of the Banī Udhra tribe would not accept this from you (Sa'd is said to belong to the Banī Udhra tribe)."

See *The Encyclopedia of Amir al-Mu'minin*, -Sa'd ibn Abī Waqqas

1/10.3

Muhammad ibn Maslama

He was one the companions of the Messenger of God (saw) who was present in all his battles¹ except in the Battle of Tabuk.² After the death of the Prophet (saw), he accompanied 'Umar when they entered the house of Fatima (a.s.) and he is the one who is said to have broken Zuhayr's sword³ and was an accomplice in the killing of Sa'd ibn Ubāda.⁴

al-Mustadrak ala al-Sahihayn, vol. 3, p. 126, h. 460. *Manaqib Amir al-Mu'minin* vol. 2, p. 401, h. 878.

2. *Murūj al-Dhahab*, vol. 3, p. 24.

3. *al-Istiqā'at al-Kubra*, vol. 3, p. 443, § var *Al-āim al-Nubūd*, vol. 2, p. 369, h. 77. *Isā'at al-Ghāba*, vol. 3, p. 107, h. 4768.

4. *Isā'at al-Ghāba*, vol. 3, p. 107, h. 4768. *al-Istiqā'at al-Kubra*, vol. 3, p. 443, *al-Isā'at* vol. 6, p. 28, h. 7822.

5. *Sharh Nahj al-Balaghah*, vol. 6, p. 48, *al-Sunan al-Kubra*, vol. 8, p. 263, h. 16587, *Qanun al-Rijāl*, vol. 8, p. 338.

6. *al-Istiqā'at*, vol. 1, p. 180, h. 36.

وكان صاحب العيال أيام عمرو كان عمرو ذا شكني يبيع عملاً أرسل محمداً
يكشف حيان^١

وبعد قتل عثمان أبا عن بيعة الإمام علي عليه السلام وعترة، وأحمد سيف
من حبش^٢

قتل بيد رجل من أهل الأزد، فعمدة عن الإمام علي عليه السلام وعمدة^٣

4-10 1

أسامة بن زيد

مولى رسول الله صلى الله عليه وآله، وقته لم أجد حصة رسول الله صلى الله عليه وآله من حصة سيده في
أحر أيام حياته وهو ابن ثلثي عشرة سنة، وفي حبشه أبو بكر وعمر وأبو عبيدة
وكان مكرماً معزواً في من أخصاء، فمروا عمر بن الخطاب له حصة آلاف، في
أفني ثدي فمروا لاسه عبد الله بن عمر أبيي^٤
نكتة لم يدع لإمام عترة، واعتد عن ذلك بمعدن^٥ وقد ورد في بعض
لصوص أن لإمام من عترة^٦

وقد ورد عن الإمام أبي بكر عليه السلام أنه قال: قد رجح؛ فلا تعملوا إلا خيراً^٧

^١ أسد العترة ج ٩ ص ٢٠٣، الرقم ٤٦٦٨، الإصدي ج ٥ ص ٢٩، الرقم ٦٨٢٢

^٢ العترة الكبرى ج ٩ ص ٤٤٥، سير اعلام النبلاء ج ٢ ص ٣٨٩، الرقم ٦٦، أسد العترة ج ٩ ص ١٠

الرقم ١٤٦٦٨، الإصدي ج ٥ ص ٢٩، الرقم ٦٨٢٢، الاستيعاب ج ٣ ص ٤٣٩، الرقم ٢٣٧٢

^٣ سير اعلام النبلاء ج ٢ ص ٣٧٣، الرقم ٦٨٢٢، الإصدي ج ٥ ص ٢٩، الرقم ٦٨٢٢

^٤ ح. نظم ص ٢١، رقم ١، سير اعلام النبلاء ج ٢ ص ٤٩٢، رقم ٥٤، أسد العترة ج ٢ ص ٥٥، الرقم ٥٤

^٥ سير اعلام النبلاء ج ٢ ص ٤٩٨، الرقم ١٥٤، أسد العترة ج ٢ ص ١٥٥، الرقم ٥٤

^٦ سير اعلام النبلاء ج ٢ ص ٥٥٥، الرقم ٦٥٤، أسد العترة ج ٢ ص ١٥٥، الرقم ٥٤، العترة الكبرى ج ٢ ص ١٥٥

^٧ أسد العترة ج ٢ ص ١٥٥، الرقم ٥٤

^٨ أسد العترة ج ٢ ص ١٥٥، الرقم ٥٤

^٩ جال الكشي ج ٥ ص ٥٢، الرقم ٥٢

^{١٠} جال الكشي ج ٥ ص ١٥٩، الرقم ٥٢

He was in charge of inspecting state administrators during the government of 'Umar and whenever a complaint was brought against one of the administrators, 'Umar would dispatch him to investigate.

After the assassination of 'Uthman, [Muhammad] refused to swear allegiance to 'Alī (a.s.) and called it a sedition. Therefore he secluded himself and took up a wooden sword [remained indifferent].²

He was killed by a man from Jordan due to his disobedience to 'Alī (a.s.) and Mu'āwiyā.³

1, 10-4

Usama ibn Zaid

Usāma⁴ was a *mawla* of the Prophet ṣaw⁵ and his mother Umm Ayman, was one of the Prophet's nursemaids.⁶

In the last days of his life the Holy Prophet ṣaw appointed him as the commander of the army⁷ while he was only eighteen years of age and there were people like Abū Bakr 'Umar and Anas Ubayda in his army.

He was highly respected and honored during the time of the caliphs. 'Umar ibn al-Khaṭāb allocated a salary of five thousand dinars for him, while his own son would receive only two thousand dinars.⁸

He refused to swear allegiance to 'Alī (a.s.) and gave excuses,⁹ and in some historical sources it is mentioned that Imam 'Alī (a.s.) accepted his excuses.¹⁰

It is mentioned that Imam al-Baqir (a.s.) has said "He had repented, so do not speak bad well about him."¹¹

1 *Uṣṣ al-Ghāba*, 5, 107, 4768; al-Iṣāba 6/29/7822

2 *al-Tabaqāt al-Kubrā*, vol. 3, p. 445; *Siyar A'ālām al-Nubalā* vol. 2, p. 469; *Uṣṣ al-Ghāba* vol. 5, p. 107, h. 4768

3 *Siyar A'ālām al-Nubalā* vol. 2, p. 473, h. 77; *al-Iṣāba* vol. 6, p. 24, h. 822

4 He was the son of Zaid who was freed by the Prophet ṣaw

5 *Riḍā al-Tust*, p. 2; *Siyar A'ālām al-Nubalā* vol. 2, p. 497; *Uṣṣ al-Ghāba* vol. 1, p. 195, h. 84

6 *Siyar A'ālām al-Nubalā* vol. 2, p. 498, h. 84; *Uṣṣ al-Ghāba* vol. 1, p. 195, h. 84

7 *Siyar A'ālām al-Nubalā* vol. 2, p. 506, h. 84; *Uṣṣ al-Ghāba* vol. 1, p. 195-196, h. 84; *al-Tabaqāt al-Kubrā* vol. 3, p. 190

8 *Uṣṣ al-Ghāba*, vol. 1, p. 195 & 196, h. 84

9 *Uṣṣ al-Ghāba*, vol. 1, p. 196, h. 84

10 *al-Riḍā al-Karīm*, vol. 1, p. 197, h. 82

11 *Ibid*, p. 195, h. 81

مات شهيداً، وكفاه لإمام حسن في نرد أحر حره

5-10 / 1

حسن بن ثابت

صاحب لرسول الأعظم ﷺ، وشاعره^١ الذي قال به "لا تزل يا حسن مؤيد"
 بروج القدس بما نصرتك بلسانك^٢، ومن شعراء الأنصار الذين هجوا مشركي
 قريش، وهو الذي نظم حديث الغدير^٣.

وكان من أحسن الناس، فم شهد حره من حروب سي^٤
 وكان عثمانياً، فنجراً عن الإمام علي^٥.

لم يشهد بيعة الإمام ﷺ ولا حرباً من حروبه، ولم يقل شعراً في مدحه بعد خلافته
 عاش ستين في جاهلية، وستين في الإسلام^٦.

61. المستدرك على الصحيحين عن حُرُوة عن صفية بنت عبد المطلب "ثأرت مرّة
 قتلت رجلاً، كنت في فارع^٧ حصص حسن بن ثابت وكاب حسناً معاً في لثاء

١ الكافي، ج 3 ص 149، ج 9، تهذيب الأحكام ج 1 ص 296، رجال الكشي ج 9 ص 80
 وعن هذا ما جاء في أسد الغابة (ج 1 ص 196 الرقم 384) من أن أسمية ماتت في سنة 54 أو 58 و 59 من تصحيح
 للإمام حسن، شهد في سنة 50 بعد هجره.

٢ سمع أعلام النبلاء ج 2 ص 512 الرقم 106

٣ والأثر في ج 1 ص 177، حسانين الأندلس ص 142، أعلام النبوة ج 1 ص 262 و 267

٤ سمع أعلام النبلاء ج 2 ص 513 521 الرقم 106، أسد الغابة ج 2 ص 5 - 9 الرقم 1153

٥ بروج الذهب ج 2 ص 305، أنساب الأشراف ج 3 ص 64، العوارب ج 1 ص 22

٦ سمع أعلام النبلاء ج 2 ص 52 الرقم 106، أسد الغابة ج 2 ص 5 الرقم 1153

٧ فارع هو حصن بادية (معجم البلدان ج 4 ص 122)

When Usama died, Imām Hasan (a.s.) shrouded him in red cloth from Yemen.¹

1/10-5

Hassan ibn Thabit

Hassan was a companion of the great Messenger (s.a.w.) and his poet² about whom the Prophet (s.a.w.) said "O Hassān You will continue to be assisted by the Holy Spirit as long as you give assistance to us by your tongue." He was a poet from among the *Anṣār* who used to satire the polytheists of Quraysh. He was also the one who versified the event of Ghadir al-Khumm in a poem.

Hassān was a very coward, so he did not attend any of the battles of the Prophet (s.a.w.)³ He was a follower of Uthman and deviated away from Imām Ali (a.s.)⁴ He did not participate in the pledge of allegiance to 'Alī (a.s.) nor did he participate in any of the Imam's battles, and he did not write any poems in honor of Imām 'Alī (a.s.) after his caliphate.

Hassān lived for sixty years in the pre-Islamic era (*al-Jahiliyya*), and sixty years after the advent of Islam.⁵

61. *A. Mustadrak alā al-Sahīhayn* narrating from 'Urwa on the authority of Safiyya, daughter of 'Abd al-Muttalib "I was the first woman to kill a man. I was in the shelter of Hassān ibn Thābit

¹ *al-Kāfi* vol. 1, p. 49, h. 9, *Tahdīb al-Ahkām* vol. 1, p. 790, 2, 868, *Riḍā al-Kāfi* vol. 1, p. 193, h. 80.

² *Siyar A'alam al-Nubala*, vol. 2, p. 512, h. 108.

³ *al-Nashab* vol. 1, p. 177, *Khasīṣ al-A'imma*, p. 42, *A'lām al-Warā* vol. 1, p. 262 & 263.

⁴ *Siyar A'alam al-Nubala* vol. 2, p. 513-52, h. 106, *Lisā al-Ghāba*, vol. 2, p. 6-9, h. 53.

⁵ *Murūq al-Dhahab*, vol. 2, p. 356, *Amāb al-Ashraf* vol. 3, p. 64, *al-Ghāṣṣ* vol. 1, p. 324.

⁶ *Siyar A'alam al-Nubala*, vol. 2, p. 512, h. 106, *Lisā al-Ghāba*, vol. 2, p. 9, h. 53.

وَالصَّبَابِ حِينَ خَلَقَ لِيَسِيَّ عليه السلام، فَاتَّ صَبِيَّةٌ قَمَرٌ بَارِخُلٌ مِّنْ يَهُودٍ، فَخَفَلَ صَيْفٌ بِأَحْصَى، فَقَتَلَ جَسَبًا إِنَّ هَذَا لِيَهُودِيٌّ بِالْجَصْبِ كَمَا تَرَى وَلَا أَمَّةَ آلِ نَدٍّ عَنِ عَوْرَاتِنَا، وَفَدَّ شَعْلَ عَنَّا رَسُولُ اللَّهِ ﷺ وَأَصْحَابَتُهُ فَعَمَّ بِهِ وَقِيلَ فَقَدْ يَعْمُرُ اللَّهُ لَكَ نَسَبَ عَمْرِ الْمُطَلِّبِ، وَفَلَّهَ فَقَدْ عَرَفْتَ مَا آلُ بَصَرِجٍ هَذَا قَدْ صَبِيَّةٌ فَتَمَّ وَفَدَّ لَكَ وَمِنْ أَرْبَعَةِ نَسَبٍ حَنْجَرْتُ، وَأَحَدُ عَمُودٍ مِّنَ الْحَصْبِ، ثُمَّ تَرَكْتُ مِمَّنِ الْحَصْبِ بِهِ فَصَرَّيْتُ بِالْعَمُودِ حَتَّى فَتَنْتُ، ثُمَّ رَجَعْتُ إِلَى الْحَصْبِ، فَقُلْتُ يَا جَسَبُ أَهْلُ الْوَسْتَنِ، فَإِنَّهُ مِمَّنْ مَنَعَنِي أَنْ أَسْتَبِيهُ إِلَّا أَنَّهُ رَحُلٌ أَقْبَلَ حَالِي سَنَبَهُ مِّنْ حَاجَةٍ

مسند علي الصنعيني ج 4 ص 56 ج 6867 المسند الكبير ج 6 ص 502 ج 12722، المعجم الكبير ج 24 ص 322 ج 809، المعجم الأوسط ج 4 ص 146 ج 3354، السيرة النبوية لأبي هشيم ج 1 ص 239، أكثر الرجال ج 13 ص 632 ج 37600، خلا عن ابن عساکر وكنه بحره

and he stayed with the children and women while the Prophet (s.a.w.) was digging the ditch."

Safiya said "A Jewish man passed nearby and wandered around our fort I said to Hassân "This Jewish man is approaching the shelter as you see and our women are not safe while the Prophet (s.a.w.), and his companions are unaware of us Go and kill him."

Hassân said "May God bless you, daughter of 'Abd al-Muttalib By God you know I am not a man for this."

Safiya said "When Hassân said so and I found that he was not going to do anything, I prepared myself then picked up a pole from the shelter and went down to that person and beat him with the pole until I killed him I then returned to the shelter and said "O Hassân Get out and take his clothes off I would have done it myself had I not been a woman"

Hassân said: "I have no need to ransack him."

¹ *al-Muḥadraq alā a ṣaḥīḥayn*, vol. 4, p. 56, h. 6867, *al-Sunan al-Kubrā*, vol. 6 p. 502, h. 2772

الإصلاحات العلوية

1, 2

صَوَّرَ عَدْلًا لِيَصْدَاحَ

62 شرح معج اللاعة لاس أبي حديد عن أبي جعفر، الإسكافي، ضَعِدَ رَعِيٌّ، [سَرَى

يَوْمَ ثَلَاثِي مِنْ يَوْمٍ لَيْعَةٍ وَهُوَ يَوْمٌ سَبْتٌ بِرَحْمَةِ عَشْرَةِ بَعَثَ مِنْ دِي حَجَّجَهُ،

فَحَبَدَ لَهُ وَثَلَى عَنْهُ، وَذَكَرَ مُحَمَّدًا فَضَى عَنْهُ، ثُمَّ ذَكَرَ نِعْمَةَ اللَّهِ عَلَى أَهْلِ الْإِسْلَامِ،

ثُمَّ ذَكَرَ مَدِيَّةَ فَرَقَهُمْ فِيهَا، وَذَكَرَ لَأَجْرَةَ فَرَعَهُمْ بِهِ، ثُمَّ قَالَ

ثُمَّ تَعَدُّ فَإِنَّ لَنَا قَبِيضَ رَسُولٍ عَلَيْهِ السَّلَامُ مَسْحُوفٌ بِسُورَةِ الْبَكْرِ، ثُمَّ سَتَحَفَ

بِوَيْكِرٍ عُمَرَ فَعَمِرَ بِطَرِيقِهِ، ثُمَّ جَعَلَهَا شُورَى بَيْنَ سَيِّئَةٍ فَاقْصَى الْأَمْرَ مِنْهُمْ إِلَى

عُشْرَةٍ، فَعَمِلَ مَا أُنْكُرْتُمْ وَغَرَقْتُمْ، ثُمَّ حُضِرَ وَقِيلَ، ثُمَّ حُشِمُوا بِطَلْعِ فُطَيْتِهِمْ إِلَى،

وَسَيَّ آرَاحِلُ مَسْكُومٍ بِمَا لَكُمْ وَغَيٍّ مَا عَلَيْكُمْ، وَقَدْ فَتَحَ اللَّهُ لَنَا بَيْنَكُمْ وَبَيْنَ أَهْلِ

بَيْتِهِ، وَأَقْنَتِ مَتْنٌ كَقَضَعِ بَيْلِ الْمُظْلِمِ، وَلَا يَحْمِلُ هَذَا الْأَمْرَ إِلَّا أَهْلُ لَصِيرِ

وَالنَّصْرِ وَلِجَنِّهِمْ بِمَوْضِعِ الْأَمْرِ، وَإِنِّي حَامِدُكُمْ عَلَى مَسْجُودِ بَيْتِكُمْ، وَشَقْدُ فَبِكُمْ مَا

أَمَرْتُ بِهِ، إِنِ اسْتَفْتَيْتُمْ لِي وَبِهِ اسْتَعْدُ إِلَّا بِمَا مَوْضِعِي مِنْ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ

وَهَاتِهِ كَمَوْضِعِي مِنْهُ أَيَّامَ خِيَاتِيهِ، فَمَوْضِعِي بِتُؤَمَّرُونَ بِهِ وَقَفُوا عِلْمًا مِنْهُونَ عَنْهُ، وَلَا

تَعْجِبُوا فِي أَمْرِ حَتَّى تُسْأَلَ لَكُمْ، فَإِنَّ بَيْنَ عَيْنِ كُلِّ أَمْرِ شُكْرًا وَنَدَمًا

Chapter Two

The Reforms of Imam 'Ali (a.s.)

2/1

The Voice of Justice and Its Reverberation

62. *Sharh Nahj al-Balaghah* narrating from Abu Ja'far al-Iskātī: "On the second day of his allegiance, which was Monday 19th of Dhul-Hijja, he [Imam 'Ali (a.s.)] ascended the pulpit, praised and glorified God Almighty and mentioned Muhammad (s.a.w.), and sent blessings to him. He then enumerated the bounties of God Almighty over the Muslims and mentioned this world and called people to be ascetic [adopt a life of asceticism] and he mentioned the Hereafter and encouraged people towards it. He then said:

Verily when the Messenger of God (s.a.w.) passed away, people elected Abu Bakr as their caliph and then Abu Bakr appointed Umar as the caliph [after himself], he followed the way of Abu Bakr. Then he consigned the caliphate to the six person council which led to the election of 'Uthman. He committed things that you disapproved of and you knew so. Then he was besieged and murdered. After that you came to me willingly and asked me to accept your leadership. I am one of you whose benefit and loss are the same as yours, and God has opened up the door between you and the people of the *Qibla* [the Muslims]. Evils have assailed like the pieces of a dark night, and the weight of the government cannot be borne except by a man of forbearance, insight and aware of the affairs of this matter. If you stay straight by my side, I will carry you on the path of your Prophet (s.a.w.) and will implement among you what I am assigned to provided you remain steadfast, and God is the Helper.

Let it be known that my position in relation to the Messenger of God (s.a.w.) after his death is the same as my position during his lifetime. So be committed to what you are commanded to and stop what you are forbidden to do. Do not make haste in anything until I clarify it for you, for we have reasons to present for whatever you do not like.

ألا والله أعلم من فوق سرفه وعرشه أتى كُنت كبرها لبولاية علي مئة محمد
حتى جتمع رأيكم على ذلك، لأنني سمعتُ رسول الله يقول: «أبي وبني
أمر من بعدي فم علي حد الضر ط، ونشرت ملائكة صحفته، فون ك عدلاً
أحدة به بعده، ون ك حثراً تنقص به بصر ط حتى نزائيل مفاصته، ثم هوي
إلى استر فبكون أول ما ينقبها به أعه وحر وجهه، ونكيني لم حتمع زانكم لم يسعي
تركنكم

ثم انقشعت يمين وشي لا فقام

ألا لا يقوس رحاً منكم عد قد غمرهم لذب فخذوا بعضاً، وفخرو لا هـ،
وركنو لظنون لدرهه، وخذوا مصاديق بروقه قصه ردت عندهم عد وشا،
إد ما منعهم ما كبو بخصوص منه وأضرهم في حقوقهم التي يعلمون، فبقوم
ذلك ويستكبرون ويهولون حزم من أبي صاب حقوق

ألا وأيا رجل من المهاجرين والأنص من أصحاب زبور به يري أن
انفضلي له علي من يسواه ضحيتي، فإن لفصل سبب عبد الله، وثوانه وأجره علي
به، وفي رحل استجاب لله ويسر سور فصدق ممتد وذخر في ديب و مستقر قيس،
فقد سرح حقوق الإسلام وحدوده، فأنتم عبد لله، وما مال الله نفسكم بكم
بأسوته، لا فصل فيه لأخذ على أخيه، ويمتقين عبد لله عد أحسن الحرة وأفضل
لثواب، لم تحفل الله بكم بيمتقين حراً ولا ثواباً وما عبد لله خير بلاير

ويد كل عد إن شاء لله فعدو عيب فإن عذب ما لا تقسمه بكم، ولا تحفل
أخذ بكم عربي ولا عجمي، كن من أهل عصاة أو لم تكن إلا حصر يد ك مسم
خراً أهول قوي هد وأسمعير الله في وكنم ثمة رب.

God from above His heavens and Throne knows that I was reluctant to rule over the nation of Muḥammad (s.a.w.), until you all agreed unanimously upon it, because I heard the Messenger of God (s.a.w.) say "Any ruler who rules the government after me will be stopped at the edge of the Path (*ḥudūd*) and the angels will open his book of deeds. If he is a just ruler God will save him for his justice, and if he was a tyrant the Path will shake him so violently that his joints will break apart and he will fall down. He will be the first thing that will hit the fire will be his nose and then the scorching of his face." But now that you have agreed upon my rule, I cannot leave you."

Then he turned his face to his right and left and said

"Be aware, tomorrow, when your men are enticed by the world acquire gardens, make rivers gush out, ride on eight-footed horses, and take their own fair looking maids, if I prevent them from what they are involved in and make them observe their rights that they know well, no men of yours should disapprove criticize, take it as shame and disgrace upon himself and say "The son of Abū Tālib has deprived us of our rights"

Anyone of the *Muhajirīn* and the *Anṣār* among the companions of the Messenger of God (s.a.w.) who thinks that he has merit and virtue more than anyone else because of his companionship must know that the real virtue tomorrow is with God and his reward will be by God. Anyone who responds to the call of God and His Messenger, confirms our doctrine, enters our religion and faces towards our *qibla* will enjoy the rights of Islam and its laws

You are the servants of Allah and wealth belongs to God, and it will be equally divided among you. Nobody has superiority in it over others and God will reward the virtuous tomorrow with the best of rewards and greatest of blessings. God has not put the world as rewards for the pious, and what is with God is best for the good doers

By the will of God, when tomorrow comes, you must come to us so that we can divide among you the wealth that is with us, and no Muslim should fail in showing up, Arab or non Arab, rich or poor. This was what I had to say. I ask God's forgiveness for myself and you."

He then descended the pulpit

قال شيخنا أبو جعفر وكان هذا أول ما أُنكره من كلامه عليه السلام، وأوزنهم لضعف عليه، وكبروا إعطائه وقسمة بالسبوة حتى كان من بعد غد وعد ساس يقصص الله، فقال عبيد الله بن أبي رافع كانه بدأ منها حزين فإدهم وأعطى كل رخص من حصص ثلاثة دنانير، ثم نزل بالأصابع ففعل معهم مثل ذلك، ومن تحضر من ناس كنهم لأخبر والأسود فصع به مثل ذلك

فقال سهر بن حنيفة يا أمير المؤمنين، هذا غلامى بالأمر وقد اعتقه انوه، فقد نعطيه كى نعطيك، فأعطى كل واحد منها ثلاثة دنانير، ولم يقصص أحد أعي أخيه وتخلصه عن هذا انقسم يومئذ طليحة وشرير وعبد الله بن عمر وسعد بن العاصي ومروان بن الحنظل ورجال من فرس وغيره

قال وسمع عبيد الله بن أبي رافع عند الله بن شرير يقول لاسه وصحة وفروا وسعيو ما حقي عبيد فاس من كلام عبيد بن يزيد، فقال سعد بن العاصي وفتت في ريد بن ثيب إياك أعني واسمعي يا جارة، فقال عبيد الله بن أبي رافع نستعير وعند الله بن شرير يا الله تعوب في كنهه ﴿لَوْ لَكُنْ كَثُرْتُكُمْ لَمَخَوْ جِرْهُو﴾

ثم إن عبيد الله بن أبي رافع أحتر عبيد بن زيد فقال والله يا نقيت وسميت لهم لأقربهم على مخرجة لبصاء والطريق بوضوح فاس الله بن العاصي، هذا عرف من كلامي ونظري لاسه أمر آي ريدوه وأصحابه بمثل هذا فيمن هنت

قال فيسا ساس في المسجد بعد الصبح د طلع شرير وطليحة فحسنا رجلة عمر علي عليه السلام، ثم طلع مروان وسعيد وعبد الله بن شرير فحسوا بيده، ثم جاء قوم من قریش فانضموا إليهم، فمحدثوا نجية ساعة، ثم قام لوليد بن عتبة بن أبي معيص

[Ibn Abī al-Ḥadīd says] "Our master Abu Ja'far says "This was the first speech of his (a.s.), that some did not like and they started to hate him and disapproved of distributing the wealth in equal shares

The next day, 'Alī (a.s.) came and the people gathered to receive their portion. He then said to his secretary Ubaydullah ibn Abī Rāfi', "Begin with the *Muhājirīn*. Call them and give three dinārs to each person, then call the *Anṣār* and give them the same amount. After that, call all the present people: Arabs and non-Arabs and give them their portion."

Sahl ibn Hanayf said "O Commander of the Faithful. This man was my servant yesterday and I freed him just today." 'Alī said "We will give him the same portion as yours." And he gave everyone three dinārs and did not give anyone superiority over another. Talha, Zubair, Abdullah ibn 'Umar, Sa'd ibn al-'Ās, Marwan ibn Hakam and some men from Quraysh and other tribes refused [to accept] such division.

Abū Ja'far said "Ubaydullah ibn Abī Rāfi' heard 'Abdullah ibn Zubair say to his father, Talha, Marwān and Sa'id "We know what 'Alī means by his words yesterday." Sa'id ibn al-'Ās turned toward Zaid ibn Thabit and quoting the proverb "It is you I am speaking to, but listen O neighbor!" Then Ubaydullah ibn Abī Rāfi' said to Sa'id and Abdullah ibn Zubair "God said in His Book: *"But most of you were averse to the truth."*²

Then 'Ubaydullah ibn Abī Rāfi' reported the event to 'Alī (a.s.). He said "By God, if I remain safe and sound I will take them to the bright path. May God kill Ibn al-'Ās. He found out from the words I said yesterday that I meant him and his companions—the ones who are among the perished."

He [Abū Ja'far] said "While people gathered in the mosque after dawn, Talha and Zubair entered and sat in a corner away from 'Alī (a.s.). Then Marwan, Sa'id and Ibn Zubair arrived and sat next to the two. Later on, a group of Quraysh joined them and they whispered together for a while.

1, i.e., he was indirectly addressing us
2. Qur'ān, 43:78.

فجاء إلى عليٍّ عليه السلام فقال: يا أبا الحسن، إنك قد وثرت خيبتاً، أتأنا قميت
 أي يوم ندر ضراً، وحدثت أحيي يوم الذلِّ لأمرنا، وأما سعيدٌ قميت أده يوم بدرٍ
 في الحرب وكان ثور قريش، وأما مروانٌ فسحفت أده عبد عثمان به صفة يسه،
 ونحس حوثك ونظر أوث من نبي عبد مناف، ونحس يبعك ليوم عي ناضع عدا
 ما أضبه من ليل في أيام عثمان، وأب تقتل فتنته، وأب ابن حنك تركك فستخف
 بالشام

فقال أبا ما ذكرتم من وري ياتكم فالحق وترككم، وأما وصعي عنكم ما أضبه
 قدس لي أبا أصع حق لله عنكم ولا عن غيركم، وأما في فتنة عثمان فهو يرمي
 فتلتهم ليوم تقتلهم أمرنا، ونكر لكم علي بن جضموي نأؤمكم وإن حنككم أبا
 ستركم

فقدم يزيد إلى أصحابه فحدثهم، واقتربوا على طهر العداوة ومدة الجلاب
 فلم يظهروا ذلك من أمرهم، قال عمر بن الخطاب لأصحابه قوموا إلى هؤلاء القوم من
 أحوالكم فإني قد سمعت عنهم ورأيت منهم ما كره من الجلاب وصعب على إيمانهم،
 وقد دخل أهل إحقاق نيتهم ومن سري والأعسر لعاق - نعي ضحكة -

فقدم أبو الهيثم وعليٌّ وأبو أيوب وسهل بن حبيب وجماعة معهم، فذبحوا على
 عليٍّ عليه السلام فقالوا يا أمير المؤمنين نظر في أمرك وعائب قومك هذا الخبيث من قريش،
 فإني قد نقصوا عهدك وأحرقوا وعدك، وقد دعوا في أسر إلى رفضك، فهدك الله
 ليرشدك، وذلك لأنهم كرهوا لأمرهم وفقدوا لأثره، ولأن نيتهم ومن لأعاجم
 أنكروا واستبدروا عشوك وعصموا، وأظهروا انكبت بدم عثمان فرقة لمحيه
 وأب لأهل الصلابة، رأيك

After that, Walid ibn Aqaba stood up and went close to Ali (a.s.) and said "O Abū al-Hasan! You cut us from our near of kin (ruined us all). As for me, you killed my father in the battle of Badr so painfully and humiliated my brother in the event of *Yawm al-Dar*. As for Sa'id, you killed his father in the battle of Badr while he was a warrior of the tribe of Quraysh. As for Marwān, you humiliated his father in front of 'Uthmān when 'Uthmān called and joined him to himself even though we are your brothers and peers from among the children of 'Aad Manaf. Today we swear allegiance to you on the condition that you let us keep the possessions left to us from the time of 'Uthmān and that you kill the murderers of 'Uthmān. In truth, if we fear you, we will abandon you and join the people of Shām."

Then Ali (a.s.) said, "As for your saying that I have killed your near of kin (ruined you all), the Truth (God) did so to you (you deserved it) as for letting you keep your possessions, it is not permissible for me to dispense to you and others with the rights of God as for killing the murderers of 'Uthmān if it were incumbent on me to do it, I would kill them yesterday. However, it is your right upon me that if you fear me I will provide you with security and if I fear you I should send you away."

Walid stood up and talked to his companions. Then they scattered around with the intention to express their hostility and to spread opposition. Once their hostility became evident, 'Ammār ibn Yasar said to his companions, "Make a move to go to these few brothers of yours, as we heard their opposition and accusations toward their leader. Verily, the tyrants have penetrated among them and Zubair and the left-handed rebel are taking them."

Abu Haytham, 'Ammār, Abu Ayyūb, Saḥl ibn Hunait and another group with them stood up and went to Ali (a.s.) and said "O Commander of the Faithful! See into your affair and reprimand this group from Quraysh, since they have broken up their allegiance and promise to you and they have secretly called us to abandon you may God make you successful on your path. The reason is that they do not like leadership and have no longer the spirit of following. When you treated the Arabs and the non-Arabs equally they turned their back on you, maintained a liaison with your enemy and revered him, bringing up the vengeance for the murder of 'Uthmān in order to create dissension among Muslims and coalition among the misguided. Now, whatever you say!"

فخرج عليٌّ عليه السلام فدخل المسجد وصعد المنبر فخطب مؤثراً شديداً قطرياً،
مُنقِداً مبيهاً مُؤكِّداً على قوسٍ، قال:

أَمَّا نَعْدُ، فَإِنَّ حِمَّةَ اللَّهِ تَبَوَّعَتْ وَلِيَّتَ وَوَلِيَّ سَخِمَ غَيْباً، نَدَى نَصَحَتْ مَعْمَةً
عَلِيّاً طَاهِرَةً وَطَيَّةً، مِمَّنْ بَعَثَ خَوْلَ بِنَا وَلَا قُوَّةَ يَسْتَوِي شُكْرُ أَمْ كُفْرُ فَضْ
شُكْرُ زَادَهُ وَمَنْ كَفَرَ عَذَابُهُ، فَأَفْضَلُ النَّاسِ عِنْدَ اللَّهِ سِرَّةٌ وَأَقْرَبُهُمْ مِنَ اللَّهِ وَسِيَّةٌ
أَصَوُّهُمْ لِأَمْرِهِ، وَأَعَزَّهُمْ بِطَاعَتِهِ، وَأَتَعَهُمْ لِسِتِّ رَسُولِهِ، وَأَحْيَاهُمْ لِكَلِمَةِ نَسْنِ
لِأَخِيهِ عِنْدَ فَضْلِ لَا يَطَاعُهُ اللَّهُ وَطَاعَتُهُ تَرْسُوبُ هَدِ كَمَاثَ اللَّهِ بَيْنَ أَطْهَرِ، وَغَدِ
رَسُولَ اللَّهِ وَسِرَّةُ نَبِيٍّ، لَا تَهْجُلُ دَيْكَ لَا حَيْثُ عَدُوٌّ عِيَّ الْحَقِّ مُسَكِّرٌ، قَالَ اللَّهُ نَعْلُ
﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَخَعْنَاكُمْ سُعُورًا وَقِلَالًا يُعَارِفُونَ بَنَاتِ
أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَرُّكُمْ﴾

ثُمَّ صَاحَ بِأَعْلَى صَوْتِهِ أَطْعَمُوا اللَّهَ وَأَطِيعُوا رَسُولَ فَإِنْ تَوَيْتُمْ فِئْتِ اللَّهِ لَا تَجِبُ
الْكُفْرِينَ

ثُمَّ قَالَ يَا مَعْشَرَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، أَمَّا بَيْنَ يَدَيْكُمْ رَسُولٌ مِمَّنْ لَكُمْ فِي الْأَنْفُسِ
يُضِلُّ غَضَبُكُمْ أَنْ يَضُرَّكُمْ وَلَا يَنْفَعُكُمْ شَيْئاً، وَكَذَلِكَ نُضَيِّقُ الْغَضَبَ لِلْظَّالِمِينَ

ثُمَّ قَالَ يَا أَيُّهَا الْخَنَازِيرُ وَالْكُفْرَاءُ، أَعَصَيْتُمْ ثُمَّ قُلْنَا هَلْ هِيَ لَدَيْهِ أَلَمْ يَلِكْ
أَصْنَعْتُمْ غُتُوبَ وَتَرَعُونَ فِيهَا، وَأَصْنَحْتُمْ تُعَصُّكُمْ وَتُرْصِيكُمْ، سَبَّابٌ كُمْ وَلَا
مَرْكُكُمْ لَدَيْ خَلْقْتُمْ لَهُ، فَلَا تَعْرِتُكُمْ فَقَدْ حَذَرْتُكُمْ هَذَا، وَالسَّقَايَا بَعَثَ اللَّهُ غِيظَكُمْ
بِأَصْحَابِ الْإِسْلَامِ عَلَى طَاعَتِهِ وَهُوَ أَمَلُ الْجُحُودِ حَلَّ شَأْنَهُ، وَأَمَّا هَذَا فَنَسِ
لِأَخِيهِ عَلَى أَحَدٍ فِيهِ أَثَرٌ، وَهُوَ فَرَحَ اللَّهُ مِنْ عَسَفَتِهِ هُوَ مِنَ اللَّهِ، وَأَسْمُ عِنْدَ اللَّهِ

Al. (a.s.) came out of his house and ascended the pulpit wearing a colorless shirt, clad in a Qatari coverlet with a sword fastened on his waist and leaning on a bow. He said "We praise God, our Lord, our God, our Protector, and our Benefactor the One who granted us His apparent and unseen blessings as His favor to us without our power and ability, in order to test us to see whether we are grateful or ungrateful. He who is grateful will receive more [blessings] and the one who is ungrateful will be punished. [Thus] The best of people in the sight of Allah in status and the closest of them to Him through their deeds are the most submissive to His commands, the most committed to obeying Him, the most obedient to the *sunna* of His Messenger, and the most active in reviving the Qur'ân. Nobody is superior in our view except by obedience to God and His Messenger. Here is the Book of God among us, and the covenant and the *sunna* [conduct and teachings] of the Messenger of God before us. No one is unaware of this fact but the ignorant defiant and denier of truth. God Almighty says: 'O mankind! Indeed we created you from a male and a female, and made you nations and tribes, that you may identify with one another. Indeed the noblest of you in the sight of Allah is the most Godfearing among you'."

He then called out in a loud voice "Obeys Allah and the Apostle, but if they turn away, indeed Allah does not like the disbelievers."¹

He then said "O group of Mubashir and Anqar! Do you count it as a favor to Allah that you have embraced Islam? Say, 'Do not count it as a favor to me your embracing of Islam. Rather it is Allah who has done you a favor in that He has guided you to faith, should you be truthful'."²

After that he said "I am Abû al-Hasan." He would utter this statement when in a fury. Then he said "Let it be known that this world that you desire and seek after and is the cause of your anger and happiness is not your home or your station for which you were created. So let it not deceive you. I have warned you against it. Seek the completion of God's favor on you by exercising endurance in His obedience and humility before His commands glorified be His praise."

"In these assets, there is no superiority for any person over the other. These are the assets of God who has commanded to be divided and you are Muslims the servants of God, and this is the

1 Qur'ân, 49: 3.

2 Qur'ân, 9: 32.

3 Qur'ân, 49: 7.

لَسْمِيَوْمَ، وَهَذَا كَذَبٌ لَّهِ بِهِ أَقْرَبُ وَلَهُ اسْتَمَامٌ وَعَهْدٌ نَسَا بَيْنَ طَاهِرِينَ، فَمَنْ
بَرَّضَ بِهِ قَيْسِيَّوْنَ كَيْفَ شَاءَ، فَبَرَّ بَعْدَ مِلَّةِ طَاعَةِ اللَّهِ وَالْحَاكِمِ بِحُكْمِ اللَّهِ لَا وَحْشَةَ عَلَيْهِ
ثُمَّ بَرَّكَ عَنِ بَيْتِ عَصَى رَكْعَتَيْنِ، ثُمَّ بَعَثَ بَعَثَ بَنِي يَسَرَ وَعَبْدَ الرَّحْمَنِ بْنِ حَسَنِ
لِلْمُرَاشِقَةِ إِلَى طَلْحَةَ وَزَيْنَبٍ وَهُمْ فِي نَجِيَّةٍ لِمُسْجِدٍ، فَأَيَّدَهُمْ فَدَعَوْهُمْ فَقَامَ حَتَّى حَبَسَ
بَنِيهِ

فَقَالَ هُمْ نَشِدُونَكُمْ بِهِ هَلْ حَسِبْتُمْ صَابِعِينَ لِسَعْدِهِ، وَدَعَا بَنِي إِلَيْهِ، وَأَلْكَرَهُ هُمْ؟

قَالَ نَعَمْ

فَقَالَ عَنِ الْمُخْتَلِبِ وَلَا مَفْسُورِينَ، فَاَسْمِعْنِي فِي بَيْعَتِكُمْ وَأَعْطِيْتُمْ بِي عَهْدَكُمْ

قَالَ نَعَمْ

قَالَ هِيَ دَعَاكُمْ بَعْدَ إِذَا مَا أَيْ؟

قَالَ أَعْصَاهُ، يَعْصِي عَلَى الْإِتْقَانِ لَأَمْوٍ وَلَا تَقْصَعُهَا دُونَكَ، وَأَنْ يَسْتَشِيرَ فِي
كُلِّ مَرٍ، وَلَا تَسْتَشِيرَ بِدِينِكَ عَيْبًا، وَبِهَا مِنْ مَقْصُودٍ عَلَى عَيْرٍ مَا فِدَا عَمَلٍ، فَأَنْتَ
تَقْسِمُ نَفْسَهُ وَمَقْطَعُ لَأَمْوٍ، وَنَحْصِي حُكْمَهُ بَعْدَ مُشَاوَرَتِهِ، وَلَا عَجَبَ
فَقَالَ نَعَمْ نَفْسِي سَرَّ، وَأَرْخَاؤُكَ كَثِيرٌ، فَاسْمِعْ أَلْفَةً بَعْدَ مَكِّي أَلَا تُخِيرُنِي؟
أَدْعَيْتُكُمْ عَلَى حَقٍّ وَخَبَرْتُكُمْ فَطَمَنَنْتُمْ بِي؟

قَالَ مَعَدَّ اللَّهُ

قَالَ فَهَلْ اسْتَشَرْتُ مِنْ هَذَا لِمَنْ نَفْسِي بِشَيْءٍ؟

قَالَ مَعَدَّ اللَّهُ

قَالَ فَوَفَّعَ حُكْمَهُ أَوْ حَقَّ لَأَخِيهِ مِنْ لَسْمِينَ فَوَجَّهَتْهُ أَوْ صَغَفَتْ عَنْهُ؟

قَالَ مَعَدَّ اللَّهُ

قَالَ، فَمَا أُنْدِي كَرِهْتُ مِنْ أَمْرِي حَتَّى زَأَيْتُمَا إِخْلَافِي؟

Book of God to which we have admitted and surrendered. It is the covenant of our Prophet among us. Whoever is not content with it then let him go to wherever he wishes, for there is no fear for him who practices obedience to God and who judges according to God's commands."

He then descended from the pulpit and performed two *rak'as* of prayers. He then sent 'Ammār ibn Yāsir and 'Abd al-Rahman ibn Hishl al-Qurashi for Jāhā and Zubair who were sitting in a corner of the mosque. They went to Jāhā and Zubair and called them to Ali (a.s.). They rose, went to Ali (a.s.) and sat next to him.

'Ali (a.s.) told them "I swear you by God, did you not come to me obediently for allegiance and asked me for it, whereas I was reluctant towards it?"

They said: "Yes."

He said: "Wasn't it that you swore your allegiance to me and entrusted your covenant to me without force and compulsion?"

They said: "Yes."

He said: "So what has made you to do such things?"

They said: "We swore allegiance to you on the condition that you do not do anything without our view, consult with us in all affairs and do not rule over us arbitrarily. Our superiority over others is evident to you. Then why do you divide properties, make decisions and do all these without consulting and informing us?"

Ali (a.s.) said: "You protested against minor things but left out many other things. Seek God's forgiveness and He will forgive you. Tell me whether I prevented you from a right that was yours and wronged you thereby?"

They said: "God forbid."

He said: "Did I choose anything for myself from these assets?"

They said: "God forbid!"

He said: "Has anything happened concerning the rights of any of the Muslims or a precept [of the Faith] that I am unaware of or failed in?"

They said: "God forbid!"

He said: "So what work of mine do you dislike that made you decide to oppose me?"

قَالَ جَلَّالَتِ عِزَّتُكَ الْحَقُّ فِي قِسْمِهِ إِنَّكَ جَعَلْتَ حَقَّنَا فِي الْقِسْمِ حَقُّو
غَيْرِنَا، وَسَوَّيْتَ بَيْنَ بَيْنِ مَنْ لَا يُبْطِئُ عَمَّا أَفَاءَ اللَّهُ عَلَى غَيْبِ بَأْسِهِ وَرَمَحِهِ،
وَوَخَّفَ عَلَيْهِ بِحَبِيبٍ وَرَحِيمٍ، وَظَهَرَتْ عَلَيْهِ دَعْوَتُهُ، وَخَدَعَهُ قِرَافُهُ مَنْ لَا يَرَى
لِلْإِسْلَامِ لَا كَرِهًا

قَدَّالٍ فَأَمَّا مَا دَعَرْتُهُ مِنْ لِسْتِشَارَةِ بَعْثِكُمْ، فَوَاللَّهِ مَا كَسَبَ لِي فِي لَوْلَايَةِ رَعْدَةٍ
وَبِكَيْسِكُمْ دَعْوَتِي إِلَيْهِمْ وَحَسْمَتِي عَلَيْهِمْ، فَحَصَّتْ لِي أَرْزَاقُكُمْ فَتَحْتَلِفُ لَأَمَّةٍ، فَتَبِ
أَفْصَتْ لِي نَظَرْتُ فِي كِتَابِ اللَّهِ وَشَيْءٍ رَسُولِهِ فَمَصِيتُ مَا دَلَّاهُ عَلَيْهِ وَأَتَّبَعْتُهُ، وَلَمْ
أُحْتَجِ إِلَى أَرْثِكُمْ فِيهِ وَلَا رَأْيٍ عَمَّيْكُمْ، وَلَوْ وَفَّعَ حُكْمُ بَيْنِي فِي كِتَابِ اللَّهِ سَائَةً وَلَا فِي
أَشْيَاءِ تَرْهَنَةٍ، وَاصْبَحَ لِي لِمَشُورَةٍ فِيهِ تَشَوُّرُكُمْ فِيهِ

وَأَمَّا الْقِسْمُ وَالْأَسْوَدُ، فَإِنَّ دَيْتَ مَنْ لَمْ أَحْكُمْ بِهِ بِدَعْوَةِ بَدْوٍ وَحَدَّثَ لِي وَشَيْءٍ
رَسُولُ اللَّهِ ﷺ يَحْكُمُ بَدَيْتَ، وَكَتَبْتُ اللَّهُ بِطُوقِ بَدْوٍ، وَهُوَ لِكَيْتَابِ أُنْدِي لَا يَأْتِيهِ إِلَّا بِحَاطِلٍ
مَنْ يَنْبَغِي بِهِ وَلَا مَنْ حَبِيه تَرْبِيٍّ مِنْ حَكِيمٍ حَمِيدٍ

وَمَا فَوَلَّكُمُ جَعَلْتَ فَيْتًا وَمَا أَفَاءَهُ سَيْفُكَ وَرَمَحُكَ سَوَاءً بَيْنَ غَيْرِنَا
فَقَدِيمًا سَوَّيْتُ لِي لِلْإِسْلَامِ حَقًّا وَبَضْرُوءَ سَيْفِهِمْ وَرَمَحِهِمْ فَمَنْ يُفَصِّلُهُمْ
رَسُولُ اللَّهِ ﷺ فِي قِسْمٍ وَلَا أَثَرُهُمْ بِسَيْفِي، وَاللَّهُ مُسَجِّدُ مَوَافِقِ سَبْقِ وَفُجَاهَةٍ
يَوْمَ نَقِيمةِ أَعْمَاهُمْ، وَلَسْتُ لَكُمْ وَاللَّهُ عِنْدِي وَلَا يَغَيِّرُكُمْ إِلَّا هَدَا، فَخَدَّ اللَّهُ قُدُوبَ
وَقُلُوبَكُمْ إِلَى الْحَقِّ وَالْهَكْمِ وَإِلَيْكُمْ الْمَصِيرَ ثُمَّ قَالَ رَحِمَ اللَّهُ مَنْ أَرَادَ أَنْ يَحْفَظَ عَدَبَ
عَلَيْهِ، وَرَأَى خَوَارِافَتَهُ، وَكَانَ غَوَاً بِحَقِّهِ عَلَى مَنْ حَالَصَهُ

قَالَ شَيْخُ أَبُو جَعْفَرٍ وَقَدْ رَوَى أَنَّهُ قَالَ لَهُ وَقْتُ سَبْعَةِ سُبُعَتٍ عَلَى
أَنْ شَرَكْتُكَ فِي هَذَا لِأَمْرٍ فَقَالَ كَيْ لَا، وَنَكَسَكَ شَرَكِي فِي الْعَمَلِ لَا تَسْتَأْذِنُ عَلَيَّ كَيْ

They said "You divide the property in a different way from that of 'Umar ibn al-Khattāb you allotted the same portion to us as others, treating us and those who are not like us as equal in the spoils that God granted to us under the protection of our swords and our lances, and we laid our hand on them, on foot and on horseback and took them back by force and compulsion from those who did not surrender to Islam except by force."

'Alī (a.s.) said "As regards what you said about consulting with you I swear by God that I was not inclined to rule. You called me to it and appointed me therein. I feared that if I would refuse your proposal, dissension would arise among the nation. So when the government came to me, I looked through the Book of God and the traditions of his Messenger and did what they guided me to do. I followed that [guidance] and I did not heed your opinions or any other's. If something happens that is not stated in the Book of God and whose proof is not present in the traditions and requires consultation, I will of course consult you."

"As for dividing [property] and not acting according to the way of the caliphs verily, it is not something I have initially passed a ruling about, but you and I saw that the Messenger of God did so and the Book of God to which falsehood has no access from neither front nor back (in future) and is sent by God the Most Wise and the Most Praised also orders such."

As for my dividing the spoils gained by swords and lances among you and others equally, in the past there were also a group who were precedent over others in Islam who contributed to it by their swords and lances but the Messenger of God did not give them priority in dividing the spoils and did not grant them any advantages for their precedence in faith. Of course, God Almighty will reward the pioneers and the fighters on the Day of Resurrection. By God, you and others do not have anything beyond this with me. May God guide our hearts and yours toward the Truth and inspire patience and forbearance in all of us!"

Then he said "May God have mercy on the person who sees the truth and supports it and when he sees the wrong, rejects it and he who helps the truth against who is on the wrong."

[Ibn Abī al-Hadīd says] Our master Abu Ja'far said "It is reported that Talha and Zuhair have said at the time of allegiance 'We swear allegiance to you in the condition that we participate in the government with you.' But Al. (a.s.) replied to them 'No, but you will share the spoils with me. I shall not prefer anyone of you over the others or over a slave for a dirham

وَلَا عَلَى عَبْدٍ حَشِيٍّ يُجَدِّعُ بِيَدِهِمْ فِي دُونِهِ، لَا آبَا وَلَا وَلَدَانِي هَدَايَ، قَبْلَ أَبِي لَا
 لَفْظَ انْشِرَافَةٍ، فَأَبُو غَدَابٍ لِي عَدُوٌّ بَعْدَ بَعْدٍ وَالْعَدُوَّةُ لَا عَدُوَّ لِقُوَّةٍ وَلَا اسْتِمَاتَةٍ
 قَالَ أَبُو جَعْفَرٍ: فَاشْتَبَهَ مَا لَا يَجُوزُ فِي عَقْلِ الْأَمَانَةِ، وَشَبَّاهُ هَهُنَا مَا يَجِبُ فِي
 بَيْنِي وَبَيْنَهُ

قَالَ وَفِي رُويٍ أَيْضًا أَنَّ رُبْرَقًا قَالَ فِي مَلَأَ مِنْ اسْتَسْبِ هَذَا حَرَاوُثٍ مِنْ عِيٍّ أَمَّا
 لَهُ فِي مِرْغُشٍ حَتَّى قُبِلَ، فَلَمَّا سَمِعَ مَا أُرِدَ خَلَّ فَوْقَهُ مِنْ كُنْ فَوْقَهُ وَفِي صَدْحَةٍ
 لَمْ لَوْمْ إِلَّا غَلِبَ، كُنْ مَعَهُ أَهْلُ اسْتَوْرَى ثَلَاثَةَ فَكَّرَهُ أَهْلُنَا - يَعْنِي سَعْدٌ - وَبَاتِعُهُ
 فَأَصْبَحَتْهُ مَا فِي أَيْدِيهِ وَمَسَعْنَا مَا فِي يَدِهِ، فَأَصْبَحْنَا قَدْ أَخْطَأْنَا أَيَّوْمَ مَا رَجَعْنَا أَمْسًا،
 وَلَا نَرَجُو عَدُوَّ مَا أَخْطَأْنَا يَوْمَ

فِي فُتٍ وَأَبُو بَكْرٍ قَسَمَ بِسَوْءِ كَيْ قَسَمَهُ أَمِيرُ الْمُؤْمِنِينَ: «وَلَمْ يُشْكِرُوا ذَلِكَ
 كَمَا أَكْرَاهُ أَيْمُ أَمِيرِ الْمُؤْمِنِينَ»، فَمِنْ مَعْرِفَةِ بَيْنَ الْحَالَتَيْنِ؟

فَمَنْ بَأْسُ بَكْرٍ قَسَمَ تَحْتِيًّا قَسَمَ رَسُولُ اللَّهِ ﷺ، فَمَنْ وَبَى عُمَرُ لِحِلَافِهِ وَفَضَّلَ
 قَوْمًا عَلَى قَوْمٍ أَلْفُو دَيْكَ وَسَوَّيْتُ نَفْسَهُ لَأَوَى، وَطَلَّتْ أَيْدِي عُمَرَ، وَشَرِيتْ
 قُومَهُمْ حَتَّى لَمَلَّ وَكَثُرَ لَعْنُهُ، وَأَمَّا سَيِّدٌ هَتَمُوا فَمَعُوا وَمَرُّوا عَلَى انْقِصَاعِهِ،
 وَمِنْ يَحْطُرُ لِأَخِيذٍ مِنَ الْفَرِيقَيْنِ أَنَّهُ هَبَّ لِحَالِ تَتَقَبُّصٍ أَوْ تَتَعَيَّرُ بِوَجْهِهِ، فَمَنْ وَلِي
 عُمَرُ نَحْرِي لِأَمْرِ عَلَى مَا كَانَ عُمَرُ يُجَرِّبُهُ، فَدَدُوا لِقَوْمِ سَيْدِكَ، وَمَنْ بَأْسُ أَمْرٍ
 شَقَّ عَلَيْهِ وَرَقَّ، وَتَعَيَّرُ لِعَادِهِ، فَمَنْ فِي أَمِيرِ الْمُؤْمِنِينَ؟ أَرَادَ أَنْ يَرُدَّ الْأَمْرَ إِلَى مَا
 كَانَ فِي أَيْمِ رَسُولِ اللَّهِ ﷺ وَأَبُو بَكْرٍ، وَقَدْ سُيِّ دَيْكَ وَرُفُصَ وَتَحَسَّنَ بَيْنَ الْمُؤْمِنِينَ

تَجَدَّعَ لَعْنُهُ لَأَبِ الشَّيْءِ، وَهُوَ بِالْأَمْرِ أَحْضَرُ مَرَّةً طَوَّعَ عَمَلَهُ (الْبَهَاءِ) ج ص 246

٢ كَذَلِكَ فِي الْمَصْدَرِ وَالصَّحِيحِ: «الْإِمَامَةُ»

or anything less than that. Neither I nor these two children of mine will do that. If you insist on participation, you will be my companions at the time of [my] weakness and need, not at the time of strength and resistance."

Abū Ja'far says "They put conditions that were not legitimate in the 'agreement of trusteeship' (*'aqd al-Amana*), and he set conditions that were necessary in religion and law.

It is reported that Zubair shouted from among the crowd "This is our reward from Alī. In the event of 'Uthmān, we rose up in his favor until he was killed and when he attained his goal, with our help, he placed our inferiors above us."

Talha said "We deserve reproach. We were in a council of three people; one of us, being Sa'd, disagreed but we two swore allegiance to him. What we had we left at his disposal and he withheld from us what he had in his possession. Today we see yesterday's hopes gone with the wind and hold out no hope of tomorrow because of today's faults."

[Ibn Abī al-Hadīd goes on to say] "If you say "Abū Bakr also made divisions equally but nobody objected to him as they did in the time of the Commander of the Faithful, then what is the difference between these two eras?" I would answer "Abū Bakr divided the assets equally following the Messenger of God (s.a.w.). When 'Umar became a caliph and preferred one group to another this turned into a habit and previous manners were forgotten, and 'Umar's government lasted too long. Avarice and extravagance overwhelmed people's hearts and the oppressed began to practice contentedness and they got used to it. There was no assumption for any of the two classes that this situation would change. When 'Uthmān took over the caliphate, he followed the footsteps of 'Umar in running the state. Thus people's trust in this way of ruling increased and it is hard to change what people are accustomed to.

So, when the Commander of the Faithful took up the government, he was determined to bring the way of government back to the way it was during the time of the Messenger of God and Abū Bakr, a way which had remained forgotten and unpracticed.

* The original text *Sharh Nahj al-Balaghah* has *fas Amāna* (trust), however the right word is *imāma* (leadership) which is more pertinent as per its context.

ثَنَابٌ وَعَشْرُونَ سَنَةً، فَشَقَّ دَمُكَ عَلَيْهِمْ، وَأَكْبَرُوهُ وَكَثَرُوهُ حَتَّى خَدَّتْ مَا خَدَّتْ
مِنْ نَفْصِ اسْمِهِ وَمُتَارِقَةِ لَطَافَتِهِ، وَلِلَّهِ أَمْرٌ هُوَ سَعَةُ

63 الإمام عليّ عليه السلام. فِي أَوَّلِ حُصْبِهِ حُصْبَهَا بَعْدَ نَجْوَى نَسَبِهِ عَلَى الْأَمْرِ، وَدَلَّتْ بَعْدَ ذَلِكَ
عُثْمَانُ بْنُ أَفَانَ عَلَيْهِ السَّلَامُ، فَلَا يُرْعَى مَرْجِعُ لَا عَلَى نَفْسِهِ، شُعْلٌ عَنِ اخْتِصَارِ سَنَةِ سَبْعِ
مُجْمَعَةٍ، وَصَافٍ يَرْجُو، وَمُقْصَرٌ فِي الْأَرْبَةِ ثَلَاثَةً، وَثَنَابٌ مِنْكَ صَارَ بِحَدِّهِ، وَبِئْسَ
أَحَدًا، اللَّهُ يَضْمَنُكَ، لَا يَسَادِسُكَ.

هَذَا فِي الْأَعْيَانِ، وَزَيْدٍ مَنِ اقْتَحَمَ أَيْدِيَّ وَالشَّرَّ مَصْنُوعًا، وَبِئْسَ سَطِيحًا دَقُّهُ،
فَنَهَجَ عَلَيْهِ بَاقِي الثَّغَابِ وَالْأَشْهُ وَأَتَى سَوَّةَ

بِئْسَ بَعْدَ دَوَى هَذِهِ الْأُمَّةِ دَوَى عَيْنِ سَرَطٍ وَسَيْفٍ، لَا هُوَ دَعْدُ عَدِ الْإِمَامِ،
فَسَنَبَرُو سُبُوكَكُمْ، وَصَدَحُوا فِي سَيْكُمُ، وَتَوَلَّوْا مِنْ وَثَكُمْ، مِنْ نَدَى صَفْحَةٍ
بَلَحُوْهُ هَذَا

فَدَكَّتْ مُوَرِّثُكُمْ عَيْنِي فِيهَا فَعَسَوْرِيْنِ، أَمْ إِنِّي ثَوَّاشٌ أَفْقَرُ مِنْكُمْ،
عَفَا اللَّهُ عَنْ سَيْفٍ، سَقَى ثَرْثَرًا، وَقَامَ ثَلَاثُ كَالْعُرَبِ هِمَّتُهُ نَطَقُهُ، وَبَدَأَ ثَوَّاقُصِ
خَاحَهُ وَقَطَعَ رَأْسَهُ لَكِنْ حَيْرُهُ

نُظِرُوا فِي أَنْكُرْتُمْ فَأَنْخَرُوا، وَإِنْ عَرَفْتُمْ فَادْرُوا، حَقٌّ وَبَصْلٌ وَيَكُنْ أَهْلٌ، وَبِئْسَ
أَمْرٌ لِبَاطِلٍ قَدَسَ فَعَلٌ، وَلَيْسَ قُلُوبُ الْخُلُقِ قَمَرَتِي وَلَعَرٌ، وَنَفْسٌ مَا أَدْرُ شَيْءٌ فَافْهَمُ، وَبِئْسَ

١- ح ٢٦٦، مجمع البحار، ج ١، ص ١٦٦، ح ٢٦٦، مجمع البحار، ج ١، ص ١٦٦، ح ٢٦٦، مجمع البحار، ج ١، ص ١٦٦.

٢- ح ٢٦٦، مجمع البحار، ج ١، ص ١٦٦، ح ٢٦٦، مجمع البحار، ج ١، ص ١٦٦، ح ٢٦٦، مجمع البحار، ج ١، ص ١٦٦.

٣- ح ٢٦٦، مجمع البحار، ج ١، ص ١٦٦، ح ٢٦٦، مجمع البحار، ج ١، ص ١٦٦، ح ٢٦٦، مجمع البحار، ج ١، ص ١٦٦.

٤- ح ٢٦٦، مجمع البحار، ج ١، ص ١٦٦، ح ٢٦٦، مجمع البحار، ج ١، ص ١٦٦، ح ٢٦٦، مجمع البحار، ج ١، ص ١٦٦.

٥- ح ٢٦٦، مجمع البحار، ج ١، ص ١٦٦، ح ٢٦٦، مجمع البحار، ج ١، ص ١٦٦، ح ٢٦٦، مجمع البحار، ج ١، ص ١٦٦.

for twenty two years. Therefore this change was intolerable for people. They disliked it and saw it too heavy for them to bear, to the extent that it was followed by the breaking of allegiance and disobedience, and God has His own decrees and He carries them out."¹

63. Imām 'Alī (a.s.) in his first sermon after the people's allegiance to him following the assassination of Uthman: "Now, be aware, nobody should care about anyone else except himself. One whose eyes, as the fire of Hell, is distracted from Paradise by thinking of the Hell. There are three groups [of people]: the hard-working struggler, the hopeful seeker, and the neglectful whose place is in the Fire. There are two of our groups: the angel who flies by two wings and a prophet whom God supports. There is no sixth."²

"Perished is he who claims, and he who plunges into (doubts) will tumble, both the right and the left are misleading and the middle way is the [right] Path: the Path on which are the Qur'an, the *sunnah* and the traces of Prophethood."

"God has cured [the pains of] this nation by two medicines: the whip and the sword. [The Imām is to have no leniency towards wrong-doings] so huddle in your houses and improve yourselves. Repentance is behind you. The one who rises to battle against the truth will be destroyed."

"There were things that took place wherein you are not excused for in my view and if I wanted to state them I would. May God forgive what has occurred." Those two men left and the third one rose like a raven whose only concern is its belly. Woe on him. It would be better for him if his wings were clipped and his head cut off.

"Look (and listen carefully) if you have not believed then deny, but if you recognize, then take action. There is right and wrong and there are followers for each. If wrong dominates, it has always happened so in the past and if truth goes down, that may one day gain power even though insignificant. It seldom happens that a thing that lags behind comes forward. If you return to

¹ *Sharh Nahj al-Balāghah*, vol. 7, p. 16, *Bihar al-Anwār*, vol. 32, p. 6. ² Also cf. *Nahj al-Balāghah*, Sermon 205.

³ Evidently, the Imām (a.s.) means special situations, as his other words, confrontation with people and also his practical way of life refer to his position [The Author].

Yourselves (your senses), you will become fortunate. I fear that you remain in laxity. I have no other duty but to be diligent."

"Let it be known that the pious of my family and the pure ones of them are the most tolerant in childhood and the most knowledgeable in adulthood. Let it be known that we are the household that have acquired our knowledge from the Divine Knowledge, we rule by Divine Command and we are committed to the sayings of a truthful person. If you follow our signs you will be guided by our insight, otherwise Allah will destroy you with our hands. The banner of Truth is with us. Those who follow it will reach [us] and those who turn their back on it will perish."

"Let it be known that through us the failings of the faithful will be made up for and through us the loop of humiliation will be removed from your necks. I, [Guidance] begins by us rather than by you and it ends by us, rather than by you."

64. Imām 'Alī (a.s.) from what he said when he was sworn allegiance to in Madīna: "I take the responsibility for what I say and I am answerable for it. He who takes lessons from (God's) punishments that afflicted the people in the past is prevented by piety from falling into doubts."

"Be aware that the same test and trouble which existed when the Prophet (s.a.w.) was first sent has returned. By Him who sent the Prophet with truth you will be severely tested, bitterly sieved as a thing that is sieved, and fully mixed as by spooning in a cooking pot until your low persons become high and high ones become low and those who were ahead shall remain behind."

"By God, I have neither concealed a single word nor spoken any lie, and I had been informed of this event and of this time. Beware that sins are like unruly horses on which their riders have been placed and their reins have been let loose so that they would jump with them into Hell. Indeed, piety is like trained horses on which the riders have been placed with the reins in their hands to take them to the Heaven."

1. *al-Irshād*, vol. 1, p. 239, *Natḥ al-Durr*, vol. 1, p. 270, or *Bayān wa al-Tabyīn*, vol. 2, p. 50, or *Iqd al-Farīd*, vol. 3, p. 119.

وطل، ولكن أمر، فليس أمر ساجل نقدياً فعل، وبين قل حق فلو أنها وعن، ونفس
ذير شيء فقل

65. عنه: من كلام نه بعد، بوضع دخلا فيه، وقد قل نه قوم من أصحابه. سوعفت
قوماً مكرراً أحب على عثمان؟ يا حوتاه! أي سب أحسن ما يعمون، ولكن كيف لي
بقوة ونفوة لثحبوناً على حد شوكتهم، يملكوت ولا تملكهم؟ وأههم هؤلاء قد
ثاب معهم عند نكهم، وأغاب بهم أعرانكم، وهم حلائكم يسومونكم ما شؤو
وهل برون موصف لقدره على شيء تربونه؟ إن هذا الأمر مر حاشية وب هؤلاء
افقه مددة. إن لئس من هذا الأمر إذا خرت. على أمور ورفقه ترى ما برون،
ورفقه ترى ما لا ترون، ورفقه لا ترى هذا ولا ذلك، فأصروا حتى يهدأ ساس،
وتقع شؤو موقعه، وتؤخذ حقوق مسمحة، يهدؤو عني، ويطرو ما د
بأنهم به أمري، ولا تقعدو فعنة نصعصع قوة، وتسقط منه، وبورث وهذا ودلة
وسامست لأمر ما استمست وإذا ما أجده في جر لئو الكي

¹ صحيح البلاغة خطبة 16، الكافي ج 8 ص 66 ج 6، عري بن ناس ويعود إلى ج عن لادم بعد دوعه
وهو من الأول منكم، وإن فيه فوجهم بوج ووجو، رجع وطبق رجا لهم ادخوه سلام من لا
ولك مبعي ج هذا الأمر من م أشركه فيه ومن لم أقم به ومن يثبت به منه بولة لا يثبت لا ولا بي حد
محمد بن، أسفه منه على شيف حرفه - به في دار جهة عدانو وهم حله
قال شريف الرضي: في هذا الكلام لئس من م وقع لأجساد لا سعة م وقع لأجساد ورجع محب
هذه أكثر من حظ العجب به وفيه مع خال التي وصف بولك من العبادة لا يقوم بها سار، ولا يطعم فتحي
سار ولا يعرف ما أمر، لا من صرف في هذه الصناعة حتى، وخرى فيها على عري، وما يجدها لا يعجبون
نصير 42 (صحيح البلاغة دين خطبة 16)

² يقال أجمو عليه، إذا هجموه، وبالباء (النهاية ج 1 ص 282)

³ صحيح البلاغة خطبة 68، صحيح الطبري ج 4 ص 24، معناه نفس ج 1 ص 499

"There is right and there is wrong and there are powers for each. If wrong dominates it has always been so in the past and if truth goes down, that too has often occurred. It seldom happens that a thing that is gone should return."¹

65. Imam 'Alī (a.s.) – from what he said after being sworn allegiance to at the Caliphate. Some people from among the companions of the Prophet (saw) said to him "You should punish the people who assaulted Uthmān." He (a.s.) answered "O My brothers, I am not ignorant of what you know but how could I have the power to do while those who assaulted him are in the height of their power? They have power over us and we do not have power over them."

They are those with whom your slaves have risen and the Bedouins have joined. They are now among you and harming you as they like. Do you see that you have any power to gain what you want? This is certainly an act of the pre-Islamic period *al-ahthar* and these people have said roots in that period. When the matter is taken up people will have different views about it. One group will see as you do, but another will see what you do not see and there will be still another group who will see it neither this way nor that way. Be patient, the people will calm down and hearts settle in their places. The rights can be easily achieved for the people. Let me be calm and see what comes to you from me tomorrow by my order. Do not do anything that can scatter your power, weaken your strength and create feehness and disunity. Shall I control this affair as far as possible, not resorting to a sword? As I find it necessary the last treatment will be a course be branding with a hot iron through war."²

1 *Nab al-Baghah*, Sermon 64, A.F., vol. 8, p. 6, b. "I is quoted in A.F. narrating from 'Abī Zayd and Ya'qubī. Sarra who is quoted in this sermon from 'Imām al-Sā'iq in the author's A.F. is, however, a weak compiler. He adds additional sentences as follows: "Do not let paradise be opened up to them, for they scattered its fragrance." was said to him. *For you here in peace and security do not know what has preceded me.* ... a man whom I have no shared secret with whom I have not given a caliphate and for whom there is no way to gain save through a prophet. He sent forth a tower, there will be no proper after Muhammad (saw). He got the power by usurpation, for that reason he was placed on the bank of collapsing dam, which collapses with him into the fire of hell." Sayyid al-Shahīd al-Ra'ī says "In this small speech there is more beauty than can be appreciated and excellence aroused, it is more than 100 apertures and accorded to it. Despite what we have stated, it has so many aspects of eloquence that it is expressed not less anyone reaches its depth and its noble ends and what I am saying on this day has attained this and is well known as follows: *Do not let anyone grasp him except those who have knowledge.* (Qasr al-'Asar

2 *Nab al-Baghah*, Sermon 168, *Tarikh al-Jabar*, vol. 1, p. 37. *Nab al-Baghah*, vol. 1, p. 499.

غزل عثمان

66. تاريخ البعقوبي عن أبي عثمان عثمان بن خالد بن حلال أبي موسى الأشعري، كُتِبَ فيه لأشتر فأقره

67. الاختصاص إحتمع الناس عليه جميعاً، فقاموا به أكتب يا أمير المؤمنين إلى من حانت بولايته ثم اعره، فقد انكروا لحديعه ولعذر في استر

68. لأُمالي للطوسي عن سُحَيْمٍ لَمَّا بَوَّعَ أَمِيرُ الْمُؤْمِنِينَ عُمَرُ بْنُ أَبِي صَاحِبٍ، سَعَهُ أَنْ مُعَاوِيَةُ قَدْ بَوَّعَ عَنْ إِطْهَارِ نَيْفِهِ لَهُ، وَهَلْ يَأْتِي عَلَى لَشْمٍ وَأَعْمَى لَتِي وَلَاحِظَ عُثْمَانَ بِأَيْمَنِهِ، فَجَاءَ الْمُعَاوِيَةَ إِلَى أَمِيرِ الْمُؤْمِنِينَ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ، يَا مُعَاوِيَةُ مَنْ قَدْ عَزَمْتَ، وَقَدْ وَلَّاهُ بِشَدَمٍ مَنْ قَدْ كَانَ قَنْبُكٌ، فَوَلَّاهُ أَيْتَ كَيْفَ تَشْفِقُ عُمَرَى الْأُمُورِ، ثُمَّ عَمِلَ لَهُ بِبَنَاتٍ

فقد أَمَرَ الْمُؤْمِنِينَ أَنْ تَصْنَعُوا فِي عُمَرَى مَعْنَاهُ فِيهِ بَيْنَ تَوْبِيَّتِهِ إِلَى حَبْعِهِ

فلا

قد لا يسألني به عروخل عن توبيته على رخص من مسلمين سنة سوداء
أنا فإني كنت متجهداً لمصير عصاة^١ لكن نعت إبيه وأدعوه إلى ما في يدي من
الحق، فإن أجاب عروخل من مسلمين له ما حكم وعندي ما عليهم، وإن أبى حاكمته إلى
الله

قولي المعبرة وهو يقول فحكمه إله، وإنشأ يقول

^١ تاريخ البعقوبي ج 2 ص 179

^٢ الاختصاص ج 150، بعض الأواخر ج 48 ص 105

^٣ الكهف 57

2/2

Dismissing 'Uthman's Administrators

66. *Tārīkh al-Ya'qubī* "Alī (a s), dismissed 'Uthman's administrators from the cities, except Abū Mūsā al-Ash'arī whom Malik al-Ashtar recommended, so he was kept in office."
67. *al-Ikhtisās*. "People gathered around 'Alī (a s) and said to him "Appoint your opponents as governors and then dismiss them" Alī (a s) said "Cheating, deception and treachery are in Fire"²
68. *Al-Amālī* -narrating from Sahīh. "When allegiance was sworn to the Commander of the Faithful 'Alī ibn Abī Tālib (a s), he was informed that Mu'awiya had refused to pledge allegiance and had said "If he reinstalls me as governor of Shām and gives me back the responsibilities that 'Uthmān had assigned to me, I will swear allegiance to him."

After this, al-Mughayra came to the Commander of the Faithful and said: "O Commander of the Faithful! You know Mu'awiya very well and that the ruler before you appointed him as the governor of Sham. Appoint him with the same post so that the situation will not lose order then if you happen to change your mind, dismiss him."

The Commander of the Faithful said "O Mughayra! Do you guarantee my life in between his appointment and his dismissal?"

He said, "No."

'Alī (a s) said "Would not God Almighty ever ask me how I installed him over two Muslims in the darkness of the night?" "Nor do I take those who mislead as assistants"³ However I will send for him and call him to what is with me from the Truth. If he complies, he is considered as a Muslim who has rights and duties like those of others, and if he refuses, I will complain of him to God."

Mughayra returned while saying, "Then complain of him", and recited:

1 *Tārīkh al-Ya'qubī*, vol 2, p .79

2. *al-Ikhtisās*, p .50, *Bihār al-Anwār*, vol 40, p .05.

3 Qur'ān, 18, 5.

تَصَحُّتُ عِنْدَ فِي اسِ حَرْبِ صَبِيحَةٍ
وَلَمْ يَقْسِ اسْصُخْ اَلَّذِي جَنَّتُهُ
وَقَالُوا لَهُ مَا اَحْلَصَ نَصْخُ كُنْهٍ
فَقَسْتُ لَهُ لِي لِنَصِيحَةِ عَمِّهِ

69. تاريخ لطبري عن ابر عباس ذعبي عثرت فاستعنني علي الحجاج، فخرجت اى فكه
فدقمت به اس الحجاج، وقرأت عليهم كتاب عثرت بينهم، ثم فدمت مدينة وقد نوبع
بعلي، فأنشئت في ديرة فوجدت نعيمه من شعبة مستحبة به، فحسني حتى خرج من
عبده، فقلت ماذا قل لك هذا؟

فقال لي قبل مرتبة هذه أرسل إلى عبد الله بن عامر بن صعصعة وإلى عثرت
عثرت عهودهم ثقتهم على عيهم وسبعون لك ساس، فإتتم يهدتوا لبلاد
ويستكون اسس، فأسست ديت عمية يومئذ وقست والله لو كان ساعة من سهار
لاحتجبت فيها زني، ولا ولست هؤلاء ولا منهم يؤن *

قال ثم صترف من عدي وث أعرف فيه أنه يرى آبي خطيئ، ثم هذا لي الآن
فقال لي أشرت عيثت من مرة سدي أشرت عيثت وحالفتي فيه، ثم زيت بعد
دنت ربي، وث لي أن تصنع لذي أنت فترعهم وتستعين بمن تثوب به، فقد كفى
لله، وهم هون شوكة مما كان

قال اس عباس فقلت بعلي ثم مرة لأوى فقد بصحتك، وث مرة لأجرة فقد
عشت

من غير ما الله به صواب من العرب ج 5 ص 292

* (الذي بخطه من ص 87 ج 3، ص 264 من خطه من ص 95 ج 5، وهو من

في الشعر ورجع في وجه البيت ج 2 ص 82 و 2 من ص 4 ج 9 ص 267 والشرح ج 2 ص 116

في الكس في البيت ج 1 ص 102 من خطه من لا أثر في البيت ولا عطي بدني في بيتي

*"I advised 'Alī about the son of Harb,
 He rejected the advice and said will not give him a second chance
 He did not accept my advice that I came to him with
 And that advice was sufficient for him
 Others said to him the best and most sincere of advices,
 And I said to him that this advice is priceless."*

69. *Tārīkh al-Tabarī* narrating from Ibn Abbas "Uthmān summoned me and appointed me in charge of Hajj pilgrimage I left for Mecca and prepared the people's affairs for the Hajj pilgrimage and read 'Uthmān's letter to them I then returned to Madina and 'Alī (a.s.) was sworn allegiance to, so I went to his house and I found al-Mughayra ibn Shu'ba who was meeting him privately I was kept at the door until al-Mughayra came out and I asked him "What did this person [al-Mughayra] say to you?"

The Imam said "He has said to me more than once before "Send letters to 'Abdullāh ibn 'Amr al-Mu'awiyā and to the agents of Uthmān and reinstall them to their previous posts so that they would be able to let people swear allegiance to you. They can convince the people and calm down the towns." I rejected his proposal from that day and said "By God, if there is only one hour left of my life, I will make attempt to maintain my notions and I will never give authority to these people or let anyone like them to enter the government."²

He (Alī (a.s.)) then said "So, al-Mughayra, then left me and I knew that he believed that I was wrong, until he came to me again this time and said "I gave advice to you the previous time and you rejected it, now I have come with another proposition that you do as you wish and dismiss them and seek the help of your trusted figures. Sufficient is God and these people have become weaker than ever before."

Ibn 'Abbas said "I told Alī (a.s.). The first time he (al-Mughayra) gave advice to you, but in the second time he has betrayed you."

al-Amāli by al-Tusi, p. 87 h. 11, *Bihar al-Musafī*, p. 263, *Manaqib Alī bi-Abi Talib*, vol. 3 p. 125

2 It is stated in *al-Kāmil fī al-Tārīkh* as follows "I rejected his proposal and said "I will not compromise in my faith and will not want to disgrace in my actions."

قَالَ لَهُ عَلِيٌّ وَلِمَ تَصْحَبِي؟

وَلَمْ يَسِرْ غَنَسِي لِأَنَّهُ نَعَمْتُ أَنَّ مُعَاوِيَةَ وَأَصْحَابَهُ أَهْلُ ذَنْبٍ فَكَيْفَ تُسَلِّمُهُمْ لَا يُبَايِعُونَ بَعِيَّ وَلِيَّ هَذَا الْأَمْرِ، وَمَنْ تَعَرَّضَ لَهُمْ يَقْتُلُوهُ أَحَدُهُمْ لِأَمْرِ بَعِيٍّ شَرِّهِ وَهُوَ قَتْلُ صَاحِبِهِ، وَيُؤْثِرُونَ عَيْنَكَ فَتَنْتَبِضُ عَيْنُكَ أَهْلُ لِقَامٍ وَأَهْلُ لَعْنٍ، مَعَ أَبِي لَا مَنَ طَلْحَةَ وَرُثَيْدَةَ أَنْ تَكُفَّرَ عَيْنُكَ

فَقَالَ عَلِيٌّ: أَفَمَا ذَكَرْتَ مِنْ إِقْرَارِهِمْ، قَوْلَهُ مَا أَتَيْتُكَ إِلَّا بِدَنٍّ خَيْرٌ فِي عَدْلٍ لِدُنْيَا لِإِصْلَاحِهَا، وَأَمَّا لَدُنِّي يَنْزِلُنِي مِنَ الْحَقِّ وَمَعْرِفَةِ بَعْثِهَا عَيْنُكَ قَوْلَهُ لَا أُزَيِّعُ مِنْهُمْ أَحَدًا أَدَا، قَبْلَ أَنْ يَأْخُذَ قَدَمُكَ خَيْرٌ لَهُمْ، وَإِلَّا أَذْبَرُوا بِأَعْيُنِكَ لَهْمَ لَسِيفٍ

قَالَ سُرُغَنَسِي فَأَصِغْتِي وَأَدْخُلِي دَارَكَ، وَلَقِيَ بِأَيْدِيكَ بِسَيْفٍ وَأَعْيُنُكَ بِأَعْيُنِكَ، قَدْ لَقِيَ لَعْنَتَ تَجَوُّلِ خَوْلَةٍ، بِصُطْرَتِ وَلَا تَجِدُ عَيْدَكَ، فَمَنْتَ وَلِلَّهِ نَسْ تَهْتَصِتْ مَعَ هَذَا يَوْمَ يُخَمِّمُكَ لَدُنْ دَمِ عَيْنِكَ عَدُوٌّ

فَأَبَى عَلِيٌّ، فَقَالَ لِأَبِي غَنَسِي بِرَأْيِ لِقَامٍ قَدْ وَثَّقَهَا

فَقَالَ سُرُغَنَسِي مَا هَذَا بِرَأْيٍ، مُعَاوِنَةُ زُجَلٍ مِنْ بَنِي أُمَيَّةَ وَهُوَ مِنْ عَمِّ عَيْنِكَ وَعَدَمُهُ عَلَى أَشْجَمٍ، وَلَسْتُ مَرَّةً تَبْصُرُ عَيْنِي بِعَيْنٍ أَوْ أَدَى مَا هُوَ صَدِيقٌ أَنْ يَحْسِنِي فَيَتَحَكَّمُ عَلَيَّ

فَقَالَ لَهُ عَلِيٌّ وَمَ؟

قَالَ بِقَرَأَتِهِ مَا نَسِي وَنَسِيتُ، وَبِكَرَمٍ مَا تُجَرُّ عَيْنُكَ خَيْرٌ عَلَيَّ، وَلَكِنْ أَكْتُبُ لِي مُعَاوِيَةَ فَمَنْتَ وَعَدَهُ

فَأَبَى عَلِيٌّ، قَالَ وَنَسِيتَ لَا كَرَمَ هَذَا أَدَاً^٢

^١ مع بنده العرب من بنده، ٤٠ عورت، حصر وحصى، وهو يوم البدر، ص 89

^٢ ١٠ سج الطبري ج 4 ص 439 ورجع ٤٠ سج الذهب ج 2 ص 964 والكامل في التاريخ ج 2 ص 308،

والمدينة والسياسة ج 2 ص 229

Ali (a.s.) said to Ibn Abbās, "How did he give me advice?"

Ibn 'Abbās said "You know that Mu'awiya and his companions are worldly oriented. If you reinstall them they do not care who is running the government and if you dismiss them, they will say "He has taken the government without consultation and has killed our chief." They will stir up people against you and then the people of Sham and the people of Iraq will rise up against you, furthermore I am not sure that Talha and Zubair would (not return to you) and attack you."

Ali (a.s.) said "As for your recommendation to reinstall them, by God, I have no doubt that this will be helpful for improvement of the transient worldly life. But based on my commitment to the truth and according to my knowledge of the administrators of 'Uthmān, I swear by God that I would never appoint any one of them to the government. If they submit to this [situation] it would be better for them and if they turned their back, I will draw sword against them."

Ibn Abbās said "Accept my words enter your house, go to your properties in Yanbu' and close the door behind you, because the Arabs will make a move and then disperse and then you will find no one but yourself. By God, if you rise up with them today, they will impose on you the vengeance for the murder of 'Uthman."

Ali (a.s.) refused and said to Ibn Abbās "Leave for Sa'ad. I appointed you as the governor of that region."

Ibn 'Abbās said "This is wrong. Mu'awiya is a man from the Umayyad tribe and is 'Uthman's cousin and his administrator in the Sham region. I will not be safe from him betraying me in revenge for the murder of 'Uthman, or at the least he will imprison me or treat me in whatever way he wishes."

'Ali (a.s.) asked him: "Why?"

Ibn Abbās said "Because of the kinship between you and me. Whatever He intends to impose upon you will impose on me therefore send a letter to Mu'awiya and oblige him and make promises to him."

'Ali (a.s.) refused and said, "By God, this will never happen."

1. A small town near Madīna with springs and orchards

2. *Tārīkh al-Tabarī* vol. 4, p. 439. Also cf. *Mukhtār al-Dhahab* vol. 2, p. 364, & *Kāmil fi al-Tārīkh*, vol. 4, p. 306.

70. شرح مع البلاغة لابن أبي حديد عن المدائني في ذكر محبسين حضر فيه من عديسي ومعاوية - فقد منعة من شعبة أم والله لقد أشرب على عبيد بالصحبة فآثر أمة، ومضى على عتونه، فكأنه العاقبة عليه لا لاء، وإني لأحسب أن خلقه يفدور بصنجه

فقال ابن عباس: كان والله أمير المؤمنين أعظم بوجوده أراي، ومعه قد حرم، وتصريف الأمور، من أن تصل مشورتك فيما نهى الله عنه، وعنف عبيد، قد سبحته ﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَفُّونَ مَنَ حَقَّ اللَّهِ وَرِشْوَةَ﴾، وقد وقعت على ذكر شيب، وثمة مشورة فوته بعد ﴿لَوْ مَا كُنْتُ مُنْجِدًا مُّصِيبِينَ غَضًا﴾^١

وهل كان يسوع أنه أن يحكم في دماء مسبيين وفي المؤمنين، من ليس بمأهول عبده، ولا متوثق به في نفسه؟ ههنا ههنا هو عدم تعرض لله وسيد رسوله أن يطين جلافة ما يعجزه إلا بتقية، ولاب حين نقته مع وصوص الحق، وثوب حبيب، وكثرة الأنصار، يمضي كسيعب المصعب في أمر الله، مؤثر بصدقه ربه، وبقوى عبيد؟ أهل المديب^٢

3 2

إشراق أحوال بني المظالم

71. الإمام علي عليه السلام في ردة عن المسلمين من طوائع عثمان والله لو زحده قد تروح به النساء، ومثله للإمام: برددته، فإن في تعدد شعبة، ومن صدق عليه

محدده 22

٢ الكهف 61

٣ شرح مع البلاغة 464 لاس أبي حديد ج 6 ص 301 مع الأمر ج 42 ص 20

70. *Sharh Nahj al-Balāghah* narrating from al-Mada'ini reporting on the meeting in which Ibn 'Abbās and Mu'awiya were present "al-Mughayra ibn Shu'ba said "Indeed by God, I gave advice to 'Alī (a.s.) and he preferred his own view and went on with his excessiveness which ended up to his loss rather than to his benefit and I suppose his people will follow his manner."

Ibn 'Abbās said "By God, the Commander of the Faithful was more informed and aware of the various opinions, places of prudence and handling of situations than to accept your council in what God has forbidden and disapproved of "*You will not find a people believing in Allah and the Last Day endearing those who oppose Allah and His Apostle*," and he informed you of the Clear Reminder [The Qur'an] and a recited verse, which is the saying of His Almighty " *Nor do I take those who mislead as assistants.*"²

Was it permissible for him to assign people who were not trustworthy and confidential to him to the public treasury and life of the Muslims? Far from it. Far from it. He is too aware of divine obligations and the traditions of His Messenger to harbor in his heart contrary to what he expresses unless for the sake of dissimulation (*taqiyya*) and there is no room for dissimulation here, with the clearness of the truth, stability of the hearts and a large amount of companions. He moves on like an unsheathed sword towards implementing God's commands preferring obedience to his Lord and being God-fearing over the views of the worldly-minded."³

2/3

Refunding Public Assets

71. Imam 'Alī (a.s.) delivered when taking back the land grants made by 'Uthmān "By God, even if I had found that women were married by such money or slave-maids have been obtained by it, I would have returned it back because there is an expansiveness in justice and he who finds justice hard and

1. Qur'ān, 58: 72

2. Qur'ān, 18: 51

3. *Sharh Nahj al-Balāghah*, vol. 6, p. 301, *Bihār al-Awṣar* vol. 42, p. 170

اغسل لما حوّر عليه أصيقل^١

72. شرح مع البلاغة لاسن أبي الحديد هذه الحظنة ذكرها الكشي في مرقاة المفاتيح

أبي صالح عن أبي عبد الله عليه السلام: «خطب في يوم شامي من نعتي بنيدي، فقال
 ألا إن كل قطعة أقطعها عثمان، وكل مائة أعطته من مالي، فهو مردود في بيت
 المال، فإن أحسن أقدم لا يطيئه شيء، وهو وحده وقد تروّج به بسوء، وفارق في
 سبب، رزقته إلى حبله، فبذل في بعض ساعة، ومن صدق عنه لحوّ فاحو عليه
 أصيقل

وتفسير هذا الكلام أن لو في إد صافيت عليه السلام في أمور في بعض، فهي في
 حوّر أصيقل عليه السلام لأن حوّر في مظنة أن يمنع ويضد عن حوّر

قال الكشي ثم أمر به بكل سلاح وجد عثمان في دبره ما تقوى به على المسلمين
 فقبض، وأمر بقبض تحالفت كانت في دبره من إرب بصدقه فقبض، وأمر بقبض
 سبيته وجرعه، وأمر ألا تعرض بسلاح وجدته لما يفسد به المسلمين، وبالكف عن
 جميع أموره شيء وأجرت في دبره وفي غير دبره، وأمر أن ترفع لأموال بني أحر
 من عثمان حيث نصبت أو أصيبت أصحها

فمع ذلك عمرو بن العاص، وكان بأبنة من أرض الشام، بها حيث وثق
 الناس على عثمان فمرها، فكتب إلى معاوية ما كتب صديقاً فصيحاً، إذ قشرت من
 أبي طالب من كل ما يملكه كي تقشر عن بعضه جدا^٢

شرح البلاغة خطبة ٦٥، كتاب لاسن شهر شبيب ج ٢ ص ١٢٥، دعائم الإسلام ج ١ ص ٢٩٦ شرح لا ح

ج ص 373 ج 6 ٦ كلامه وهو

٢ شرح مع البلاغة لاسن شهر شبيب ج ٢ ص 259

constricting should find it harder to deal with in justice.”

72. *Sharḥ Nahj al-Balāghah* al-Kalbī has attributed this sermon in the form of a *marfūʿa* tradition¹ to Abū Sāliḥ who has quoted it from Ibn ʿAbbās: “On the second day of his allegiance Aḥ (a.s.) gave a lecture in Madīna, saying:

“Verily, any land that ʿUthmān has granted and any wealth from God’s property that he has given as gift will be taken back to the Public Treasury. Nothing nullifies the previous rights and if I find these properties, I will restore them to their rightful place, even if they were given as a marriage portion to women or distributed among cities because there is an expansiveness in justice and he who finds it hard to act justly should find it harder to deal with injustice.”

The interpretation of this statement is that. If it is hard for an administrator to manage affairs on the basis of justice, it would be harder for him to do it on the basis of injustice, for the unjust is always in a position that he might be prevented and averted from his injustice.

al-Kalbī said: “He (ʿAḥ (a.s.)) then ordered all the weapons stored in ʿUthmān’s house which were used against the Muslims to be confiscated. He ordered that the camels that were at his house and were from the alms to be collected and they were seized. He (a.s.) also ordered that his sword and shield be confiscated, and he instructed that no action should be taken in regard to the weapons which were not used to fight against Muslims and also avoid taking hold of his properties whether in his house or in other places. He ordered that the assets given away by ʿUthmān, wherever and with whomever they were, to be taken back.”

The news of this treatment reached ʿAmr ibn ʿĀs who was in Ayla, al-Shām, where he had fled to when people assaulted ʿUthmān. He sent a letter [from there] to Muʿawiyah saying, “Do whatever you wish. The son of Abū Tālib separated you from your wealth, just like the bark cut off from a walking stick.”²

1. *Nahj al-Balāghah*. Sermon 15. *Manāqib ʿAlī ibn Abī Ṭālib*, vol. 2, p. 10. *Maʾaṣim al-ḥilām*, vol. 1, p. 396.

2. A *ḥadīth* interrupted in its chain of transmission.

3. *Sharḥ Nahj al-Balāghah*, vol. 1, p. 269.

تَعْدِلُ نَعَصْرُ الْإِصْلَاحَاتِ

73. الإمام علي عليه السلام سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ هَرَبَ إِذَا دُخِيَ بَغْيَتْ أَشْيَاءُ

74. الكافي عن سليم بن قيس: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام مُحَمَّدُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ، ثُمَّ قَالَ: أَلَا إِنَّ أَحْوَفَ مَا أَحَافُ عَلَيْكُمْ حَتَّى يَبْدَأَ قَتْلِي، وَصَوْتُ لَأَمَلٍ أَمَّا سَمْعٌ هَوَى فَيَضُدُّ غَيْرَ حَقٍّ، وَأَمَّا صَوْتُ لَأَمَلٍ فَيُسَيِّئُ الْآجِرَةَ، أَلَا إِنَّ لَدُنِّي قَدْ تَرَحَّضْتُ مُدْبِرَةً، وَإِنَّ لَأَجْرَةَ قَدْ تَرَحَّضْتُ مُقَدِّمَةً، وَتَكْرُرُ وَحَدِيثُ سَوْنٍ، فَكُوبُوا مِنِّي أَسَاءَ لَأَجْرَةٍ، وَلَا تَكُوبُوا مِنِّي أَسَاءَ لَدُنِّي فَإِنَّ أَسْوَأَ عَمَلٍ وَلَا حَسَنَاتٍ، وَإِنَّ عَدَا حَسَنَاتٍ وَلَا عَمَلٍ

وَمَنْ نَدَى رُقُوعَ بَغْيٍ مَرَّ أَمْرًا يُشْعِ وَأَحْكَمُ شَيْخًا يُجَدِّفُ فِيهَا حُكْمُ اللَّهِ، يَوْمَ فِيهَا رَحَلٌ يَحْلُلُ، لَا إِنْ حَقَّ مَوْحِدٌ مِ بَكْرٍ حِلَافًا، وَمَا أَنْ أَبْطَلَ خُصْمٌ لَمْ يُجْعَلْ عَلَى يَدِي حَقٌّ نَكْبَةً يُؤْخَذُ مِنْ هَذَا صَعْتٌ وَمِنْ هَذَا صَعْتٌ فَيَمْرُ حَبِ فَيُخْلَلَانِ مَعًا، فَهَذَا لَيْسَ يَسْتَوِي لِشَعْدَتِي عَلَى أَوْبَتِي، وَبِحَاثَتِي مَقْبَلٌ هُمْ مِّنَ اللَّهِ لِحَسَنِي

إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: كَفَّ أَسْمَاءُ تَسْكُمُ عَسَا يَرَوْنَ فِيهَا الصَّغِيرُ، وَهَرَمٌ فِيهَا الْكَبِيرُ، عَوَى النَّاسُ عَلَيْهَا وَتَشْجِدُونَ شَيْئًا، فَمَدَّ عُنُقَ مِنْهَا شَيْئًا فَبَلَ قَدْ عَرِبَ شَيْئًا، وَقَدْ تَبَيَّنَ مَكْرًا لَّهُ نَشَأُ سَيِّئَةٍ وَشَيْءٌ لَّئِيمَةٍ، وَدَفْعُهُمْ بِعَسَا

١. روح البلاء: حكمه 272 ع. الحكم 2570 ع. الحكم: روح خط ص 4 5 2060

٢. صَعْتٌ بَعْضُهُ مِّنَ لَّصْبِ شَعْفَةٍ، وَفِي هِيَ طَرْمَةٌ مِّنْ حَشْبِشٍ - سَالِ الْهَرَمِ - ج 2 ص 69

2/4

The Difficulties of Certain Reforms

73. Imam 'Ali (a.s.): "If my steps stay firm in these slippery places, I will alter [many] things."
74. *al-Kāfi* –narrated by Sulaym ibn Qays "The Commander of the Faithful gave a speech praising and glorifying God and giving salutations to the Prophet (s a w). He then said

"There are two features that I fear for you most following desires and [having] long hopes. As for following desires it bars one from the Truth and as for long hopes, it makes one forget the Hereafter. Indeed the world is [departing] turning its back and the Hereafter is upcoming, each one having its own children [i.e. seekers]. Be the children of the Hereafter and not the children of this world, as today is the day of action not of reckoning and tomorrow is the day of reckoning not of action.

The cause of the trials and seditions are the desires that are followed and the laws that are innovated, in which (seditions) the laws of God are disobeyed and by which some men take authority over others.

Verily, if truth had not been intermingled with falsehood no conflicts would have existed and if falsehood had not been intermingled with the truth, it would not have been concealed from the people of wisdom. But some from each have been taken intermixed and are shown together. Thereby the Satan dominates over its followers and only those whom Allah has already promised blessings will be far from hell [are saved]."

"Verily I heard the Messenger of God (s a w) say: "How will you be when sedition befalls upon you in which the children grow up and the elderly age. People will follow according to these seditions and consider them *Sunnah* [tradition] and if a part of it is altered they would cry out that the tradition has been changed and people have committed a wrong act! Adversities will then mount, children will be taken captive, iniquities will

كَيْ يُدْفَقَ بِنَارِ الْخَطِيئَةِ، وَكَيْ يُدْفَقَ بِرَحْمَتِهِ، وَيُفْقَهُوا لِعَلِّهِمُ اللَّهُ، وَيُغْنَمُونَ بغير
الغنى، وَيَطْلُبُونَ لِدَيْ بَأَعْيَرٍ لِأَجْرَةٍ

ثُمَّ أَقْبَلَ بِوَجْهِهِ وَخَوَّلَهُ سَائِرُ مَنْ هُوَ سِيبُهُ وَحَاضِيَتُهُ وَشَيْعَتُهُ، فَمَدَّ قَدَّ غَمِيَّتِ
لَوْلَا فِيهِ أَعْيَالٌ حَالَفُوا فِيهَا رَسُولَ اللَّهِ ﷺ مُتَعَمِّدِينَ لِحُلَاثِهِ، بِاقْصَرِ يَنْفَعِدُوا،
مُعَيَّرِينَ لِشَيْئِهِ، وَتَوَخَّعَتْ بَشَرٌ عَلَى تَرْكِهِ وَخَوَّلَتْهُ بِمَوَاضِعِهِ، وَبِهَا كَانَتْ فِي
عَهْدِ رَسُولِ اللَّهِ ﷺ، تَعَرَّقَ عَنِّي خُدَيْ حَتَّى نَعَى وَخُدَيْ، وَوَقَسَّ مِنْ شَيْعَتِي
بَشَرٌ عَرَفُوا قِصِّي وَفَرَضُوا بِمِثْلِي مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَرَسُولِ اللَّهِ ﷺ

أَرَبُّهُ وَأَمَرْتُ بِمَقَامِ إِبْرَاهِيمَ. فَرَزَدَتْهُ بِمَوْضِعِ أُنْبِيٍّ وَصَعَةً فِيهِ
رَسُولُ اللَّهِ ﷺ، وَرَزَدَتْهُ فَنَدَّكَ إِلَى وَرَثَةِ طَلْعَتِهِ، وَرَزَدَتْ صَاحِبَ رَسُولِ اللَّهِ ﷺ كَيْ
كَانَ، وَأَمَضِيَّتُ قَدْ نَفَعَتْ قِطْعَتُهَا رَسُولَ اللَّهِ ﷺ لِأَقْوَمِ لِمَنْ تَحْضُرُ لَهُمْ وَمِنْ عَفَا، وَرَزَدَتْ
دِرْجَعِي إِلَى وَرَثَتِهِ وَفَضْلَتُهَا مِنْ أَسْحَابِ، وَرَزَدَتْ قِصْبًا مِنْ لِحْوِ قِصْبِي فِيهَا،
وَمَرَعَتْ بِسَاءِ ثُجْبٍ حَالٍ بِغَيْرِ حَوْ فَرَزَدَتْهُنَّ إِلَى أَوْجِهَةٍ، وَتَفَنَّنَتْ بِهِنَّ حَكَمٌ
فِي شُرُوحِ الْأَحْكَامِ، وَنَشِيتُ دِرْجِي نَبِيَّ عَمَّتْ، وَرَزَدَتْ مَا قُسِمَ مِنْ أَصْحَابِ حَبِيرٍ،
وَتَحَوَّلَتْ ذَوْنُ مِنَ الْعَفْصِ، وَأَعْصِيَتْ كَيْ كَانَتْ رَسُولُ اللَّهِ ﷺ نَعَى بِسُوءِهِ، وَمِنْ
أَحْغَنِيهَا دُونَ بَيْنِ الْأَعْمَاءِ وَالْقَبِيَّتِ الْمَسْخُوفَةِ، وَسَوِيَّتُ بَيْنَ الْمَنَاجِحِ، وَانْفَدَتْ خُشْنُ
تَرْسُوبِ كَيْ أَرَلُ اللَّهُ عَزَّ وَجَلَّ وَفَرَضَتْ، وَرَزَدَتْ مَسْجِدَ رَسُولِ اللَّهِ ﷺ بِهَا كَيْ
غَنِيَّةً، وَسَدَدَتْ مَا فَتَحَ فِيهِ مِنَ الْأَبْوَابِ، وَفَضَحَتْ مَا مُدَّ مِنْهُ، وَخَرَمَتْ الْمَسْحَ عَلَى
الْحَقَائِقِ، وَخَدَدَتْ عَلَى أَسْنَانِ، وَأَمَرْتُ بِإِحْلَالِ مُتَعَتِّي، وَأَمَرْتُ بِالْكَسْرِ عَلَى الْحَبَائِثِ

الغنى حذو خطه رحمه الله تعالى مع علي بن أبي طالب وهو آخر لأهل بيته، وعلى بن أبي طالب [الغنى] بدهم

بى بريح محبته، ولائى لأمة الطح (الغنى) ج ١ ص ٢٢٥

overtake them as fire overtakes dry woods and millstone rubs away the bed stone. They will acquire [religious] knowledge for other than God learn not for the sake of practice and seek worldly gains by means of [selling] the hereafter."

Then when a group of his near of kin, close companions and followers were around him he said:

"The previous governors acted in such a way that they purposely opposed the Messenger of God (s.a.w.) and broke their allegiance to him and altered his tradition (*sunna*). If I prompted people to give it up and turned it back to its original position as it was during the time of the Messenger of God (s.a.w.), the troops would stay away from me and I would be left alone or would only be with a small group of my followers who knew my value and were aware of the necessity of my leadership which is based on the Book of God Almighty and the tradition of the Prophet (s.a.w.)."

"I was to order the *Sation of Abraham* to be taken back to its original place where the Messenger of God (s.a.w.) had led it to return Fadak to the inheritors of Calima (a.s.) to return the measure scale (*Sāl*)¹ of the Messenger of God (s.a.w.) to its original measurement, to implement the land grants that the Messenger of God (s.a.w.) bestowed on some but they were not handed over to them, to return Ju'ar's house to its inheritors and separate it from the Mosque, to nullify the unjust judgments to separate the women who have been unrightfully married to men and return them back to their husbands, to carry out God's ordinances about these women, to take Laghiab's children captive, to take back the lands divided out in Khaybar, to close down offices of grants and to provide equal grants like the time of the Messenger of God (s.a.w.) and prevent encroachment of assets among the rich, to cancel taxes levied on lands and to promote equality in marriages, to implement the *khams* of the Prophet as God has ordained and made obligatory, to reshape the Mosque of the Prophet back to its original form, to close the opened up doors and to open the doors closed to forbid wiping of the shoes on what an instead of the feet to administer punishments (*hadd*)² for drinking wine, to allow the widows of Mu'ā's temporary marriage (*mutaw'ila*) and *mu'ān*³ to order the number of *takhs* saying *Allāh akbar* in the

¹ A measure that is common among Muslims which weighs four *mudds* about 4 kg. However according to some traditions, the Prophet's measure weighed five *mudds*. (*Sharh Mulkā Shāfi*, vol. 1, p. 373)

² They were the people of *Dhimmah* but taking them captive was permissible. It was one of Umar's compromises with them by exempting them from paying tax and they paid *zakāt* twice as much instead. (*Mu'ān*, Iqbal, vol. 15 p. 100)

حسن تكبيرات، وأمرت الناس الحظر بسم الله الرحمن الرحيم، وأُحرِث من
أُجِلَّ نَحْوَ رَسُولِ اللَّهِ ﷺ فِي تَسْجِيدِهِ يَمْنُ كُلِّ رَسُولٍ ﷺ أُحْرِثُهُ، وَدُحِثَ مَنْ
أُحْرِحَ نَحْوَ رَسُولِ اللَّهِ ﷺ يَمْنُ كُلِّ رَسُولٍ ﷺ أَدْحَنُهُ، وَحُثَّ اسْنُ عَلَى حُكْمِ
لِقُرَابٍ وَعَلَى اِطْلَاقٍ عَلَى سُنَّةٍ، وَأُحْدِثَ بَصْدَقَ عَنِ اصْصَافِهَا وَخُدُودِهَا،
وَرَدَدْتُ اِبْرُصُوءَ وَالْعَمَلُ وَبَضْلَهِ إِلَى مَوَاقِفِهَا وَشَرَائِعِهَا وَفَوَاصِجِهَا، وَدُحِثَ مَنْ
يَحْرَبُ إِلَى مَوَاصِعِهِمْ، وَدَدْتُ سَائِدَ فَرَسٍ وَسَائِرَ الْأُمَمِ بِكَيِّابِ اللَّهِ وَسُنَّةِ
سَيِّدِهِ ﷺ، يَدُ تَقَرُّهُ عَنِّي

وَاللَّهِ بَعْدَ مُرْتِ سَائِسَ أَنْ لَا نَحْمَعُو فِي شَهْرِ رَمَضَانَ إِلَّا فِي عَرِضَةٍ، وَأَعْدَيْتُهُمْ
حَمِيَّهُمْ فِي التَّوَالِ سَاعَةً فَتَدَى بَعْضُ أَهْلِ عَسْكَرِي يَمْنُ يُقْرَأُ عَنِّي بِأَهْلِ لَأَسْلَامِ،
عُيِّرَتْ سُنَّةُ عُمَرَ، يَهْنُ عَنْ لُضْلَافِهِ فِي شَهْرِ رَمَضَانَ تَصَوُّعًا وَلَقَدْ حَفَّتْ أَنْ يَكُونُوا فِي رَحِيهِ
حَبِيبِ عَسْكَرِي مَا بَقِيََتْ مِنْ هَبِيبِ الْأُمَّةِ مِنَ الْفُرْقَةِ، وَدَعَا أَثَمَهُ صَلَافَهُ، وَلَدَعَا إِلَى اسْكَارِ
وَأَعْطَيْتُ مِنْ ذَلِكَ مَنَّهُمْ فِي الْقُرْبَى أَنْدَى قَالَ اللَّهُ عَزَّ وَجَلَّ ﴿إِنْ كُنْتُمْ مَسَاءً
بِاللَّهِ وَمَا أُرِيدُ عَلَى عَذَابٍ يَوْمَ الْقُرْآنِ يَوْمَ نَقَى الْحَمِيَّ﴾^١ فَحَسَّ وَاللَّهُ عَنِّي عَنِّي
بِقُرْبَى، أَنْدَى قُرْبَ اللَّهِ بِنَفْسِهِ وَبِرَسُولِهِ ﷺ فَقَالَ نَعْلَى ﴿فَبَدَّهِ وَبِرَسُولِهِ وَبِرَسُولِهِ
بِقُرْبَى وَاسْمِي وَاسْمِي وَبِرَسُولِهِ وَبِرَسُولِهِ﴾^٢ فَبَدَّهِ حَصَّةً ﴿كَمْ لَا يَكُونُ دُرَّةً بِنَ
لَأَعْيَبٍ مَكْمُومًا وَمَاءَ اسْمِكُمْ بِرَسُولٍ فَخُدُودُهُ وَمَا مَهْمُكُمْ عَنْهُ فَتَهَوُّ وَتَقُولُ لِلَّهِ﴾^٣
فِي طُنْمِ كَلِّ مُحَمَّدٍ ﴿إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾^٤ مِنْ طَمَمِهِمْ، حَمَّةً مَسَاءً وَعَنِّي أَعْدَابُ اللَّهِ
بِهِ وَوَضَعِي بِهِ سُنَّةً ﷺ

١ كذا في المصدر. وفي لاجل الحاج أو 'عظم' وهو مصحح المصدر

٢ لأنس، ٤١

٣ ع عشر ٧

prayer performed for the dead to be five, to have people recite *Subhān al-Rahmān al-Rahīm* loudly in prayers, to take out from the mosque those who were brought in next to the Messenger of God (saw) while he had expelled them and to bring back those who the Messenger of God (saw) had brought in but were expelled to order people to obey the commands of God and divorce on the basis of the traditions (*ahādīth*), to correct all regulations (*qadā'āt*) on their various types and amounts, to take (the rules of) minor ablution (*wudū'*, major ablution *ghusl*) and prayer *ṣalat* back to the original time and status and rules, to return the people of Naḥran back to their homes to change the way of treating the captives of Persia and of other origins back to the way commanded by the Book of God and the traditions of the Messenger of God (saw) then they would persevere around me.

"By God, I ordered people not to perform prayers in the month of Ramadan in congregation except for the obligatory prayers and instructed them that congregation of supererogatory prayers is an innovation, *bid'ah*. Suddenly some of the soldiers who were in my company's reamed out: "O people of Islam! The tradition of Umar has been changed. He is preventing us from performing supererogatory prayers in Ramadan." I was afraid that if I had not corrected this error, the deviators from the right path and leaders to the left would have aroused disunity among some of my troops.

From this [a.s.] gave the share of the relatives of the Prophet (saw) about whom God Almighty has said: "Know that whatever thing you may come by, a fifth of it is for Allah and the apostle, for the relatives and the orphans, for the needy and the traveler. If you have faith in Allah and what we sent down to Our servant on the Day of Separation, the day when the two hosts met and Allah had power over all things." By God we are here meant by 'the relatives', which God has mentioned in association with Himself and His Messenger, as He Almighty said: "The spoils that Allah gave to His Apostle from the people of the townships, are for Allah and the Apostle, the relatives and the orphans, the needy and the traveler." "Meaning us," so that they do not circulate between the rich among you. Take whatever the Apostle give you, and relinquish whatever he forbid you and be wary of Allah." He has further, said about the injustice to the relatives of the Prophet: "Indeed Allah is severe in retribution" for those who oppress them. This is a form of grace from Him Almighty to us and richness by which God has made us free from need and He has instructed His Messenger so

1. Qur'ān, 8: 41

2, 3, 4. Qur'ān, 59: 7

وَمَا نَجْعَلُكَ فِي سَهْمٍ مُّصَدِّقَةٍ نَّصِيبًا، أَكْرَمَ اللَّهُ رَسُولَهُ ﷺ وَأَكْرَمَ أَهْلَ بَيْتِهِ أَنْ
يُطْعَمُوا مِنْ أَوْسَاحِ لَبَاسِي، فَكُذِّبُوا بِاللَّهِ وَكُذِّبُوا بِرَسُولِهِ وَجَحَدُوا بِكِتَابِ اللَّهِ فَطُغِ
بِخَفَّتْ، وَمَعْرُوفٌ قَرِيبٌ قَرِيبُ اللَّهِ تَبَا، يَا بَقِيَّ عَهْلِ بَيْتِ سَيِّدِي مِنْ قُرْبَى مَا لَقِمْتُ بَعْدَ
سَيِّدِي ﷺ وَاللَّهُ الْمُسْعِرُ عَلَى مَنْ طَمَعَا، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

¹ الكافي ج 8 ص 58 ح 21، الأحياء ج 2 ص 626 ح 146 عن مسعدة بن صدقة عن الإمام الصادق عليه السلام
عن علي بن مسعدة عن رسول الله ﷺ: «كُتِبَ عَلَيْهِمْ أَنْ يَتَّقُوا اللَّهَ» ج 2 ص 718 ح 18 كذا في نسخة

God did not allocate for us a portion in the share of arms. He gave honor to His Messenger and He made us the Anṣar. Bayt greater than to feed us from the remnants of the people. They denied God and denied His Messenger, repudiating the Book of God that speaks about our rights and they deprived us that which God has allocated for us. There is no family of any prophet who has endured so much suffering and hardship from his community as we have suffered after [the passing away of] our Prophet (ṣ.a.w.) God supports us against those who have oppressed us and there is no power and no strength save in God the Exalted, the Supreme.^a

^a *Kāfi*, vol. 8, p. 58 b 2. *al-Iḥṣāʾ*, vol. 1, p. 62b, h. 46. *Kutāb al-Naṣaym* *ibn Qays*, vol. 2, p. 718, h. 18.

Chapter Three Administrative Policies

3/1

Honesty in Policy

75. Imam 'Alī (a.s.) "Far be it! Had it not been for God wariness, I would have been the craftiest of Arabs"
76. Imam 'Alī (a.s.) "O People, if perjury were not repulsive, I would be the craftiest of people. Verily every perjury is an offence and within every offence there is disbelief and unthankfulness. Verily perjury offences and betrayal all lead to Hellfire."²
77. Imam 'Alī (a.s.) "By God, Mu'awiya is not craftier than I am, but he practices deception and commits debauchery and were it not for the hideousness of deception, I would have been the craftiest of all people. But every kind of deception is a sin and every sin is disbelief [in God], there will be a banner for every deceiver by which he will be known on the Day of Resurrection. By God, neither artifice can catch me by surprise nor shall I be overpowered by hardship."³
78. Imam 'Alī (a.s.) in his instructions to Malik al-Ashtar "If you bind an agreement between yourself and your enemy or give him quarter in a protective covenant (*dhimma*), guard your agreement in good faith and tend to your covenant with fidelity. Make yourself a shield for what you have granted, for men, do not unite more firmly in any of the obligation (imposed upon them) by God than attaching importance to fidelity in agreements despite the division among their sects and the diversity of their opinions. The idolaters

1. *al-Kāfi*, vol. 8, p. 24, l. 4. *Gharar al-Hikam* h. 1041, *Uyūn al-Hikam* vol. 1, *Mawāiz*, p. 93, h. 322.

2. *al-Kāfi*, vol. 2, p. 338, h. 5, *Bihār al-Anwār*, vol. 33, p. 454, h. 67.

3. *Nahj al-Balaghah*, sermon 200, *Yunūsi al-Mawadda* vol. 1, p. 454, *al-Mawāiz* vol. 1, p. 166.

وَتَشْتَرِي رَأْسَهُمْ، مِنْ تَعْلُظِمِ لَوْعَاءِ بَعْهُودٍ، وَقَدْ بَرِمَ دَسْتُ شَرِّ كَوْبٍ فِيهِ سَبْهُهُمْ دُونَ
مُسَبِّحِينَ بَسْتُونُو مِنْ عَوْصِ أَنْفُسٍ، فَلَا تَعْدُرُنَّ بَعْدِي، وَلَا تَحْسِبَنَّ بَعْهُودًا،
وَلَا تَحْسِبَنَّ عَدُوًّا^١.

راجع موسوعة الإمام علي بن أبي طالب، ص 551، المجلد ١

2 3

الْإِزَامُ بِالْحَقِّ

79. الإمام علي عليه السلام فصل ستاس عند الله من كان يعمل بحق أخيه إليه - ور قصه
وكرته - من لطلوب حر إليه فائدة وراة^٢
80. عنه لا تمنعكم رعية لحق لا حيد عن قومه لحق عليه^٣
81. الإرشاد لما توحته أمير المؤمنين إلى نصرته، ور لردة فبقه بها اجر احج،
و جتمعوا ليسمعوا من كلامه وحقوقي حديثه
قال بن عباس فأنسه فوحدته يخصص نعلًا، فقبت له بحق إلى ما تصبح قمر
أخرج ما إلى ما تصبح، فم يكتمني حتى فرغ من تعليه، ثم ضمها إلى صدره، ثم
قال لي قومها، فقبت يسر ما قمت، قال غي ذاك، فبست كسر سرهم

١ المويضة الوحيدة وصورة العاقبة (مجمع السحري ج 3 ص 199)

٢ حاسر عهد. يعقده. عصه وحاده (مسالك العرب ج 6 ص 75)

٣ حده حده وعده النهاية ج 2 ص 9

٤ نهج البلاغة الكتاب 35، خصائص الأئمة ج 2 ص 123، نهج العقير ص 145 بجوه

٥ أنه أي شتد عليه ويبلغ منه خشقة (النهاية ج 4 ص 61)

٦ نهج البلاغة المجلد 1، وقعة صفين، ص 34 بجوه، تاريخ الطبري ج 6 ص 59 كلامي عن شريح بن عمار فيه
ج 4 ص 10

٧ عن حكيم ج 8 ص 10 عن حكيم ورو عنه ص 529 ج 520

٨ الرعدة من فرى عذبه على ثلاثة أيام، فربه من ذاب عرق على هريق خجدر إذ رجعت من لوبد فربد هجكه. وهد
فوضع فرب أي فز العناني (معجم البلدان ج 3 ص 24)

also adhered to that (honoring agreement) among themselves by reason of evil consequences of treachery that they had seen
So never betray your covenant never break your agreement and never deceive your enemy”¹

3/2

Commitment to Truthfulness

79. Imam ‘Alī (a.s.): “Indeed, the best of people according to God are those for whom acting according to the truth [enforcing the truth] is more beloved—even though it brings hardship or grief—than the wrong—even though it brings them benefit and increase”²
80. Imam ‘Alī (a.s.): “Let not protecting of someone’s rights prevent you from executing the rights [of other] against him”³
81. *al-Irshād*: “When the Commander of the Faithful (a.s.) set out for Basra, he stopped at a village by the name of ‘Rabāḥa’ where he was met by the last of the Hāshimī pilgrims who gathered around him in his tent to listen to his speech

Ibn ‘Abbās said “I went to Alī (a.s.) and saw him stitching his shoes, so I said to him “Our need for you to set in place our affairs is greater than what you are doing.” He did not say anything until he finished stitching his shoe, placing it next to the other one. He then said “What is the price of these?”

I said “They have no value.”

He said: “Whatever value they have (tell me).”

I said “Half a *dirham*.”

Nahj al-Balāghah, Letter 53, *Khaṣāṣ al-Imma*, p. 123 *Tuhaf al-Uqūl*, p. 145

2 *Nahj al-Balāghah*, Sermon 125, *Waq‘at Ṣ.Ḥīn*, p. 542, *Tārīkh al-Taharī* vol. 3, p. 69.

3 *Ghurar al-Fikam* n. 10328, *Uyūn al-Hikam wa al-Mawā‘iz*, p. 524, h. 3628

4 A village between Mecca and Madīna where Abū Dharr is buried

قَالَ وَاللَّهِ لَمْ أَحِبُّ إِلَيَّ مِنْ أَمْرِكُمْ هَذَا، إِلَّا أَنْ تُقِيمَ حَقَّ أَوْ أَرْفَعُ بِصَلَاةٍ

82. الإمام علي عليه السلام - في خرب صغين - فوالله ما دفعت خرب يوم إلا وأد أطمع أن
تسحق بي صلته، فتتهدي بي وتعضوا على ضوئي، وديت أحب إلي من أن أفتنها على
صلاتها، وإن كنت شوقاً بأثمتها^١

83. عنه عليه السلام - في شكوى من يمثل إلى عدوية من أصحابه - يا ويحكم، مع من
يسلمون ويدعوني، فوالله ما أردتهم إلا على فمه حق، ولا يريدهم عري
إلا على بديل^٢

84. عنه عليه السلام - من كتابه إلى أهل مصر لما ولى عليهم لأشتر - أما بعد فقد بعثت من عند
الله، لا ينام أيام الحروب ولا يتركل عني إلا عديداً من أصحابي لزوع، أشد علي من
حريق سار وهو صليت من حارث أخو مدحج، فسمعوا له وأصغوا أمره عبي طابق
الحق

85. عنه عليه السلام - في عهده إلى مالك الأشتر - أكرم لحق من لرفنة من صريب ولتعد، وكس
في دلت صابر غمسة، واقعة ذلك من قريش وحاصبت حيث وقع، وألح عدوته
في يثقر عنت منه، فرب مغبة ديك غمودة^٣

86. عنه عليه السلام - من روم الحق تحض لا يستصهار^٤

87. عنه عليه السلام - من عمن بالحق مالك كيه الحق^٥

١- تاريخ ج ٤، ص ٤٤، مع البلاغة خطه ٦، بحود ج ٤، ص ٦٢ ج ٦ ص ٩٠

٢- مع البلاغة خطه ٥٥، بحار لأمر ج ٢٧ ص ٥٥٦ ج ٤٦٩

٣- مع المعجزة ج ٢ ص ٨١

٤- مع البلاغة المكتبة ٣٨، بحار الأموار ج ٣٣ ص ٥٥٥ ج ٧٤١

٥- مع البلاغة الكتاب ١٥، الخصائص الأئمة ج ١، ص ١٢٣، تحف العقول ج ١٤٥

٦- عرر حكيم ج ١٩٥٢، عمود الحكم وبعث ص ٦٩٩ ج ٨٩٧

٧- عرر حكيم ج ٨٦٤٦، ص ٦٦، حكيم وبعث ص ٤٦٥ ج ٦٢ ٨

He said: "By God, they have more value to me than the ruling over you, unless I can establish a right and repel a wrong."

82. Imam 'Alī (a.s.) in the battle of Siffin: "By God, I did not delay the war even for a day except in the hope that some group may join me and find guidance through me. This is more beloved to me than to kill them while they are misguided, even though they will be bearing their own sins."²
83. Imam 'Alī (a.s.) complaining about some of his companions who had inclinations towards Mu'awiyah: "Woe unto them! Towards whom are they inclined and they too invite me along with them? By God, I did not want them except for the establishing of rights while others want them to bring about falsehood."³
84. Imam 'Alī (a.s.) to the people of Egypt when he appointed Malik al-Ashtar as their Governor: "Now I have sent to you a man from among the servants of God who allows himself no sleep during days of danger nor does he shrink from the enemy at crucial moments. He is severer on the wicked than the blazing of a fire. He is Malik ibn Ashtar, from (the tribe of) Madhahj, so listen to him and obey his orders when they are according to the truth."⁴
85. Imam 'Alī (a.s.) in his instructions to Malik al-Ashtar: "Impose the right upon whomsoever it is incumbent, whether he is related to you or not. Be patient and look for your ultimate account, even though it may affect your relatives and close friends. Desire the ultimate end in that of it, (imposing the right) which weighs heavily against you. Seek its outcome with all its difficulties, for its outcome will be praiseworthy."⁵
86. Imam 'Alī (a.s.): "Adhering to the truth will bring about mightiness."⁶
87. Imam 'Alī (a.s.): "People will be inclined to him who acts according to the truth."⁷

1 *al-Irshād*, vol. 1, p. 247, *Nahj al-Balaghah* Sermon 33, *Bihar al-Anwar*, vol. 32, p. 355, h. 96.

2 *Nahj al-Balaghah*, Sermon 55, *Bihar al-Anwar* vol. 32, p. 356, h. 464.

3 *Tārīkh al-Ya'qūbī*, vol. 2, p. 184.

4 *Nahj al-Balaghah*, Letter 38, *Bihar al-Anwar*, vol. 33, p. 325, l. 74.

5 *Nahj al-Balaghah*, Letter 33, *Khaṣṣat al-'Ammah* p. 23 *Iḥṣā' al-'Ulūm* p. 115.

6 *Ghurar al-Hikam*, h. 452, *Uyūn al-Hikam wa al-Mawā'id*, p. 89 f. 9847.

7 *Ghurar al-Hikam*, h. 8646, *Uyūn al-Hikam wa al-Mawā'id*, p. 140, f. 8362.

88. Imam 'Alī (a.s.). "He who endeavors to establish the truth will succeed."

3/3

Commitment to Law

89. Imam al-Baqir "He [Alī] (a.s.) arrested a man from the tribe of Ban. Asad to carry out a punishment. His people gathered to mediate for him and asked Hasan (a.s.) to go along with them."

"He [Hasan] (a.s.) said "Go to him [Alī] (a.s.) for he is better aware of your affairs."

They went to him and brought up their issue.

He said "Ask me for anything which is at my disposal and I will grant it to you."

They left him thinking they were successful. Hasan (a.s.) asked them about what happened between them and they said "We have come with the best of results", and told him the story.

He said "Do whatever you need to do for your friend when he is being punished."

"Alī (a.s.) took him out and carried out the punishment on him, and he then said "By God this execution of punishment] is an issue out of my power, rather, it is God's command."

90. *al Ghārāt* in a report about the poet al-Na'ashī "In the battle of Siffin, al-Na'ashī was Alī's (a.s.) poet. He drank wine in Kufa and the Commander of the Faithful (a.s.) executed the punishment on him. He became angry and joined Mu'awiya and dispraised Alī (a.s.)."

When Alī (a.s.) punished al-Na'ashī, those from among his companions from the Yamaniyyan tribe got angry and the closest of them to Alī (a.s.), Tāriq ibn 'Abdullah Najdī went to him and said "O Commander of the Faithful! We did not imagine that the sinners and the obedient, the separatists and allies are equal before the leaders of justice and the fountainheads of virtue until I saw your treatment of my brother Harith [al-Na'ashī]. You pained our hearts, dispersed our affairs and you made us choose a road which we previously thought that he who walks on it will be led to Hellfire."

1 *Ushur al-H kam*, h. 8651. *Ushur al-H kam wa a-Mawazir*, p. 440, h. 7653.

2 *Manāqib A. ibn Abi 'ālī* v. 2, p. 147, *al-A'imm al-'alam*, vol. 2, p. 43, 547, *Bihar al-Anwar*, vol. 4, p. 9, h. 1.

"Ali (a.s.) said " *and it is indeed hard except for the humble* " O Brother from Banī Nahl: Was he not a Muslim man who violated one of God's sanctities and we executed against him the penalty which was his expiation? God Almighty has said " *and ill feeling for a people should never lead you to be unfair. Be fair, that is nearer to Godwariness.*"^{2 3}

See, 7-10: "Equal Execution of Legal Punishments on the Near of Kin and Strangers"

3/4

Never Compromising

91. The Messenger of God (saw) "Keep your tongues from criticizing 'Alī ibn Abū Tālib (a.s.), for he is strict in matters related to God Almighty and is uncompromising in his faith."⁴
92. Imām 'Alī (a.s.): "No one can establish the rule of God Almighty except he who shows no compromising (in the matter of rights), and who does not make himself abject and does not go after objects of greed."⁵
93. Imam 'Alī (a.s.) when people decided to swear allegiance to him "Know that if I respond to your request I will lead you as I know and would not listen to whatever one may say or abuse."⁶

1 Qur'ān, 2: 45.

2 Qur'an, 5: 8.

3 *a. Ghurr*, vol. 2, p. 33 & 39, *Manāqib Alī ibn Abī Tālib*, vol. 2, p. 47.

4 *al-Tribāḥ*, vol. 1, p. 77, *Kaṭṭ al-Chumma*, vol. 1, p. 36, *Bihar al-Anwar*, vol. 2, p. 185, h. 6.

5 *Nahj al-Balāghah*, Aphorism 10, 'Uṣṣal al-Hikam wa al-Mawā'iz, p. 541, h. 10032, also cf. *Nahj al-Durr*, vol. 1, p. 292.

6 *Nahj al-Balāghah*, Sermon 92, *Manāqib Alī ibn Abī Tālib*, vol. 2, p. 16, *Bihar al-Anwar*, vol. 32, p. 33, h. 23.

94. عهد علي وعمر بن الخطاب من جليل من جليل خلق وحسنه لعل من دهران ولا يساه،
فأثروا الله عباد الله وروا إلى الله بر الله

95. عهد علي لا دهر في دهره ولا أعطي الدنيا في مري

96. حلية الأولياء عن عبد لوحد لدمشقي ردى حوشه خير في عينا يوم صفت،
قد نضرف غنا يس أبي صديق، فبت سئله في دهره وذمت. نحتي بيت
و من عرفه، ونحتي من وس شامه، ونحتي من ماء شميم

فقد عني هيهات يس ثم طسم! والله لو غممت أن لدهنه سعتي في دهر الله
نعمت، ونكر أهول عني في مؤونه، ونكر لله ثم نرض من هن اقرب لدهن
و شكوت، والله نعص

راجع مجموعة (ام علي بن أبي طالب) ص 380 و ص 381
و ص 401 (موقف الحارث مع بعيل)

5 3

نظم الامور

97. الإمام علي - في عهده لم يك لأشهر - وخص نكر يوم غمته، فبت نكر يوم
ما فيه ريارا واحلة بالأمور قبل أو بعد، أو لشقظ فيه عند منبه، أو سجا حة
فيه د نكرت، أو نوهن عهد استوصحت فصع كثر من موضعته، وأوقع كثر
أمر موقعة

مجم الامور خطبه 24

١. الكاهن في الدج ح 2 ص 306، مروح سعب ح 2 ص 364 وفيه الريه نيل الدسه ل ت ح الطري ح ٩

ص 438 نحوه وكها عن بن عباس، ح جمع الله به وسها ح 2 ص 229

٢. حة الام ح ٣ ص 89 له العنه ح 2 ص 92 رقم 298 الاستعاب ح 1 ص 452 الرقم 598 وفيه

الحميري نيل الح في ح ١ ح جمع ربح دمشق ح 99 ص 64

٣. مجمع البلاغة المكتبت 53، نحو العصور ص 148 و ص 142، ذخاير الاسلام ح 367 كلامه نحوه

94. Imām 'Alī (a.s.): "By my life, there will be no compromising nor slackening from me in fighting against one who opposes the right or gropes in misguidance. O creatures of God! Fear God and flee from (The wrath of) God unto God (His Mercy)." ¹
95. Imām 'Alī (a.s.): "I would not compromise in my religion, nor would I be villainous in my affairs." ²
96. *Ḥilyat al-Awliyā* narrating from Abū al-Wahid al-Dimashqī: "Khawshab al-Khayrī called out to 'Alī (a.s.) in the battle of Siffin and said: "O Son of Abū Tālib! Forsake us. Be mindful of God as regards to our blood and yours. We leave you with the land of Iraq and you leave us with the land of Shām and preserve the blood of the Muslims." ³

'Alī (a.s.) said: "Far from it! O Son of Jimm Zālim! By God if I knew that I could compromise in the religion of God, I would do so and it would have cost me less. However God will not be pleased that the people of the Qur'ān compromise and keep silent while He is being disobeyed." ⁴

See 3/11, "Decisiveness towards Administrators"

2/2, "Dismissing 'Uthman's Administrators"

3/5

Planning and Organizing

97. Imām 'Alī (a.s.) in his instructions to Mālik al-Ash'ar: "Each day perform the work of that day for each day has its own work. Beware of being hasty to accomplish affairs before their (proper) time or neglecting them when it is possible, or being persistent in doing them when they are impracticable or showing weakness in them when they have become clear. So put everything in its place and perform every action at its time." ⁵

1 *Nahj al-Bawāḥish*, Sermon 24.

2 *al-Kāmil fī al-Fāriḡ*, vol. 2, p. 306, *Mawḥiḡ a-Dhahab*, vol. 2, p. 36a, *Taḥrīk al-Jabārī*, vol. 4, p. 439.

3 *Ḥilyat al-Awliyā*, vol. 1, p. 85, *Uṣṣalāḥ al-ʿArabīya*, vol. 2, p. 92, b. 298, *al-Isṭiḥṣān*, vol. 1, p. 457, b. 599.

4 *Nahj al-Bawāḥish*, Letter 53, *Tuhaf al-Uqūl*, p. 43 & 47, *Daʿiyyat al-Islām*, vol. 1, p. 367.

98. عنه عليه السلام: «مَنْ بَكَتَهُ إِلَى أَمْرٍ أَوْ خَرَّاجٍ - لَيْتَكُمْ وَأَنَا حَزَنَ بَعْلٌ وَدَفَعَ خَيْرٌ» هَذَا فِي ذِكْرِ النِّدَمِ
99. عنه عليه السلام: «تُخْتَلَى الشُّمُورُ لَغَيْرِ وَفَتْ بِأَعْيُنِهَا كَثَرُ رِجٍ بِغَيْرِ أَرْصَةٍ»
100. عنه عليه السلام: «مَنْ خَرَّقَ لِمُعَاذِنَةٍ قَلْبَ الْإِمَّاكِ، وَلَدَّاهُ بَعْدَ الْفُرْصَةِ»
101. عنه عليه السلام: «فِي صِفَةِ الْغُرَبَاءِ - أَلَا إِنَّ فِيهِ عَذَابًا بَاقِيًا، وَلَحْدًا عَنِ الْمَصِي، وَدَوَاءً لَكُمْ، وَنَعْمًا لَكُمْ»
102. عنه عليه السلام: «فِي وَصْفِهِ بِخَنَسٍ وَخُسْبٍ، مَا ضَرَبَهُ سُلَيْمَانُ بْنُ مُسَجٍ - وَصَبَّكُمْ وَحَمَّكُمْ وَوَدَّى وَأَهْبَى وَمِنْ سَعَةِ كَيْدِي، يَتَقَوَّى اللَّهُ وَنَعْمَ أَمْرُكُمْ»

6 3

الْحَبَابُ الْعَمَلُ الصَّالِحِينَ

103. الإمام علي عليه السلام: «فِي غَيْبِهِ إِلَى مَا لَيْتَ لِأَشْرِكٍ - كُلُّ غَيٍّ يُوَدِّي حَقَّ نَفْسِهِ - نُصْبُهُ، وَلَيْسَ تَخْرُجُ لَوَائِي مِنْ حَقِيقَةِ أَلَمِهِ مِنْ دَيْتٍ، وَلَا لِأَهْلِي مِنْ لَامَةٍ تَدُلُّهُ، وَبِوَصْفِ نَفْسِهِ عَلَى ثُرُومٍ حَقٍّ، وَلِضَرْبِ عَصِهِ فِي خَفِّ عَصِهِ أَوْ تَشْوِشٍ فَوْقَ مَنْ حُودِثَ بَصَحَّتُهُمْ فِي تَقْيِيتِهِ بِهِ وَرِسْوَةِ الْإِمَامِ، وَأَنْفَاهُمْ خَسًا، وَأَفْضَلُهُمْ جَنَامًا، يَكُنْ سَطْلُ غِيٍّ مَعْصِيٍّ، وَسِتْرُ نَجْوَى نَعْبَرٍ، وَبَرْقُ بَصْعَةٍ، وَسَوْءٌ عَلَى الْأَهْوَاءِ، وَمَنْ لَا يُشِيرُهُ أَعْفَى، وَلَا يَقْعُدُهُ لُصْعَفٌ»

رواه صحيحه، ص 108، بحار الأنوار، ج 15، ص 59، ح 70، نفا و نفا + ص 3، ح 4

7. مجمع البحار، ص 5، كشف الغطاء، ص 6، ح 2، ح 78، روه نفا، ص 56، ح 1، نحوه نفا، ص 28، ح 235

3. مجمع البحار، حكمة، ص 367، روه نفا، ص 48، ح 7، ح 1، ح 74، ح 4

4. مجمع البحار، خطبه، ص 58، نفا و نفا، ص 22، ح 22، ح 92، ص 21، ح 4

5. مجمع البحار، الكتاب، ص 4، روه الوعظ، ص 15، ح 1، ح 2، ح 3، ح 4

6. ح 1، ح 2، ح 3، ح 4، ح 5، ح 6، ح 7، ح 8، ح 9، ح 10، ح 11، ح 12، ح 13، ح 14، ح 15، ح 16، ح 17، ح 18، ح 19، ح 20، ح 21، ح 22، ح 23، ح 24، ح 25، ح 26، ح 27، ح 28، ح 29، ح 30، ح 31، ح 32، ح 33، ح 34، ح 35، ح 36، ح 37، ح 38، ح 39، ح 40، ح 41، ح 42، ح 43، ح 44، ح 45، ح 46، ح 47، ح 48، ح 49، ح 50، ح 51، ح 52، ح 53، ح 54، ح 55، ح 56، ح 57، ح 58، ح 59، ح 60، ح 61، ح 62، ح 63، ح 64، ح 65، ح 66، ح 67، ح 68، ح 69، ح 70، ح 71، ح 72، ح 73، ح 74، ح 75، ح 76، ح 77، ح 78، ح 79، ح 80، ح 81، ح 82، ح 83، ح 84، ح 85، ح 86، ح 87، ح 88، ح 89، ح 90، ح 91، ح 92، ح 93، ح 94، ح 95، ح 96، ح 97، ح 98، ح 99، ح 100، ح 101، ح 102، ح 103، ح 104، ح 105، ح 106، ح 107، ح 108، ح 109، ح 110، ح 111، ح 112، ح 113، ح 114، ح 115، ح 116، ح 117، ح 118، ح 119، ح 120، ح 121، ح 122، ح 123، ح 124، ح 125، ح 126، ح 127، ح 128، ح 129، ح 130، ح 131، ح 132، ح 133، ح 134، ح 135، ح 136، ح 137، ح 138، ح 139، ح 140، ح 141، ح 142، ح 143، ح 144، ح 145، ح 146، ح 147، ح 148، ح 149، ح 150، ح 151، ح 152، ح 153، ح 154، ح 155، ح 156، ح 157، ح 158، ح 159، ح 160، ح 161، ح 162، ح 163، ح 164، ح 165، ح 166، ح 167، ح 168، ح 169، ح 170، ح 171، ح 172، ح 173، ح 174، ح 175، ح 176، ح 177، ح 178، ح 179، ح 180، ح 181، ح 182، ح 183، ح 184، ح 185، ح 186، ح 187، ح 188، ح 189، ح 190، ح 191، ح 192، ح 193، ح 194، ح 195، ح 196، ح 197، ح 198، ح 199، ح 200، ح 201، ح 202، ح 203، ح 204، ح 205، ح 206، ح 207، ح 208، ح 209، ح 210، ح 211، ح 212، ح 213، ح 214، ح 215، ح 216، ح 217، ح 218، ح 219، ح 220، ح 221، ح 222، ح 223، ح 224، ح 225، ح 226، ح 227، ح 228، ح 229، ح 230، ح 231، ح 232، ح 233، ح 234، ح 235، ح 236، ح 237، ح 238، ح 239، ح 240، ح 241، ح 242، ح 243، ح 244، ح 245، ح 246، ح 247، ح 248، ح 249، ح 250، ح 251، ح 252، ح 253، ح 254، ح 255، ح 256، ح 257، ح 258، ح 259، ح 260، ح 261، ح 262، ح 263، ح 264، ح 265، ح 266، ح 267، ح 268، ح 269، ح 270، ح 271، ح 272، ح 273، ح 274، ح 275، ح 276، ح 277، ح 278، ح 279، ح 280، ح 281، ح 282، ح 283، ح 284، ح 285، ح 286، ح 287، ح 288، ح 289، ح 290، ح 291، ح 292، ح 293، ح 294، ح 295، ح 296، ح 297، ح 298، ح 299، ح 300، ح 301، ح 302، ح 303، ح 304، ح 305، ح 306، ح 307، ح 308، ح 309، ح 310، ح 311، ح 312، ح 313، ح 314، ح 315، ح 316، ح 317، ح 318، ح 319، ح 320، ح 321، ح 322، ح 323، ح 324، ح 325، ح 326، ح 327، ح 328، ح 329، ح 330، ح 331، ح 332، ح 333، ح 334، ح 335، ح 336، ح 337، ح 338، ح 339، ح 340، ح 341، ح 342، ح 343، ح 344، ح 345، ح 346، ح 347، ح 348، ح 349، ح 350، ح 351، ح 352، ح 353، ح 354، ح 355، ح 356، ح 357، ح 358، ح 359، ح 360، ح 361، ح 362، ح 363، ح 364، ح 365، ح 366، ح 367، ح 368، ح 369، ح 370، ح 371، ح 372، ح 373، ح 374، ح 375، ح 376، ح 377، ح 378، ح 379، ح 380، ح 381، ح 382، ح 383، ح 384، ح 385، ح 386، ح 387، ح 388، ح 389، ح 390، ح 391، ح 392، ح 393، ح 394، ح 395، ح 396، ح 397، ح 398، ح 399، ح 400، ح 401، ح 402، ح 403، ح 404، ح 405، ح 406، ح 407، ح 408، ح 409، ح 410، ح 411، ح 412، ح 413، ح 414، ح 415، ح 416، ح 417، ح 418، ح 419، ح 420، ح 421، ح 422، ح 423، ح 424، ح 425، ح 426، ح 427، ح 428، ح 429، ح 430، ح 431، ح 432، ح 433، ح 434، ح 435، ح 436، ح 437، ح 438، ح 439، ح 440، ح 441، ح 442، ح 443، ح 444، ح 445، ح 446، ح 447، ح 448، ح 449، ح 450، ح 451، ح 452، ح 453، ح 454، ح 455، ح 456، ح 457، ح 458، ح 459، ح 460، ح 461، ح 462، ح 463، ح 464، ح 465، ح 466، ح 467، ح 468، ح 469، ح 470، ح 471، ح 472، ح 473، ح 474، ح 475، ح 476، ح 477، ح 478، ح 479، ح 480، ح 481، ح 482، ح 483، ح 484، ح 485، ح 486، ح 487، ح 488، ح 489، ح 490، ح 491، ح 492، ح 493، ح 494، ح 495، ح 496، ح 497، ح 498، ح 499، ح 500، ح 501، ح 502، ح 503، ح 504، ح 505، ح 506، ح 507، ح 508، ح 509، ح 510، ح 511، ح 512، ح 513، ح 514، ح 515، ح 516، ح 517، ح 518، ح 519، ح 520، ح 521، ح 522، ح 523، ح 524، ح 525، ح 526، ح 527، ح 528، ح 529، ح 530، ح 531، ح 532، ح 533، ح 534، ح 535، ح 536، ح 537، ح 538، ح 539، ح 540، ح 541، ح 542، ح 543، ح 544، ح 545، ح 546، ح 547، ح 548، ح 549، ح 550، ح 551، ح 552، ح 553، ح 554، ح 555، ح 556، ح 557، ح 558، ح 559، ح 560، ح 561، ح 562، ح 563، ح 564، ح 565، ح 566، ح 567، ح 568، ح 569، ح 570، ح 571، ح 572، ح 573، ح 574، ح 575، ح 576، ح 577، ح 578، ح 579، ح 580، ح 581، ح 582، ح 583، ح 584، ح 585، ح 586، ح 587، ح 588، ح 589، ح 590، ح 591، ح 592، ح 593، ح 594، ح 595، ح 596، ح 597، ح 598، ح 599، ح 600، ح 601، ح 602، ح 603، ح 604، ح 605، ح 606، ح 607، ح 608، ح 609، ح 610، ح 611، ح 612، ح 613، ح 614، ح 615، ح 616، ح 617، ح 618، ح 619، ح 620، ح 621، ح 622، ح 623، ح 624، ح 625، ح 626، ح 627، ح 628، ح 629، ح 630، ح 631، ح 632، ح 633، ح 634، ح 635، ح 636، ح 637، ح 638، ح 639، ح 640، ح 641، ح 642، ح 643، ح 644، ح 645، ح 646، ح 647، ح 648، ح 649، ح 650، ح 651، ح 652، ح 653، ح 654، ح 655، ح 656، ح 657، ح 658، ح 659، ح 660، ح 661، ح 662، ح 663، ح 664، ح 665، ح 666، ح 667، ح 668، ح 669، ح 670، ح 671، ح 672، ح 673، ح 674، ح 675، ح 676، ح 677، ح 678، ح 679، ح 680، ح 681، ح 682، ح 683، ح 684، ح 685، ح 686، ح 687، ح 688، ح 689، ح 690، ح 691، ح 692، ح 693، ح 694، ح 695، ح 696، ح 697، ح 698، ح 699، ح 700، ح 701، ح 702، ح 703، ح 704، ح 705، ح 706، ح 707، ح 708، ح 709، ح 710، ح 711، ح 712، ح 713، ح 714، ح 715، ح 716، ح 717، ح 718، ح 719، ح 720، ح 721، ح 722، ح 723، ح 724، ح 725، ح 726، ح 727، ح 728، ح 729، ح 730، ح 731، ح 732، ح 733، ح 734، ح 735، ح 736، ح 737، ح 738، ح 739، ح 740، ح 741، ح 742، ح 743، ح 744، ح 745، ح 746، ح 747، ح 748، ح 749، ح 750، ح 751، ح 752، ح 753، ح 754، ح 755، ح 756، ح 757، ح 758، ح 759، ح 760، ح 761، ح 762، ح 763، ح 764، ح 765، ح 766، ح 767، ح 768، ح 769، ح 770، ح 771، ح 772، ح 773، ح 774، ح 775، ح 776، ح 777، ح 778، ح 779، ح 780، ح 781، ح 782، ح 783، ح 784، ح 785، ح 786، ح 787، ح 788، ح 789، ح 790، ح 791، ح 792، ح 793، ح 794، ح 795، ح 796، ح 797، ح 798، ح 799، ح 800، ح 801، ح 802، ح 803، ح 804، ح 805، ح 806، ح 807، ح 808، ح 809، ح 810، ح 811، ح 812، ح 813، ح 814، ح 815، ح 816، ح 817، ح 818، ح 819، ح 820، ح 821، ح 822، ح 823، ح 824، ح 825، ح 826، ح 827، ح 828، ح 829، ح 830، ح 831، ح 832، ح 833، ح 834، ح 835، ح 836، ح 837، ح 838، ح 839، ح 840، ح 841، ح 842، ح 843، ح 844، ح 845، ح 846، ح 847، ح 848، ح 849، ح 850، ح 851، ح 852، ح 853، ح 854، ح 855، ح 856، ح 857، ح 858، ح 859، ح 860، ح 861، ح 862، ح 863، ح 864، ح 865، ح 866، ح 867، ح 868، ح 869، ح 870، ح 871، ح 872، ح 873، ح 874، ح 875، ح 876، ح 877، ح 878، ح 879، ح 880، ح 881، ح 882، ح 883، ح 884، ح 885، ح 886، ح 887، ح 888، ح 889، ح 890، ح 891، ح 892، ح 893، ح 894، ح 895، ح 896، ح 897، ح 898، ح 899، ح 900، ح 901، ح 902، ح 903، ح 904، ح 905، ح 906، ح 907، ح 908، ح 909، ح 910، ح 911، ح 912، ح 913، ح 914، ح 915، ح 916، ح 917، ح 918، ح 919، ح 920، ح 921، ح 922، ح 923، ح 924، ح 925، ح 926، ح 927، ح 928، ح 929، ح 930، ح 931، ح 932، ح 933، ح 934، ح 935، ح 936، ح 937، ح 938، ح 939، ح 940، ح 941، ح 942، ح 943، ح 944، ح 945، ح 946، ح 947، ح 948، ح 949، ح 950، ح 951، ح 952، ح 953، ح 954، ح 955، ح 956، ح 957، ح 958، ح 959، ح 960، ح 961، ح 962، ح 963، ح 964، ح 965، ح 966، ح 967، ح 968، ح 969، ح 970، ح 971، ح 972، ح 973، ح 974، ح 975، ح 976، ح 977، ح 978، ح 979، ح 980، ح 981، ح 982، ح 983، ح 984، ح 985، ح 986، ح 987، ح 988، ح 989، ح 990، ح 991، ح 992، ح 993، ح 994، ح 995، ح 996، ح 997، ح 998، ح 999، ح 1000

98. Imam 'Alī (a.s.) –in his letter to the chiefs [collectors] of land tribute “Beware of postponing works and repelling (to act) goodness, for there is remorse in them.”¹
99. Imam 'Alī (a.s.) “One who picks fruits before its ripening is like one who cultivates in an unsuitable land.”²
100. Imām 'Alī (a.s.): “It is absurd to make haste before the proper time or to delay after opportunity arises.”³
101. Imam 'Alī (a.s.) –describing the Qur'an “Know that it contains knowledge of what is going to occur, stories of the past a cure for your illnesses and rules to organize your affairs.”⁴
102. Imam 'Alī (a.s.) in his advice to Hasan and Husain (a.s.) “I advise you (both, and all my children and members of my family and everyone whom my writing reaches to fear God and to keep your affairs in order.”⁵

3/6

Election of Righteous Administrators

103. Imām 'Alī (a.s.) –in his instructions to Malik al-Ashtar “For every person there is a right over the ruler to the extent that set it aright and his life is settled on to the extent that set it aright. But the ruler will not truly accomplish what God has enjoined upon him in this respect except by resolutely striving and recourse to God's help, by making himself adhere to truth and by being patient in enforcing the right, be it easy for him or burdensome.

Appoint as commander from among your troops the one who in your sight is the most sincere [advising in the way of God, His Messenger (s.a.w), and your Imām and who is the purest and the most haste of heart and the most outstanding in intelligence forbearance who is slow to anger accepts pardon, is gentle to the weak and harsh with the strong, and who is not stirred by severity nor held back by incapacity

¹ Waq'at al-Jin p. 98, Bihār al-Anwār vol. 75, p. 355, al-Bihar al-Maw'udh, p. 23

² Nahj al-Balaghah, Sermon 5, Kashf al-Yaqin, p. 216, h. 218, Nuzhat al-Nāzir, p. 56, h. 39.

³ Nahj al-Balaghah, Aphorism 363, Nuzhat al-Nāzir p. 48, al-Bihar al-Anwār vol. 71, p. 341, h. 14.

⁴ Nahj al-Balaghah, Sermon 158, al-Rasād al-Samāwīya p. 22, Bihār al-Anwār vol. 92, p. 23, h. 24.

⁵ Nahj al-Balaghah, Letter 47, Rawdat al-Wā'izīn, p. 152, Yundūb al-Mawadda, vol. 2, p. 30, h. 1.

ثُمَّ لَصِقَ بِمَوِي الْأَرْوَاحِ وَالْأَحْسَابِ، وَأَهْلَ الْيُتُوبِ بَضَائِجَهُ، وَسَوْبَ
الْحُسَيْنِ؛ ثُمَّ أَهْلَ سَحْدَةٍ وَاشْتِعَادِهِ، وَاسْتِعْدَاءِ وَشَيْخَانِهِ؛ فَرِثَهُمْ جَمْعٌ مِنْ لَكُومِهِ،
وَسُغْتُ مِنْ لَعْنِهِ، ثُمَّ نَقَدَ مِنْ مُوَرِّهِمْ مَا يَتَقَدُّ لَوْ دَبَّ مِنْ وَدْهِهِ
ثُمَّ نَظَرَ فِي مُوَرِّ عَمِيَّتِهِ وَاسْتَعْمَلَهُمْ حَتَرًا، وَلَا يُؤْجِمُ حُبَّاهُ وَآثَرَهُ، فَرِثَهُ جَمْعٌ
مِنْ شُعْبِ الْخُزُرِ وَخَسَاةِ، وَبَرِّحَ مِنْهُمْ أَهْلَ سَحْرَةِ وَخَيْبَةٍ مِنْ أَهْلِ أُيُوتِ
لَصَاحَتِهِ، وَاقْدَمَ فِي لَأْسِ لَامِ سَقْدَمَةٍ، فَرِثَهُمْ أَكْرَمَ أَخْلَاقٍ، وَأَضْعَفَ أَعْرَاضٍ، وَأَقْلَّ
فِي مَطْمَعٍ شَرَفٍ، وَنَمَعَ فِي عَوَاقِبِ الْأُمُورِ بَصَرٍ

ثُمَّ لَا يَكُنْ حَتِيئًا؛ إِنَّهُمْ عَلَى فَرَسَتِكَ، وَمِنْ مَنَتِكَ، وَخُسِي بَطْنُ مَنَتٍ؛
فِي لَوْحِ تَغْرِصِ بَرَسَاتِ لَوْلَاهُ تَصَرُّعُهُمْ وَخُسِي جَدَّتِهِمْ، وَسِوَرَةٍ
دَبَّتْ مِنْ لَصِيحِهِ وَالدَّامِيَّةِ مَنِيَّةً، وَكُنْ حَتَرُهُمْ بِئْسَ يَصْطَاحِلُ قَسَبَتِكَ، وَعَمَدِ
لَا حُسَيْنَهُمْ كَدَلٌ فِي ائِمَّةِ آثَرٍ، وَأَعْرِفَهُمْ بِالدَّامِيَّةِ وَحَدِّهَا؛ فَوَيْلٌ دَبَّتْ دَيْلٌ عَلَى
بَصِيحَتِكَ لَهُ وَلَمْ تَكُنْ أَمْرُهُ

وَحَقُّ رُؤُسِ كُلِّ فَرَسٍ مِنْ مُوَرِّ رُؤُسِ بَنِيهِمْ لَا تَهْزُهُ كَيْدُهُ، وَلَا يَنْشَتُ
عِيَهُ كَثْرَتُهُ، وَمَنْ هِيَ كَدَلٌ فِي كُنْهَاتِكَ مِنْ عَيْبِ قَتَعَاتٍ عَنَهُ لُومَةٌ^٢

104. عهده في غهسه إلى مدينته لأشبهه - في صطبه إلى ولاية عهده أهر انورع وبعده
والسنة^٣

راجع موسوعة الإمام علي بن أبي طالب عليه السلام ج 380 (عربي عتيق عتبات)

^٢ نسخة في النسخة: مدينته، واستقام غلال إلى غلال، إلى أبيه، واستقام إلى مدينته، ولا ينشأ
ص 598

^٣ معاني في بعض النسخة (المعاني ج 3 ص 42)

^٤ معاني في بعض النسخة (المعاني ج 3 ص 42 و 137 و 139 و 140 و 141 و 142 و 143 و 144 و 145 و 146 و 147 و 148 و 149 و 150 و 151 و 152 و 153 و 154 و 155 و 156 و 157 و 158 و 159 و 160 و 161 و 162 و 163 و 164 و 165 و 166 و 167 و 168 و 169 و 170 و 171 و 172 و 173 و 174 و 175 و 176 و 177 و 178 و 179 و 180 و 181 و 182 و 183 و 184 و 185 و 186 و 187 و 188 و 189 و 190 و 191 و 192 و 193 و 194 و 195 و 196 و 197 و 198 و 199 و 200 و 201 و 202 و 203 و 204 و 205 و 206 و 207 و 208 و 209 و 210 و 211 و 212 و 213 و 214 و 215 و 216 و 217 و 218 و 219 و 220 و 221 و 222 و 223 و 224 و 225 و 226 و 227 و 228 و 229 و 230 و 231 و 232 و 233 و 234 و 235 و 236 و 237 و 238 و 239 و 240 و 241 و 242 و 243 و 244 و 245 و 246 و 247 و 248 و 249 و 250 و 251 و 252 و 253 و 254 و 255 و 256 و 257 و 258 و 259 و 260 و 261 و 262 و 263 و 264 و 265 و 266 و 267 و 268 و 269 و 270 و 271 و 272 و 273 و 274 و 275 و 276 و 277 و 278 و 279 و 280 و 281 و 282 و 283 و 284 و 285 و 286 و 287 و 288 و 289 و 290 و 291 و 292 و 293 و 294 و 295 و 296 و 297 و 298 و 299 و 300 و 301 و 302 و 303 و 304 و 305 و 306 و 307 و 308 و 309 و 310 و 311 و 312 و 313 و 314 و 315 و 316 و 317 و 318 و 319 و 320 و 321 و 322 و 323 و 324 و 325 و 326 و 327 و 328 و 329 و 330 و 331 و 332 و 333 و 334 و 335 و 336 و 337 و 338 و 339 و 340 و 341 و 342 و 343 و 344 و 345 و 346 و 347 و 348 و 349 و 350 و 351 و 352 و 353 و 354 و 355 و 356 و 357 و 358 و 359 و 360 و 361 و 362 و 363 و 364 و 365 و 366 و 367 و 368 و 369 و 370 و 371 و 372 و 373 و 374 و 375 و 376 و 377 و 378 و 379 و 380 و 381 و 382 و 383 و 384 و 385 و 386 و 387 و 388 و 389 و 390 و 391 و 392 و 393 و 394 و 395 و 396 و 397 و 398 و 399 و 400 و 401 و 402 و 403 و 404 و 405 و 406 و 407 و 408 و 409 و 410 و 411 و 412 و 413 و 414 و 415 و 416 و 417 و 418 و 419 و 420 و 421 و 422 و 423 و 424 و 425 و 426 و 427 و 428 و 429 و 430 و 431 و 432 و 433 و 434 و 435 و 436 و 437 و 438 و 439 و 440 و 441 و 442 و 443 و 444 و 445 و 446 و 447 و 448 و 449 و 450 و 451 و 452 و 453 و 454 و 455 و 456 و 457 و 458 و 459 و 460 و 461 و 462 و 463 و 464 و 465 و 466 و 467 و 468 و 469 و 470 و 471 و 472 و 473 و 474 و 475 و 476 و 477 و 478 و 479 و 480 و 481 و 482 و 483 و 484 و 485 و 486 و 487 و 488 و 489 و 490 و 491 و 492 و 493 و 494 و 495 و 496 و 497 و 498 و 499 و 500 و 501 و 502 و 503 و 504 و 505 و 506 و 507 و 508 و 509 و 510 و 511 و 512 و 513 و 514 و 515 و 516 و 517 و 518 و 519 و 520 و 521 و 522 و 523 و 524 و 525 و 526 و 527 و 528 و 529 و 530 و 531 و 532 و 533 و 534 و 535 و 536 و 537 و 538 و 539 و 540 و 541 و 542 و 543 و 544 و 545 و 546 و 547 و 548 و 549 و 550 و 551 و 552 و 553 و 554 و 555 و 556 و 557 و 558 و 559 و 560 و 561 و 562 و 563 و 564 و 565 و 566 و 567 و 568 و 569 و 570 و 571 و 572 و 573 و 574 و 575 و 576 و 577 و 578 و 579 و 580 و 581 و 582 و 583 و 584 و 585 و 586 و 587 و 588 و 589 و 590 و 591 و 592 و 593 و 594 و 595 و 596 و 597 و 598 و 599 و 600 و 601 و 602 و 603 و 604 و 605 و 606 و 607 و 608 و 609 و 610 و 611 و 612 و 613 و 614 و 615 و 616 و 617 و 618 و 619 و 620 و 621 و 622 و 623 و 624 و 625 و 626 و 627 و 628 و 629 و 630 و 631 و 632 و 633 و 634 و 635 و 636 و 637 و 638 و 639 و 640 و 641 و 642 و 643 و 644 و 645 و 646 و 647 و 648 و 649 و 650 و 651 و 652 و 653 و 654 و 655 و 656 و 657 و 658 و 659 و 660 و 661 و 662 و 663 و 664 و 665 و 666 و 667 و 668 و 669 و 670 و 671 و 672 و 673 و 674 و 675 و 676 و 677 و 678 و 679 و 680 و 681 و 682 و 683 و 684 و 685 و 686 و 687 و 688 و 689 و 690 و 691 و 692 و 693 و 694 و 695 و 696 و 697 و 698 و 699 و 700 و 701 و 702 و 703 و 704 و 705 و 706 و 707 و 708 و 709 و 710 و 711 و 712 و 713 و 714 و 715 و 716 و 717 و 718 و 719 و 720 و 721 و 722 و 723 و 724 و 725 و 726 و 727 و 728 و 729 و 730 و 731 و 732 و 733 و 734 و 735 و 736 و 737 و 738 و 739 و 740 و 741 و 742 و 743 و 744 و 745 و 746 و 747 و 748 و 749 و 750 و 751 و 752 و 753 و 754 و 755 و 756 و 757 و 758 و 759 و 760 و 761 و 762 و 763 و 764 و 765 و 766 و 767 و 768 و 769 و 770 و 771 و 772 و 773 و 774 و 775 و 776 و 777 و 778 و 779 و 780 و 781 و 782 و 783 و 784 و 785 و 786 و 787 و 788 و 789 و 790 و 791 و 792 و 793 و 794 و 795 و 796 و 797 و 798 و 799 و 800 و 801 و 802 و 803 و 804 و 805 و 806 و 807 و 808 و 809 و 810 و 811 و 812 و 813 و 814 و 815 و 816 و 817 و 818 و 819 و 820 و 821 و 822 و 823 و 824 و 825 و 826 و 827 و 828 و 829 و 830 و 831 و 832 و 833 و 834 و 835 و 836 و 837 و 838 و 839 و 840 و 841 و 842 و 843 و 844 و 845 و 846 و 847 و 848 و 849 و 850 و 851 و 852 و 853 و 854 و 855 و 856 و 857 و 858 و 859 و 860 و 861 و 862 و 863 و 864 و 865 و 866 و 867 و 868 و 869 و 870 و 871 و 872 و 873 و 874 و 875 و 876 و 877 و 878 و 879 و 880 و 881 و 882 و 883 و 884 و 885 و 886 و 887 و 888 و 889 و 890 و 891 و 892 و 893 و 894 و 895 و 896 و 897 و 898 و 899 و 900 و 901 و 902 و 903 و 904 و 905 و 906 و 907 و 908 و 909 و 910 و 911 و 912 و 913 و 914 و 915 و 916 و 917 و 918 و 919 و 920 و 921 و 922 و 923 و 924 و 925 و 926 و 927 و 928 و 929 و 930 و 931 و 932 و 933 و 934 و 935 و 936 و 937 و 938 و 939 و 940 و 941 و 942 و 943 و 944 و 945 و 946 و 947 و 948 و 949 و 950 و 951 و 952 و 953 و 954 و 955 و 956 و 957 و 958 و 959 و 960 و 961 و 962 و 963 و 964 و 965 و 966 و 967 و 968 و 969 و 970 و 971 و 972 و 973 و 974 و 975 و 976 و 977 و 978 و 979 و 980 و 981 و 982 و 983 و 984 و 985 و 986 و 987 و 988 و 989 و 990 و 991 و 992 و 993 و 994 و 995 و 996 و 997 و 998 و 999 و 1000

^٥ معاني في بعض النسخة (المعاني ج 3 ص 42)

Then hold fast to men of magnanimity and noble descent and those of righteous families and good precedents, then to men of bravery, courage, generosity and magnanimity, for they are encompassed by nobility and embraced by honor. Then inspect their affairs the same way parents look into the affairs of their child.

Then look into the affairs of your administrators. Employ them (only after) having tested (them) and appoint them not with favoritism or arbitrariness, for these two attributes bring about different kinds of oppression and treachery. Among them look for people of experience and modesty from righteous families and the foremost in Islam, for they are nobler in moral qualities, more genuine in dignity and less concerned with ambitious desires, and they perceive more penetratingly the consequences of affairs.

Let not your choosing of them be in accordance with your own discernment, confidence and good opinion, for men make themselves known to the discernment of rulers by dissimulating and serving them well even though beyond this there may be nothing of sincere counsel and loyalty. Rather examine them in that with which they were entrusted by the righteous rulers, before you. Depend upon him who has left the fairest impression upon the common people and whose countenance is best known for trustworthiness. This will be proof of your sincerity towards Allah and towards him whose affair has been entrusted to you. Appoint to the head of each of your concerns a chief who is neither overpowered when these affairs are great nor disturbed when they are many. Whatever fault of your secretaries you overlook will come to be attached to you.*

104. Imām 'Alī (a.s.) in his instructions to Malik al-Ashtar: "Appoint the pious, the knowledgeable and men of policy for taking charge of the works."²

See 2/2, "Dismissing 'Uthman's Administrators."

1. *Nahj al-Balāghah*, Le 101-53; *Tuhaf al-'Uqul*, p. 112 & 137 & 39; *Dar' al-Istisām*, vol. 1, p. 357, p. 361 & 365.

2. *Tuhaf al-'Uqul*, p. 371; *Dar' al-Istisām*, vol. 1, p. 361.

3/7

Refraining from Employing the Treacherous and the Feeble

105. Imam 'Alī (a.s.) "Mughayra ibn Sa'ība suggested to me that I should appoint Mu'āwīya as the governor of Sham and that I should stay in Madīna, but I rejected his suggestion and God will never see me take those who mislead as my assistants."¹
106. Imām 'Alī (a.s.) in his instructions to Mālik al-Ashtar "Truly the worst of your viziers are those who were the viziers of the evil (rulers) before you and shared with them in their sins. Let them not be among your retinue, for they are aides of the sinners and brothers of wrongdoers. You will find the best of substitutes for them from among those who possess the like of their ideas and effectiveness but are not encumbered by the like of their burdens, sins and offences. Those who have not aided a wrongdoer in his wrongs nor an offender in his offences, they will be a lighter burden upon you, a better aid and more inclined towards you in sympathy and less intimate with others. So choose them as your special companions in your private and public assemblies."²
107. Imam 'Alī (a.s.) from his letter to Rifa'a who was his judge in the city of Ahwāz "Know, O Rifa'a that this position of governance is a trust, so whoever betrays it on him will be the curse of God until the Day of Judgment, and whoever employs a traitor, truly Muhammad (s.a.w.), will despise him both in his world and the world to come."³
108. Imam 'Alī (a.s.) describing a true leader "You indeed know that he who is in charge of the people's honor, etc. war gains the laws and the leadership of the Muslims should not be a miser, as with his greed he may have expectations in their

1 Cf., Qur'ān, v.8:51

2 *Waq'at Saffar*, p. 52, *al-Imāma wa al-Siyāsa*, vol. 1, p. 6, *Tārīkh D-mābaq*, vol. 59, p. 33

3 *Nahj al-Balaghah*, letter 54, *al-Imāma wa al-Siyāsa*, vol. 1, p. 6, *Tārīkh D-mābaq*, vol. 59, p. 33

4 *Da'at al-Islām*, vol. 2, p. 431, h. 189, *Nahj al-Salāh*, vol. 5, p. 33

wealth, nor should he be ignorant as he would then mislead them with his ignorance, nor should he be of harsh and indifferent as he will estrange them with his behavior, nor should he be unjust in the distribution of wealth that he gives to a group and denies another, nor should he be one who accepts bribes when taking decisions as he would forfeit the rights of others and hold them up not letting them reach the owners, nor should he stop the practice of the tradition (*sunna*) as he would ruin the nation.”

109. Imam 'Alī (a.s.) –from the aphorisms attributed to him (a.s.), “The person whose retinue are corrupt is like the one whose throat is congested with water [and there is no solution to it, since whatever that is stuck in the throat would be removed washed down] with water.”²
110. Imam 'Alī (a.s.) “The blight of affairs is the incapacity of administrators.”³
111. Imām 'Alī (a.s.): “In your affairs do not rely on the lazy.”⁴
112. Imam 'Alī (a.s.): “He whose vizier betrays him, his (power of) management will be spoiled.”⁵
113. Imam 'Alī (a.s.): “The lying of the envoys produces corruption ruins the goals, invalidates the prudence and breaks one's determination.”⁶

1. *Nah al-Balaghah*, Sermon 13 (a.s.) cf. *Da'a'im al-Imam*, vol. 2, p. 53, l. 866.

2. *Sharf Nah al-Balaghah*, vol. 20, p. 308, l. 526.

3. *Ghurar al-Hikam*, h. 3958, *Uyūn al-Hikam wa al-Mawā'id*, p. 81, l. 771.

4. *Ghurar al-Hikam*, h. 7025, *Uyūn al-Hikam wa al-Mawā'id*, p. 518, l. 9384.

5. *Ghurar al-Hikam*, h. 8054, *Uyūn al-Hikam wa al-Mawā'id*, p. 47, l. 7437.

6. *Ghurar al-Hikam*, h. 7259, *Uyūn al-Hikam wa al-Mawā'id*, p. 397, l. 6724. Imam sometimes come to one's mind that why did Imām 'Alī (a.s.), who emphasized on the appointment of suitable administrators and warned against employment of the inefficient and traitors employ incompetent administrators and governors and appoint such persons as Zayd ibn Abih, Muddar ibn ārud, and Nu'mān ibn 'Alī, etc. who were traitors and Abdullāh ibn Abās and Abu Ayyūb and others who were incapable. On the other hand why did he dismiss a zealous and competent person like Qays ibn Sa'd and appoint Muhammad ibn Abi Bakr in his place? The response to the first question is given in the introduction of Section 6 and the answer to the second is in this same section in relation to the life (*siyar*) of Qays ibn Sa'd.

3/8

Generosity in Providing Administrators with Daily Sustenance

114. Imâm 'Alî (a.s.) —in his instructions to Mâlik al-Ashtar: "Then bestow provisions upon them abundantly, for that will empower them to reform themselves and it will make them needless from consuming what is under their authority and it is an argument against them if they should disobey your command or sully your trust."¹

see Chapter Seven 'Judicial Policies'

3/9

Choosing Secret Agents to Keep a Check on the Administrators

115. Imâm 'Alî (a.s.) —in his letter to Ka'b ibn Mâlik: "appoint someone in your place and set forth with a group of your companions until you reach the villages of Sawâd² Then see into the affairs of my administrators in the regions of Fijr and 'Udhayb³ and check their conducts. After that, return to al-Bihqubadhāt⁴ and take charge of the affairs there and follow

Nahj al-Balāghah, Letter 5: *ʾInḥaf al-ʿiḡā* p. 57 *Daʾim al-ʿIlām* vol. 1, p. 16

2 It seems that the name Mâlik ibn Ka'b is correct, as Imâm 'Alî (a.s.) did not have an administrator by the name of Ka'b ibn Mâlik rather there was a person by this name who refused to swear allegiance to the Imâm. Mâlik ibn Ka'b was indeed one of the trusted administrators of the Imâm in the region of al-Bihqubadhāt and the area of Bihqubadhāt.

3 A part of the Iraqi lands and villages that were conquered during the time of the Caliph 'Umar ibn al-Khattâb it was called Sawâd (blackness) as it was covered with palm groves, trees and crops.

4 Udhayb is the Banu Tamim water reservoir and the first water that the travelers encounter while traveling from Kūfa towards Mecca.

5 The name of three villages near Baghdad located on the banks of Euphrates.

وَأَعْلَمَ أَنَّ كُلَّ عَمَلٍ مِنْ دِمِّ مَحْمُوطٌ عَنْهُ خَيْرٌ يَوْمَ قَامَتِ خَيْرٌ صَنَعَ اللَّهُ بِهِ وَبِكَ
خَيْرًا، وَأَعْمَى نَصْرِي فِي صَنَعْتِ وَأَسْلَامًا¹

116. عهدہ - في عہدہ إلى مالک الأشرار: ثُمَّ بَطُرُ فِي أُمُورِ عَمَّتِ فَاسْتَعْمِلَهُ

حَبِيرًا... ثُمَّ تَقَدَّرَ أَعْمَاهُمْ، وَأَعْمَى الْعُيُونُ مِنْ أَهْلِ بَصِيرَةٍ وَأَوْدَعَ عَلَيْهِمْ دُونَ
تَعْدُكَ فِي السِّرِّ لِأُمُورِهِمْ حُدُودًا لَمْ عَلَى اسْتِعْمَالِ الْأَمَانَةِ وَالرَّفَقِ بِأَرْعِيهِ،
وَحَقَّقَ مِنْ الْأَعْيَانِ فِي أَحَدٍ مِنْهُمْ سَطْرَ يَدِهِ إِلَى جَانِبِهِ إِنْجَمَعَتْ بِهِ عَنْهُ عِدَّةُ
أَحِبَّاءٍ غَيْرِيَّةٍ، كَتَبَتْ بَدِيَّةً شَاهِدَةً، فَسَطَطَتْ عَلَيْهِ الْعُقُوبَةَ فِي مَنَازِلِهِ وَأَخَذَتْ بِ
أَصَابِ مِنْ عَمَلِهِ، ثُمَّ نَصَبَتْهُ بِمَقَامِ مَدَائِهِ، وَوَسَمَتْهُ بِحَدِيثِ وَقَدَرَتْهُ عَارِ اسْتِهْمَةٍ²

117. عهدہ - في عہدہ إلى مالک الأشرار (في مَرْوَةِ الْحَبَدِ) - ثُمَّ لَا دَعَا أَنْ يَكُونَ نَتِ

عَيْنِهِمْ عُيُونٌ مِنْ أَهْلِ الْأَمَانَةِ وَالْقَوْلِ بِأَخْوِ عَمِ اسْتِهْمٍ، فَسَطَطَتْ عَلَيْهِ كُلَّ دِيَارَةٍ
مِنْهُمْ يَتَّقُوا وَبَتِ بِعَمَلِهِ بِنَائِهِمْ³

10 3

إِكْرَامُ الْمُحْسِنِ فِي سُقُوبَةِ الْمُنَبِّي

118. الإمام عليؑ - في عہدہ إلى مالک الأشرار - وَلَا يَكُونُ الْمُحْسِنُ وَالْمُنَبِّيُّ عَتَقَكَ

بِمَرْوَةِ سَوَاءٍ فَإِنَّ فِي ذَلِكَ تَرْهِيماً لِأَهْلِ الْحَسَابِ فِي الْحَسَبِ، وَتَرْهِيماً لِأَهْلِ

الْإِسَاءَةِ عَلَى الْإِسَاءَةِ وَالْإِيمِ كَلَامُهُمْ مَا أَرَادَ نَصِيحَةً⁴

¹ صحيح البخاري ج 2 ص 204

² حدودهم في ساجد ومحورهم وح في الأصل سوى اللبس والعباءة حد لأم ج 2 ص 229

³ صحيح البلاغة الكتاب 53، محفل العماد ص 7 دعائم الإسلام ج 7 ص 16 كلامه نحوه

⁴ يعني ألقى ليحسب بمحسوس حيم ص 3 ع 3 ص 1

⁵ محفل العماد ص 77

⁶ صحيح البلاغة الكتاب 53، محفل العماد ص 130 دعائم الإسلام ج 1 ص 358 نحوه

God in what He has assigned to you. Know that all the actions of the son of Adam are recorded and preserved and will be rewarded. Do perform good deeds. May God make you and us successful in goodness. Let me know of your honesty in what you do. Wassalam¹

116. Imam 'Ali (a.s.) in his instructions to Mālik al-Ashtar "Then look into the affairs of your administrators. Employ them (only after, having tested (them) Then investigate their actions. Dispatch truthful and loyal observers (to watch) over them. For your investigation of their affairs in secret will incite them to carry out their trust faithfully and to act kindly towards the subjects. Be mindful of aides. If one of them should extend his hand in a treacherous act, concerning which the intelligence received against him from your observers, concur, and you are satisfied with that as a witness, subject him to corporeal punishment and hold him responsible for the consequences of his actions. Then subject him to humiliation, brand him with treachery and gird him with the shame of accusation."²
117. Imam 'Ali (a.s.) in his instructions to Mālik al-Ashtar on monitoring the troops, "Then do not fail to choose intelligence from trustworthy agents who are known for their truthfulness by people in order to reveal problems people undergo and they become sure that you are aware of their difficulties."³

3/10

Rewarding and Punishing

118. Imām 'Ali (a.s.) in his instructions to Mālik al-Ashtar "Never let the good-doer and the evil-doer possess an equal station before you, for that would cause the good doer to abstain from his good-doing and urge the evil-doer to his evil-doing. Impose upon each of them what he has imposed upon himself."⁴

1. *Tārīkh al-Ya qūbi*, vol 2, p. 204

2. *Nahj al-Ba aghah*, Letter 5, *Tuhfat al-'Uqūl* p. 37, *Da'ā'im al-Islām* vol. 1, p. 36.

3. *Tuhfat al-'Uqūl* p. 33.

4. *Nahj al-Ba aghah*, Letter 53, *Tuhfat al-'Uqūl* p. 30, *Da'ā'im al-Islām* vol. 1, p. 356

119. عهد في عهده في مدي لا شتر ^١ ويسكن تر رؤوس جودث من و منهم في معونه، وأفضل عندهم في مدية من يستعهم ونسج من وراعهم من الخنوف من أهيهم، حتى يكون همهم هن و حد في عهد بعدد ثم أتر أعلاهم داب هسك في يترهم والتكرمه لهم، ولا رصده بالتوسعة وحقه ذلك بحسب معدل ولا ثم ونعطف، ولا عطفت عليهم يعطف قلوبهم عيت ^٢

11 / 3

توقف الحارم مع العتار

1-11, 3

لأشعث بن قيس ^٣

120. الإمام علي - في كبدته إلى لأشعث بن قيس عمن أليجك ^٤ عمتك يسك بت بطعمة، ونكة في عمتك أه نة، وبت مسة عي من فوقك، يسك لك ب نصاب ^٥ في زعقة، ولا تحاصر إلا بوثيقه، وفي يديك ص من صاب لله عر وحش، وأنت من شترانية حتى تسمة بي، ولعني ألا كوك شر ولا لك بت و سلام ^٦

١ خط اليد لا يعرف، لا يعرف العرب ح 9 ص 85

٢ خط اليد، ص 33

٣ الأشعث هو عامل عثمان، حربه الإمام علي عقب خلافته

٤ آخر سجدتهم منطقة كيرة وهي اليوم فمراء القسم الجنوبي وهو يشكل ثلاث محافظات من محافظة قبة عويي، دير الزور، وهي رند، شرقه، ودرند الحرة ودرند والقسم الشرقي الذي كان ضمن دواب لاتحاد الموصلية السابق وقد استعمل وحمل يعرفه اليوم بأمرية جال

٥ يدب إهاب عليه، يد امره بة به في الكهف ص 36 (النهاية ح 3 ص 477)

٦ روح السلاحة الح 5، ومعه ص 20 عر ح 3 ص 127، الإمداد والاسم

ص 119 كنه بحره

119. Imām 'Alī (a.s.) in his instructions to Mālik al-Ashtar: "The best of your commander of the troops should have such a position before you that renders help to them equitably and spends from his money on them and on their families so that all will converge on one concern, fighting the enemy. Then send a message to them encouraging their self sacrifice and your honoring of them. Tend to the extension of their livelihood. And attain that by good behavior, attentiveness and kindness. Your kindness to them will turn their hearts to you."

3/11

Decisiveness toward Administrators

3/11-1

Al-Ash'ath ibn Qays²

120. Imam 'Alī (a.s.) in his letter to al-Ash'ath ibn Qays his governor in Azerbaijan: "Certainly your assignment is not a morse, for you, but it is a trust around your neck and you are being observed by your superiors. It is not for you to deal with your subjects as you like or act with save on strong grounds [being instructed]. You have in your hands the funds which is the property of God to whom belong Might and Majesty and you hold its charge til you pass it on to me. I hope I am not one of the bad rulers for you. Wassalām"³

¹ *Futūḥ al-Uḡal*, p. 143

² An agent of 'Uthman whom the Imām (a.s.) dismissed once he took over the caliphate

³ *Nahj al-Balāghah*, Letter 5. *Wuq'at al-Jfīn* p. 20 or *Īqd al-Jarīd* vol. 1, p. 177

121. نظر الدرّ قال [ع] لا أشعث بن قيس أدركنا صرناك بالشعب فأتى ما كان عليه، فقال له من كان عنك لو كنا صرناك بعرصين شيب؟ فقال: إنك عن دواب فعل

و جمع مرسوعة الإمام علي بن أبي طالب عليه السلام ح 2 ص 267 ، لأشعث بن قيس

2-11 3

رياء بن أبي

122 الإمام علي عليه السلام من رياء بن أبيه - في قسم بالله قسم صادقاً، من نعمتي ثقتُ حسب من قيء المسمين شئت صغيراً أو كبيراً، لأشدتُ عنيت شدة ندعتُ قسراً بغير، ثقتين بغير، صرناك لأمر و سلام

123. أنساب الأشراف و حقه [ع] - في رياء بن أبيه - سولاً يأتجده لخصم ما جمع عنده من لبيب، فحتم يرد ما كان عنده وقد بترسور - في الأكراد قد كسروا من الحرح و آت دارهم، فلا نعم أمر المؤمنين دلت. فيرى أنه عيالاً مني فقدم لرسول فأحتر غيباً به قول رياء، فكتب إليه قد نعمي رسولي عنك ما أحترته به عن لا كذب، و ستكتفك إنك دلت، وقد عنيت أنك م مني دلت إليه إلا بسعني إليه، و أقي قسم بالله عر و حر قسم صادقاً لئن نعمي أنك حنت من قيء المسمين شئت صغيراً أو كبيراً، لأشدتُ عنيت شدة ندعتُ قسراً بغير، ثقتين بغير و سلام

نظر الدر ح 1 ص 292

في صحيح البلاغة الكتاب 20، بعد الأبي ح 33 ص 489 ح 693

في رياء بن أبيه (الهدى) ح 5 ص 20

في أنساب الأشراف ح 2 ص 390

121. *Nathr al-Durr* [Imām 'Alī (a.s.) said] to al-Ash'ath ibn Qays. "Pay back what has been entrusted to you, or I will strike you by the sword." Thus he paid what was due on him [to pay]. The Imām then told him "Who would have protected you if I had struck you by the sword?"

Al-Ash'ath replied "You are among those who do what they say."

See *The Encyclopedia of Amir al-Mu'minin al-Ash'ath ibn Qays*

3/11-2

Ziyad ibn Abih

122. Imam 'Alī (a.s.) in his letter to Ziyad ibn Abih "I swear by God a truthful oath that if I come to know that you have betrayed the funds of the Muslims, in a small or large amount, I shall inflict upon you such punishment which will leave you with an empty hand, a heavy back and humiliated. Wassalām"²
123. *Ansāb al-Ashraf* "Alī (a.s.) dispatched an envoy to Ziyad to take back whatever of the taxes that had been collected by him. Ziyad sent what was with him along with the envoy and said "The Kurds have ruined the taxes and I am trying to tolerate them. But do not tell this to the Commander of the Faithful lest he would think that it was the result of my negligence."

The envoy returned and reported what Ziyad told him. Alī (a.s.) wrote to Ziyad "My envoy reported what you said to him about the Kurds and that you asked him to conceal it from me. You well know that you did not tell him, but with the intention that he informs me about it. I truthfully swear by God that if I come to know that you have betrayed any of the funds of the Muslims, small amount or large, I shall inflict upon you such punishment that will leave you with an empty hand, a heavy back and humiliated. Wassalām"³

1. *Nathr al-Durr* vol. 10, p. 292

2. *Nahj al-Basighah*, Letter 20, *Bihar al-Anwar*, vol. 33, p. 489, h. 695

3. *Ansāb al-Ashraf* vol. 2, p. 390.

124. الإمام علي عليه السلام - في كتابه إلى زياد، وكان عاصية على هاريس - أما بعد، فإن رسول
أحمر يبعج، رغم أنك قلت أنه في نيك وبيته، إن الأكراد هجتك، فكسرت
عليك كثير من الحراج، وفيت له. لا تعلم بذلك أمير المؤمنين
بزياد وأقسم بالله أنك لكدت، وشيئاً نعت بحراجك لأشد غيب شدة
تدعت فسي أوفوه، فقل طهر، إلا أن يكون بك كسرت من حراج محمد
راجع موسوعة الإمام علي بن أبي طالب ج 2 ص 23 (زياد بن أبي)

3-11/3

شريح القاضي

125. معج البلاغة. وفي أن شريح بن أدارت قاضي أمير المؤمنين في أشرى على عهده
در شريح ديدار، فلعة ذلك واستدعى شريحاً وقال له
بعضي أنك نعت در آتش دمار، وكتبت لها كتاباً، وأشهدت فيه شهوداً
فقال له شريح قد كان ذلك أمير المؤمنين
قال فصرخ به نظراً لمعصب ثم قال له يا شريح! ما به سبائك من لا يطر
في كدك، ولا يسألك عن بيتك حتى يخرجك منها شخصاً، ويسميت إن قيل
حاصلاً وطر يا شريح! لا يكون نعت هذه لدر من غير مدرك، أو نعت
اشمن من غير خلافتك؛ فبدأ أنت قد حيرت در شرب ودر لاجرة أم إنك بو
كنت آتيني عند شريك ما أشرت، مكتبت لك كتاباً على هذه المسحة، فتم
شرب في شراء هذه لدر مداهم في فوق المسحة هذه

هذا ما اشرى عند ديار من بيت قد أزعج برحيل، اشترى فيه دار من در
لغور من حبيب النبي، وخطه الهاككي، وتجمع هذه الدار حدود أربعة مائة

124. Imām 'Alī (a.s.) in his letter to Ziyad, his governor in Persia (*Fāris*): "And now, my envy has indeed brought me strange news. He thought that you have said to him something that should remain between you and him, that the Kurds had rebelled against you and ruined much of the taxes and you have told him not to report this to the Commander of the Faithful."

O Ziyad! I swear to God that you are a liar, and if you do not discharge the taxes, I shall inflict upon you such punishments that will leave you with an empty hand, a heavy back and humiliated, unless you take responsibility for whatever of the taxes you have ruined."

See *The Encyclopedia of Amīr al-Mu'minīn* (Ziyad ibn Abīh).

3/11-3

Shurayh al-Qadi

125. *Amr al-Ba'aghbar*: "It is narrated that Shurayh ibn Harb who was the judge (*qāḍī*) of the Commander of the Faithful at Kufa purchased a house for eighty dinars during his term. The Commander of the Faithful came to know of this and sent for Shurayh and said to him: "I have come to know that you have purchased a house for eighty dinars and that you have written a document for it and you have witnesses for it."

Shurayh replied, "Yes it is so. O Commander of the Faithful."

The Commander of the Faithful cast an angry look at him and said: "O Shurayh! Indeed someone [the angel of death] will come to you who will not look at your document nor question you about your evidence, but will take you out of the house open-eyed and throw you in your grave empty-handed. Beware! O Shurayh! If you have purchased this house from money other than yours or paid the price of it from an unlawful source, then you have incurred the loss of this world as well as of the next. If you had come to me at the time of purchase, I would have written for you a document like this paper and then you would not have asked to purchase the house even for one dirham and nothing more than that. This is the document."

"This is the purchase made by a humble slave of God [from a deceased person who has been forced to depart for the next world. He has purchased a house from the houses of death in the area of mortals and a place of house liable to perish. This house has four boundaries

The first boundary ends up with the sources of blights, the second boundary ends to the sources of distress, the third boundary ends up with devastating desire and the fourth boundary ends up with deceitful Satan and towards this fourth opens the door of this house.

This house has been purchased by one who has been deceived by desires from one who is being driven by death at the price of leaving the honor of contentment and entering into the humility of want and submissiveness. What a great loss this buyer will suffer.

If the purchaser encounters some (evil) consequences of this transaction, then it is for Him who dismantles the bodies of monarchs, snatches the lives of despots, destroys the domain of Pharaohs like Cyrus, Caesar, Tubba' Himyar and all those who amass wealth upon wealth and go on increasing it, build high houses and decorate them and collect treasures and preserve them for children, 'Yes! It is for Him) to take them to the place of accounting and judgment and the position of reward and punishment, when the verdict will be passed " *and it is thence that the falsifiers become losers* ". This affair can be testified by the intellect when it goes forth from the shackles of desires and is free from the attachments of this world."²

3/11-4

'Abdullah ibn 'Abbas

126. Imām 'Alī (a.s.) from a letter he wrote to 'Abdullah ibn Abbās, his administrator in Basra "O Abu al- Abbas, may God have mercy on you, restrain yourself in whatever you say or do, good or bad, as we are both partners in this (responsibility). Keep a good reputation with me and do not ruin my view about yourself. Wassalam!"³

1 Qur ān, 40: 78

2 *Nahy al-Balāghah* Letter 3, *Rawḍat al-Wāḍiḥ*, p. 489

3 *Nahy al-Balāghah* Letter 8, *Ṣ.ḥāḥ al-Anwār*, vol. 33 p. 493, h. 699

في ذلك، وكُنْ عَبْدَ صَبِيحٍ طَلَبِيكَ، وَلَا تَمْسُ زَأْيِي فَكَ وَأَسْلَامٌ^١
 127. عَمِدَةً - من كبره إلى من عسى - أم بعداً، فقد يعني عتاً أمر إن كُنتَ فَعَمِدَةً فَقَدْ
 أَسْحَطْتَ زَنْتَ، وَأَحْرَبْتَ أَمَدَكَ، وَغَضَبْتَ مَمَدَتَ، وَخَسَّتَ أَسْلَسَ
 مَعْنَى أَنَّكَ حَرَدْتَ لِأَرْضٍ، وَكُنْتَ مَا شُئْتَ يَدَنَكَ، فَ فَعِ إِيَّيْ جَسَدَكَ،
 وَعَمِدَةً حَسَبَ اللَّهِ أَشَدُّ مِنْ حَسَابِ عَدَسٍ وَأَسْلَامٌ^٢
 راجع مرسوعه (مقام علي بن أبي طالب) ج ٢ ص 384 عند قوله بن عباس)

3-11-5

عُثْمَانُ بْنُ حُنَيْفٍ

128. الإمام علي عليه السلام من كتب له بن عثمان بن حنيف الابصري، وكانَ عَمِدَةً عَلَى
 البصره، وقد نلعه^٣ دُعِي إلى وسخه قوم من أهلها، فمضى بها - ثم بعد ذلك -
 حنيفياً. فَقَدْ تَلَعَنِي أَنَّ رَحُلًا مِنْ بَنِيهِ أَهْلُ الْبَصَرَةِ دَعَاكَ إِلَى مَأْدُونَةٍ، فَاسْرِعْ إِلَيْهَا،
 نَسْتَعِثُ لَكَ الْأَوَّلَ، وَنَعْمَلُ إِلَيْكَ الْخَلِيلَ، وَمَا ظَنَنْتُ أَنَّكَ تُجِيبُ إِلَى طَعَامِ قَوْمٍ،
 عَدُوَّهُمْ خَفَوْهُ وَعَيْنُهُمْ مَدَعَوْهُ فَنَظَرُوا مِنْ بَقِصْمَةٍ مِنْ هَذِهِ الْقَصَصِ، فَمَا شَسَّ عَيْنُكَ
 عَمِدَةً فِي عَطْفٍ، وَمَا يُقَاتِ بِطَبِّ وَحَوَاهِ قَلَمٍ مِنْهُ
 أَلَا وَرَّكَ نَكْرًا مَوْجُودًا، يَقْتَدِي بِهِ وَيَسْتَصِيءُ بِسُورِ عِلْمِهِ، أَلَا وَرَّكَ مَنَّاكُمْ فِيهِ
 اكْتَفَى مِنْ دُنَاءِ بَطْمَرِيهِ،^٤ وَجَسَ طُعْمُهُ بِقُرْصِيهِ، أَلَا وَرَّكَ لَكُمْ لَا تَقْصِرُونَ عَلَى رَبِّكَ،
 وَرَبِّكَ عَيْسَى يُوْرِعُ وَحَتَّيْدٍ، وَجَعْفَةَ وَسَدِيدٍ

^١ من قال يعلى أحطاً وبسعد (كتاب العروة) ج ٦١ ص 534

^٢ معج البلاغة (كتاب 8 ج ١ الأوزار ج 33 ص 483 ج 499

^٣ السد الأشرف ج ٩ ص 97 معج البلاغة (كتاب 40 بحوه وفه آي بعض حقه ١٤ بدل ١٥ بن عبد الله بن عباس

^٤ القاصم: لأكل بطوناً لأشد (كتاب العروة) ج ٦٢ ص 487

^٥ الطنر: ثوب الخلق (الزينة) ج 3 ص 138

127. Imām 'Alī (a.s.) –from his letter to Ibn 'Abbas "Now, I have been informed something about you that if you have done it, then you have displeased your Lord, undermined your trust, disobeyed your Imām and betrayed the Muslims. I have come to know that you have razed the lands and consumed whatever was at your disposal. Send me your account, and know that the reckoning of God shall be severer than that of the people. Wassalam!"

See: *The Encyclopedia of Amir al Mu'minin* (Abdullah ibn 'Abbas)

3/11-5

'Uthman ibn Hunayf

128. Imam 'Alī (a.s.) –from his letter to 'Uthman ibn Hunayf al-Ansāri who was his administrator in Basra, when he came to know that the people of the place had invited 'Uthman to a banquet and he had attended: "And now O Ibn Hunayf, I have come to know that a young man of Basra invited you to a feast and you hastened towards it. Foods of different colors were being chosen for you and big bowls were being given to you. I never thought that you would accept the feast of a people who turn out the beggars and invite the rich. Look at the morsels you take, leave out that about which you are in doubt and take that about which you are sure that it has been secured lawfully.

Remember that every follower has a leader whom he follows and from the effluence of whose knowledge he takes light. Realize that your Imam has contented himself with two shabby pieces of clothes out of the (comforts of the) world and two loaves for his meal. Certainly you cannot do so but at least support me in piety, exertion, chastity and uprightness."

* *Ansāb al-Ashraf*, vol. 2, p. 397, *Nahj al-Balāghah*, Letter 40

فوالله ما كُتِرَتْ مِن دُساكُم تَهْ أَلْ وَلَا أَذْخَرَتْ مِن عَاقِبَتِهَا وَفَرَّ، وَلَا أَعْدَدَتْ يَسِي
ثُوبِي طَمِيرًا، وَلَا خُزَّتْ مِن أَوْصِيهَا شَيْءٌ، وَلَا أَهْدَتْ بِهِ إِلَّا كَقَوَاتِ أَتَابِ ذُرْوِ،
وَلَيْتِي فِي نَفْسِي أَوْهَى وَأَهْوَى مِن عَمَضِيهِ مَهْرِي^١

بَلَى أَكُنْتُ فِي يَدَيْهِ فَدَسْتُ مِنْ كُرٍّ مِ أَصْلَتُهُ سَمَاءً، فَشَحْتُ عَنْهَا نَفْسِي قَوْمِ،
وَسَحَّصْتُ عَنْهَا نَفْسِي قَوْمِ خَرِيرٍ، فَنِعْمَ الْحَكَمُ لِلَّهِ

وَمَا أَصْبَحُ مُدْرِكٌ وَعَبْرٌ قَدِيرٌ؟ وَأَنْفُسُ مَقْدُومَةٍ فِي عِيدِ حَذَثٍ، تَنْطَعُ فِي طَدْمَتِهِ
تَدْرُهُ، وَبَعِثَ أَحَدُهُمْ وَخُفْرَةً لَوْ رَمَدَ فِي فَسْحِيهَا، وَوَسَّعَتْ بَدَنُهَا وَفَرَدَتْ،
لَأَصْطَلَحَهَا السَّجَرُ وَالْمَدِيرُ، وَشَدَّ فَرْجَهَا الثَّرَاثُ لَمَثَرُكُمْ

وَأَمَّا هِيَ نَفْسِي أَوْضَعُ بِالنَّفْثِ نَتَائِي مِمَّةَ نَوْمِ الْخَوَافِ الْأَكْبَرِ، وَتَشَبَّهَتْ عَنِ
حَوْبِ الْبَرَقِ وَلَوْ تَبَيَّنَتْ لَاهِدِي بِطَرِيقِ إِلَى مُصْطَفَى هَذَا الْعَسَلِ، وَنَسَبَ هَذَا
لَفَمَحَ، وَنَسَبَ هَذَا لَقَرَّ، وَكُنْ هَبْهَاتِ أَلْ بَعْسِي هُوِي، وَتَقَوَّدِي خَشَعِي إِلَى
تَحْزِينِ الْأَطْعَمَةِ وَبَعْلٍ بِسُجْحٍ أَوْ بِيَمَامَةٍ مِنْ لَا طَمَعُ فِي مُرُصٍّ، وَلَا عَهْدُ فِي
بُشْعٍ، أَوْ أَسْتِ مَطْبَرٍ وَحَوْبِي طُورُ عَرْنَى وَكَمْدُ حَزَى أَوْ كَوْبٍ كَمَا فِي مَضَائِلِ
وَحَسَنَاتِ دَعَا تَبَيَّنَتْ بِطَعْنِهِ وَحَوْبُ أَكْدُخْلٍ بِنَ لَهْدٍ.

أَفْصَحُ مِنْ بَعْسِي بَأْسُ يَهْلُ هَذَا مَعْرُ الْمُؤْمِنِينَ، وَلَا تُشَدُّ كُهُمُ فِي مَكَّةَ يَدُهُ، أَوْ
أَكُورُ سُورَةٍ هُمْ فِي حُشُونَةِ أَعْيُنٍ أَوْ حَيْصُ بِيَشْعِي أَكْرُ لَطْفَاتِ، كَالِهَمَةِ
لَمَرْبُوطَةٍ، هُمُهَا عَنْفُهَا، أَوْ لَمَرْسَبَةِ شُعْبَتِهَا نَعْمَتُهَا، تَكُنْ شَيْءٌ مِنْ أَعْلَافِهَا، وَبِهِوَ عَمِ

١. هي بي شعر طهرها فدر آكنه اشرح مع البلاغ لاسان ابن خديج ج ٥ ص ٢٥٦

٢. النصف والعصبة = ثلثا عو... في تاريخ من الاق الذي سطر فلان لسان ابن خديج ج ٩ ص ٤٦٧، ٤٦٨

نصفه، وهو عد الدولة ثم يعرف (البنية ج ٤ ص ٢٤٦)

٣. نعمت سبع الصم في الكنايات لسان العرب ج ٢ ص ٤٩٣

"By God, I have not treasured any gold from your world nor amassed plentiful wealth nor added any clothes to my two shabby pieces of clothes. I have not taken from its land (even as little as) a span of the hand, nor have I taken more than a meager meal sufficient to feed a wretched animal, and indeed, in my eyes, it the world, is more unworthy and insignificant than the gail oak fruit.

Of course, all that we had in our possession under this sky was Fadak, but a group of people felt greedy for it and another group withheld themselves from it generally by God is, after all the best arbiter.

What shall I do with Fadak or with other than it, while tomorrow this body is to go into the grave in whose darkness its traces will be destroyed and even, news of it will disappear. It is a pit that even if its width is widened or the hands of the digger make it broad and open the stones and clods of clay will narrow it and the falling earth will close its aperture.

I try to keep myself engaged in piety so that on the day of great fear it will be peaceful and steady in suppers places. If I wished I could have taken the way leading towards worldly pleasures like, pure honey, fine wheat and silk clothes, but far be it that my passions lead me and greed takes me to choosing good meals while in Hijaz or in Yamāma there may be people who have no hope of getting bread or who do not have a full meal. Shall I lie with a satiated belly while around me there are hungry bellies and thirsty livers? Or shall I be as the poet has said:

It is enough for you to have a disease that you lie with your belly full.

While around you people are badly yearning [of hunger] for dried leathers."

Shall I be content with being called 'The Commander of the Faithful (*Amir al-Mu'minin*)', although I do not spare with the people the hardships of the world or shall I not be an example for them in the distresses of life? I have not been created to be kept busy eating good foods like the tied animal whose only worry is its fodder or like a loose animal whose activity is to fill its belly with its feed and forgets the purpose behind it. Shall I be

يُرْدِيهِمْ، أَوْ أَتَرْتَهُ سُدِّي، أَوْ أَهْمَلُ عَدْتُ، أَوْ أَخْرَجْتُ حَسَنَ نُصْلَانَهُ، أَوْ أَغْتَنِبُ طَرِيقَ الْمَدِينَةِ

كَيْتُ عَتِي يَا ذِي، فَحَسْبُ عَلَى عَرَبِيَّةٍ، فَبِاسْتِغْنَاءٍ مِنْ مَحَبَّتِكَ، وَأَقْبَتْ مِنْ حَدِيثِي، وَأَحْتَسِبُ الْغَدَاةَ فِي مَنْدَحِصِكَ أَيْنَ لُقُرُوءُ لُسَيْنٍ عَوْرَتِهِمْ مِنْدَحِصًا أَيْنَ الْأُمَمُ تَسْبِيحُ قَتِيلِهِمْ بِزَحَارِفِكَ أَفَهَا هُمْ زَهْدِي لِقُورٍ، وَمَقَامِي سُجُودٍ وَفِي لَوْ كُنْتُ شَحْصًا مَرِيئًا، وَقَلْبًا حَسِيًّا، لَأَقْبَتُ غَنِيَّتَ حُدُودِ اللَّهِ فِي عَدُوِّ غَرَبِهِمْ بِالْأَمَدِي، وَأُمَمِ الْقَتِيلَةِ فِي مَهْوِي، وَمَنَازِلِ أَسْمِهِمْ إِلَى سَيْفٍ، وَأَوْدِهِمْ مُوَرَّدَ سَلَاةٍ، دَلَا وَرَدَ وَلَا ضَرَّ

هَيْهَاتَ أَمْسٍ وَطَيْحٍ دَحْصِكَ رُبُوعٍ، وَمِنْ رَكْتِ لَحْخَفِ عَرَقٍ، وَمِنْ رَوْعٍ عَنْ حَدِيثِكَ وَفَوْعٍ، وَالسَّيْمُ مِنْكَ لَا سَيْلَ إِلَّا صَاقِيَهُ مُدَحِّجًا، وَاللَّيْلُ عِدَّةُ كَيْومٍ حَارٍ سَلَاةً عُرْبٍ عَتِي أَوْ لِلَّهِ لَا أَذِلُّ بِكَ فَتَسْتَسْنِي، وَلَا أَسْلُسُ لَيْتَ فَتَقْرُدُنِي وَأَنِ لِّلَّهِ - بِمِثْلِ أَسْتَشِي فِيهِ بِمِثْلِهِ لِلَّهِ - لَا رَوْضُنَ نَعْسِي بِهَيْهَاتَ نَهْشٍ مَعَهَا إِلَى الْقُرْصِ إِذَا قَدَرْتُ عَلَيْهِ فَتَقْعُومًا، وَتَقْنَعُ بِمَنْجِ مَذْمُومَةٍ، لَأَدْعُو مُقْنَتِي كَعَبْرِ مَدَى، نَصَبَ مَعْنَاهُ، مُسْتَكْرَعَةً ذَمُّوْغَهَا أَعْبَدِي أَسْتَرْثِمُهُ مِنْ رَعَاهَا فَنَزْرُءُ^١ وَتَشْعُ رِثْصَةً مِنْ غَشِيهَا قَرِصٌ؟ وَإِذَا كُنْتُ عَلِيٍّ مِنْ إِدَاهِ فِيهِ جَمْعٌ أَقَرَّتْ رِدْعِيَّةٌ بِدَا قَتْدِي عَدَا لُسَيْنِ الْمُتَطَوِّلَةِ مَسْهَبُهُ هَامِلَةٌ، وَالسَّيْمَةُ أَمْرَعَةُ^٢

طَوْبَى لِمَنْ أَدَّتْ إِلَى رَهْمٍ وَرَحْمَةٍ، وَعَرَكْتَ بِخَيْمِ نُسْجَةٍ، وَهَجَرْتَ فِي لَيْلٍ عَمَصَةٍ، حَتَّى إِذَا غَسَتْ كَرْنٌ^٣ عَلَيْهَا الْفَرَشَتُ أَصْحَا، وَنُزِلَتِ كَهْدٌ، فِي

^١ هَشْ هَشْ، لَا مَرْتَبَ فِيهِ إِذَا مَرَّ وَاسْتَبْرَحَ وَارْتَحَلَ وَغَبَّ (النهاية ج 5 ص 284)

^٢ عَصِي فِي نِكَاحٍ بَرِضٍ رَدِّ نَصْوٍ، وَأَقْدَمَ مَلَا سَا 14 (النهاية ج 7 ص 39)

^٣ كَرْنٌ الْهَيْبَةُ ج 9 ص 120

left uncontrolled to pasture freely, or draw the rope of misguidance or roam aimlessly in the paths of bewilderment.²

Stay away from me, O world! Your rein is on your own shoulders as I have released myself from your clutches, removed myself of your snares and avoided walking into your slippery places. Where are those whom you have deceived by your enticing? Where are those communities whom you have enticed with your embellishments? They are all now confined to graves and hidden in burial places.

By God, if you [O world] had been a visible person and a body capable of being felt, I would have inflicted on you the punishment fixed by God because of the people whom you deceived through (false) desires, the communities whom you threw into destruction and the rulers whom you consigned to ruin and drove to places of distress after which there is neither going nor returning.

Far from it! Whoever stepped on your slippery path slipped, whoever rode your waves was drowned, and whoever evaded your snares was successful. He who keeps himself safe from you does not worry even if his abode is narrow and restricted and the world to him is like a day, which is near expiring. Get away from me. For by God, I do not bow before you so that you may humiliate me nor do I let you rein on my neck so that you may drive me away. I swear by God (unless He wishes not) that I shall so discipline my self that feels joyful if it gets one loaf for eating and be content with only salt to season it. I shall let my eyes empty themselves of tears like the stream whose water has flown away. Should 'All eat whatever he has and fall asleep like the cattle that fill their stomach from the pastureland and lie down or as the grazing goats, that eat the green and go into their pen? Woe is to him, if he, after long years, follows the cattle and pasturing animals.

Blessed is he who discharges his obligations towards God and endures his hardships, allows himself no sleep in the night but when sleep overpowers him lies down on the ground using his hand as pillow, along with those who keep their eyes wakeful in

مَعِشَرِ أَسْهَرِ عِيُونِهِمْ حَوْفُ مَعَادِهِمْ، وَتَحَافُفُ عَنْ مَصَاحِبِهِمْ جُورُهُمْ، وَهَمَمَتِ
بِدِكْرِ زَيْمٍ شَعْرُهُمْ، وَتَقَشَّعَتْ بِطُولِ سَعَادَتِهِمْ دُيُونُهُمْ ^١ وَأَوَلَيْكَ جَرَتْ لَكَ أَلَا
إِنْ جَرَتْ لَكَ هُمْ مُقَدَّحُونَ ^٢

فَدَقَّ لَكَ يَأْسُ خُسْبٍ، وَتَكَلَّفَ أَقْرَضْتُ، يَتَكَوَّنُ مِنْ سَائِرِ خِلَاصَاتٍ ^٣

3-11-6

قُدَامَةُ بْنُ عَحْلَانَ

129 الإمام علي عليه السلام - فِي كِتَابِهِ إِلَى قُدَامَةَ بْنِ عَحْلَانَ عَدَمِيهِ عَلَى كَسَاكَ ^٤ أَمْ نَعَمْ ،
فَإِجْلٍ مَا قَسَيْتَ مِنْ مَالِ اللَّهِ؛ فَإِنَّهُ فِيَّ يُنْسَبُ بَيْنِي، نُسْتُ بِأَوْفَرِ حَقٍّ فَهِيَ مِنْ أَجْلِ
مُسْهِمٍ، وَلَا تُحْسِنُ يَأْسُ ثُمَّ قَدْ مَنَ أَنْ مَالُ كَسَاكَ مُدْخِلٌ لَكَ كَيْلٍ وَرِثَتُهُ عَنْ أَيْتٍ
وَمُكَّ، فَتَحْجُلُ نَحْلَةً وَتَحْجُلُ فِي الْإِصْبَابِ إِلَيَّ، إِنْ شَاءَ اللَّهُ ^٥

راجع موسوعة الإمام علي بن أبي طالب ج 7 ص 440 (وهذه من عجلان لا ردي)

3-11-7

مَصْقَنَةُ بْنُ هُنَيْرَةَ

130 الإمام علي عليه السلام - فِي كِتَابِهِ إِلَى مَصْقَنَةَ بْنِ هُنَيْرَةَ - نَأْغِي عَنْكَ أَمْرٌ بِكَ كُنْتَ فَعَيْتُهُ وَهَدِ
أَتَيْتُ شَيْئًا إِذَا نَأْغِي أَلَيْكَ تَقْسِيمُ فِيَّ أَلَسْتُمْ فِيْهِ عَشَقْتُ وَمَعْدُنْتُ مِنْ أَعْرَابِ
تَكْرَمِ وَنَقْلٍ ^٦

^١ مجاهد 22

^٢ مجمع البلاغة الكتاب 45 مع لأبريد ج 2 ص 9 يعود فيه بن وهب بن منبه ورجع صاحب لسان
سهر شوب ج 2 ص 10

^٣ كشكوة كورة واسعة تصبها اليوم واسط التي بين الكوفة والبصرة (معجم البلدان ج 4 ص 467)

^٤ لسان الأثر ج 2 ص 388

^٥ لأمر العظيم العظيم (لسان العرس ج 3 ص 261)

fear of the Day of Judgment, whose bodies are ever away from beds, whose lips are humming in remembrance of Allah and whose sins have been erased through their prolonged beseeching for forgiveness "They are Allah's confederates. Look! The confederates of Allah are indeed felicitous!"¹

"Therefore, O Ibn Hunayf be wary of God and be content with your own leaves so that you may escape Hell."²

3/11-6

Qudama ibn 'Ajlān

129. Imam 'Alī (a.s.) —in his letter to Qudama ibn Ajlān, his administrator in Kaskar³ — "Send back to me what is in your possession from wealth of God as it belongs to the Muslims and your share of it is no more than the share of one of them. O son of the mother of Qudāma! Do not suppose that the riches of Kaskar are permissible to you like what you have inherited from your parents. So hasten to return the property and be quick to come back to me as well, God willing!"⁴

See *The Encyclopedia of Amīr al-Mu'minin* (Qudāma ibn 'Ajlān)

3/11-7

Masqala ibn Hubayra

130. Imam 'Alī (a.s.) —in his letter to Masqala ibn Hubayra "I have been informed about a matter which is indeed horrible, if you have done it I have been informed that you have distributed the property of Muslims among some of the Bedouins of the Bakr ibn Wā'il tribe who have asked you for

¹ Qur'an 58:22

² *Nahj al-Balagh* Letter 45, *Kabir al-Abrār*, vol. 3, p. 9. Also cf. *Manāqib 'Alī ibn Abī Tālib*, vol. 2, p. 101

³ A big city in Iraq located between Kūfa and Basra, close to 'Amarah and Kūt

⁴ *Ansāb al-Ashraf*, vol. 2, p. 388.

فولدي فلق حجة ورأى شمساً واحداً بكل شيء عسى أن يكون ذلك حقاً
تجسد بك عبي هواناً فلا تستهين بحق ربك ولا تصحح ذلك بقصد ديب
وحققة فتكون من ﴿الأخضرين أعمالاً﴾ الذين صل سعيهم في أخوة بني
و هم يحسنون أنهم يحسنون صنعاً^٢

131. عهده - في كتابه على مصفحة ثم بعد ذلك من أعظم حجة حجة لأمة وأعظم
بعث على من انصر عشر لإمام، وبعد من حق لمسلمين حجة له، وبعث
ما إلى ساعة يأتيك رسول، ولا أقدر حين تطرأ في كتابي في قد تمت إلى
رسولي بيت ألا يدعك أن تقيم ساعة واحدة بعد قدومه عليك، إلا أن بعث
بإدراكه للسلام عليك^٣

132. لعازت عن ذهل بن الخارث زعمي مصفحة إلى رجليه، فقد علم عشاء فصعب منه،
ثم قد والله بن أمير المؤمنين يسألني هذا، والله لا أقدر عليه، فقلت له لو
شئت لا نمضي عنك جمعة حتى تجمع هذا من فقد والله ما كنت لأخبرها
قومي، ولا أظن فيها إلى أحد

ثم قد والله بن أبي عبد الله يسألني هذا، والله لا أقدر عليه، فقلت له لو
شئت لا نمضي عنك جمعة حتى تجمع هذا من فقد والله ما كنت لأخبرها
قومي، ولا أظن فيها إلى أحد

مذهب 57 و 104

^٢ أسناد الأثر في ج 3 ص 389 معج البلاغة الكتاب 43 بحوه

^٣ معج الطبري ج 6 ص 9، شرح معج البلاغة لآل أبي عبد الله ج 3 ص 145/البحار ج 7 ص 369 وراجع

معج البلاغة الكتاب 26

favor and benevolence by God who sown the seed and created the living beings and encompasses all things in knowledge, if this is true you will become low in my view. Therefore do not treat lightly the obligations of your Lord and do not reform your world by ruining your religion, or else you will be among those who are "the biggest losers in regard to works, those whose endeavor goes awry in life of the world while they suppose they are doing good"^{1 2}

131. Imam 'Alī (a.s.) in his letter to Masqala "The greatest of treachery is the treachery against the [Muslim] nation and the greatest deceit against the people of a city is the deceit of their leader. There is five hundred thousand [coins] of the property of the Muslims with you, so send it to me when my envy comes to you, otherwise come to me when my letter reaches you, as I have told my envy not to let you go unless you return the property. Wassalām"³

132. *a. Gharā'ī* narrating from Dhahl ibn Harith "Masqala invited me to his residence and prepared dinner and we had it together. He then said to me: "By God, the Commander of the Faithful, asks me to return this property and I am not able to do that."

I said to him "If you wish, he will give you one week of respite so that you can collect the property."

He said "By God, I do not want to impose it on my folk or ask anyone for it."

Then he said "By God, if the son of Hind or the son of Affān had demanded that property, they would have left it to me. Did you not see how Uthman [in his rule] granted a hundred thousand dirhams of the taxes of Azerbaijan each year to Ash'ath ibn Qays?"

I said "This man [Alī ibn Abī Talīb] (a.s.) does not view it like that and he would not grant you anything."

He kept silent for a while and so did I. No longer than one night after the talk we had together, he returned Mu'āwiyah. The

1. Qur'ān, 18: 45-4.

2. *Ansāb al-Ashraf*, vol. 2, p. 389; *Nahj al-Balāghah*, Letter 43.

3. *Tārikh al-Jabari*, vol. 5, p. 129; *Sharh Nahj al-Balāghah*, vol. 3, p. 143; *al-Gharā'ī*, vol. 1, p. 364.

دبت عتاً فقال مائة! ترحمة الله! ففعل لسيد، وفقر هو ر سعيد، وحب
جواره لفاجر! أف بته تو أقدم ففخره ردت على حسيه، فرب وحب له شئت أحسنه،
وإن لم نسر له على مال تركناه ثم سدر إلى ذره فهدمها^١
راجع مرسوعة الإمام علي بن أبي طالب ع ج 7 ص 493 مصنفه بن هب.

3-11-8

المُذِيرُ بْنُ الْحَارِثِ

133. أسباب الأشراف: وكتب على سدير بن حارود، ونسبته أنه بسطه نده في باب،
وبصل من أنه، وكتب على صصحراً إن صلاح أيتك عزبي منك، وطبست أيتك
شع هدية وقبعة، فربنت في رقي إلى عت لا بدع لا بعد هولا وربنت
ذلك بسيتك، ولا نصعي إلى ناصح وإن أحضض أنصحك، نفعي أيتك بدع
عميت كثير، ونحرج لاه منتهه منصه، وثبت قد سقط به أيتك في من الله من
ناده من أعزب قومك، كنه تراثك عن أيتك ومك
وإني قسم بالله ين كان دبت حقاً لحمل أهنت، شمع بعدت حبر منك، وأن
نعب ونهوا لا يرصههم الله، وحيدة مسمين وتصيب أعليهم مما يسجلت، نك،
ومن كان كذلك ففسس بأهري لأن يسد به شعري، ونحبي به لقيته، ويؤتمن على من
المسبيين، فأقن حين يصل كتابي هذا بسك

١ شرح عبد الفرج وهو خلا لا يطرح نصه (النهاية ج ص 186)

٢ نه باب ج ص 365 تاريخ الطبري ج 5 ص 28، تاريخ مشي ج 58 ص 272 ج 456، الكافي في التاريخ ج 2 ص 427، جمع أسباب الأشراف ج 3 ص 81، راليد به وهدية ج 2 ص 910 والعبر ج 4 ص 244

٣ صصحرة معربا من صحر، وهي من هدم صحر لرس، وبها كان سير عت دار بن دارف وبها أثار عظيمة وبها
١ بن سدير تبا عت فرست جمع معهم بسيد ج 9 ص ١٠

news of this reached Ali (a.s.) and he said "What has happened to him? May God kill him. He acted like the masters and ran away like the slaves, and became treacherous like the vicious people. Let it be known that if he had stood up to collect the property and failed, I would not have added to his jailing. If we had found something with him we would have confiscated it, and if we had not found any property with him, we would have released him." Then he went to [the house of Masqala] and destroyed it.¹

See *The Encyclopedia of Amir al-Mu'minin Ma'qala ibn Hubayra*,

3/11-8

Al-Mundhir ibn al-Jarud

133. *Ansāb al-Ashraf* —in a letter to al-Mundhir ibn al-Jarud his governor in Ištākhr² when he was informed that he had misappropriated certain property in his charge and granted lavishly to whomever he wished "The good behavior of your father deceived me about you, and I thought that you would follow his way and continue on his path. But according to what has reached me about you you are not giving up the following of your passions however detrimental it is to your religion and you do not listen to the words of those who advise you however sincere they are in their well-wishing. I have been informed that you give up many tasks and go out for recreation, leisure and hunting and that you are lavishly generous to your Bedouin tribesmen with public property as if it is your parents' bequest.

I swear by God, if this is true, the camel of your family and your shoelaces are better than you. Indeed God does not like amusement and leisure. And the betraying of Muslims and ruining their works enrages Him and the person who acts this way is not fitting for safeguarding the borders, securing public property and being trusted with the belongings of the Muslims. Therefore proceed to me as soon as this letter of mine reaches you."

1 *al-Ghāṣi*, vol. 1, p. 165, *Tarikh al-Jabart*, vol. 5, p. 29, *Tarikh Dirmashq*, vol. 68, p. 27, p. 7450.

2 This is the Arabic pronunciation of the Persian word Ištākhr which was one of the most ancient cities of the Persian Empire.

فَقِيمَ فَشَكَهُ قَوْمٌ وَزَقَعُوا عَلَيْهِ أَنَّهُ أَخَذَ ثَلَاثِينَ أَمَةً، فَسَأَلَهُ فَمَخَذَهُ، فَاسْتَحَمَهُ
ثَمَّ يَجْلِسُ، وَحَسْبُهُ

و جمع مرسوعة الإمام علي من أبيه ح 7 ص 504 ، مرسوس * ٥٠٠ مرسوي

12 3

عَرِّمْنَا نِسْتَحْيَا سَمْرًا مِّنَ الْعَدَا

134. لَا اسْتِعْبَادَ كَرَّ عَلِيٌّ لَا يَخْصُ بِأُولَآئِكَ إِلَّا أَهْلَ الدِّينِ وَالْأَمَنَةِ، وَإِذَا
نَفَعَهُ عَنْ أَحَدِهِمْ حَيَاتُهُ كَتَبَتْ إِلَيْهِ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ فَاقْرَءُوا لَهَا
وَأَنْتُمْ بِنَفْسِكُمْ وَلَا تَحْسِبُوا سَأَلَ شَأْنَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ نَفِيَهُ
لَهُ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَنْكُمْ بِخَفِيٍّ^١ بِدَارِ كِتَابِي هَذَا فَاحْتَفِظُوا
بِمَا فِي بَيْتِي مِّنْ عَمِيٍّ حَتَّى نَعْتَ إِسْتٍ مِّنْ يَسْتَمُهُ مِثْلُ، ثُمَّ يَرْفَعُ صَرْفَهُ إِلَى السَّمَاءِ
فَيَقُولُ اللَّهُمَّ إِنِّي أَعْلَمُ بِمَا فِي أَمْرِهِمْ بِطَنِي حَقِيقًا، وَلَا تَرِكْ خَلْقًا
وَحُصَّةً وَمَوْعِظَةً وَوَصِيَّةً عَمِيٍّ بِدَارِ كِتَابِي هَذَا كَثِيرَةً مَشْهُورَةً لَمْ
أَسْأَلْ لَهَا كَرَاهًا، ثَلَاثًا يَطْوِي الْكِتَابَ وَهِيَ جَسَدٌ كُنْهًا^٢

135. دَعَانِمُ الْإِسْلَامَ إِنَّهُ [عَلِيٌّ] خَصَرُ الْأَشْعَثِ مِّنْ قَبْلِي، وَكَانَ عُمَيْرُ سَعْدِ بْنِ
أَذْرِيجَانَ، فَأَصَابَتْ مِثْلَهُ نَفْسٌ دَرَاهِمًا، فَغَضَّ يَدَهُ لَأَقْطَعَهُ عَنْهُ يَدَهُ، وَبَعْضُ
يَقُولُ نَصَبَهَا الْأَشْعَثُ فِي عَمِيٍّ

١ سبب الأشراف ج 2 ص 397 بهج الألف الكسرة 7 ، راجع العفو ج 2 ص 20 قلاصحه جوه

٢ عباس بن سورة الأعراق 85 و هود 85 و 86

٣ الاستيعاب ج 3 ص 0 و 1 و 2 لرحمة 7875 عن أبي إسحاق السبيعي

Mundhir went to the Imām. Some people complained that he had taken thirty thousand [coins from the public property]. He [the Imām], asked him about this matter and he denied it. He got him to swear, but he refused, so he arrested him.”

See *The Encyclopedia of Amir al-Mu'minin* (3. Mundhir ibn Jarud).

3/12

Dismissing Treacherous Administrators

134. *al-Isti'ab*: “Alī (a.s.) would appoint only the faithful and the trustworthy people in the cities, and if any one of them was reported to him to have committed treachery, he would write to him the following: “There has certainly come to you admonition from your Lord. Observe fully the measure and balance, and do not cheat the people of their goods and do not cause corruption in the earth. What remains of God's precision is better, or you should you be faithful, and I am not a keeper over you.”¹ When my letter reaches you, settle what you are in charge of until I send someone to take it over from you.” He would then turn his face towards the sky and say: “O God! Certainly You know that I neither ordered them to tyrannize Your creatures nor to abandon Your rights.”^{2 3 4}
135. *Da'aim al-Imam*: “Alī (a.s.), summoned Ash'ath ibn Qays, who was appointed by Uthmān as the governor of Azerbaijan and received a hundred thousand dirhams. Some said Uthmān had granted that money to him and others believed that he had gained it through his work.

1. *Ansāb al-Abrāf*, vol. 2, p. 39; *Nahj al-Balāghah*, Letter 7; *Tarikh al-Ya'qubi*, vol. 2, p. 203.

2. Taken from the Qur'an, 7: 85, 1: 83–86.

3. *al-Isti'ab*, vol. 3, p. 210, *Ibid*, p. 211, h. 1875.

4. The speeches, sermons and recommendations of the Imām to his administrators when he would send them on their missions are abundant but they are not mentioned here in order here to avoid lengthening the present book as enlightening as they are.

فَأَسْرَهُ عَنِّي بِحَصْرِهِ وَدَافَعَهُ، وَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ، لَمْ تُصَبِّحْ فِي عَمَلِكَ
قَالَ وَلِلَّهِ لَنْ أَمُتَ لَمْ تُحَصِّرْهُ ثَمَّ مَدِيٍّ الْمُسْلِمِينَ، لِأَصْرَثْتَ مَسْغِي هَذَا أَصَابَتْ
بَيْتَ مَا أَصَابَ

فَأَحْضَرَهُ وَاحِدَهُ مِنْهُ وَضَيَّرَهُ فِي نَيْبِ مَدِيٍّ الْمُسْلِمِينَ، وَتَنَعَ عَيْنَ عُثْمَانَ،
فَأَخَذَ مِنْهُمْ كُلَّ مَا أَصَابَهُ قَبْلِي فِي تَدْيِيمِهِ، وَصَنَعَهُمْ مَا نَسُوا

136. الفصول المهمة يُقَالُ عَنِ سُوْدَةَ نَيْبِ عُمَارَةَ هَلُمَا نَيْبَةً أَيْ فِدَيْتَ عَلَى مُعَاوِيَةَ نَعْدَ

مَدِيٍّ عَنِّي عَلَيْهِ، فَجَعَلَ مُعَاوِيَةُ يُؤَيِّدُهُ عَلَى تَعْرِيفِهِ عَنِّي فِي أَيَّامِ قَدِيٍّ صَبِيحِينَ، ثُمَّ بَرَّئَهُ
قَالَ مَا مَا حَاجَتُكَ؟ فَقَالَتْ: إِنَّ اللَّهَ تَعَالَى مُسَبِّحُكَ عَنْ أَمْرٍ وَمَا تَوْصِيَّتُكَ بِكَ مِنْ
أَمْرِيَاءَ وَلَا يَزَالُ بِقَدَمِ عَمَلٍ عَنِ هَيْبَتِكَ مِنْ نَسَمٍ بِخَفَاتِكَ وَيَنْصَبُ بِسُلْطَانِكَ
فَكَحَصَّنَتْ حَصْدَ سُؤْلِ، وَبَدَوُتْ تَوَسُّلَ حُرْمَتِي، بِسُوءِ الْخُصْفِ، وَتُدْفَعُ
لِحُفَّتِ، هَذَا يُسَرُّ سُرُّ أَرْحَضَ قَدْ قَدِمَ عَيْنًا، فَكُنْ رَحِيلًا، وَاحِدَ أَمْرِيَاءَ، وَلَوْلَا
أَطْلَعْتُكَ بِهَذَا عَمْرٍ وَفَعَلَهُ، لَأَبْغَضْتُكَ عَنْ شُكْرِي، وَلَا قِيلَ لَكَ شُكْرِي

فَعَنْ مُعَاوِيَةَ إِذِي يَحْسِبُ وَلِيَّ تَهْدِيْنِ أَنْقَدَ هَمَّتْ بِ سُوْدَةَ أَنْ أَحْبَبَ عَلَى قَتْلِ
ثَمُوزِ، فَأُذِثَّ رِيَّةً، فَتَجِدَ حُكْمَهُ فِيكَ فَاصْرَفْتَ ثُمَّ تَنَاشَتْ تَقُولُ

ضَلَّ الْإِسْلَامُ عَلَى حَسْبِ تَضَمُّنِهِ فَرُّ قَاصِّحٍ فِيهِ لَعْدُ مَدِيٍّ
قَدْ حَالَفَ حَوْ لَا يَمْعِي بِهِ بَدَلًا فَصَارَ بِحَقِّهِ الْإِيمَانُ بِمَقْرُوبِ

فَعَنْ مُعَاوِيَةَ مِنْ هَذَا سُوْدَةُ؟ فَقَالَتْ هَذَا وَلِلَّهِ أَمِيرُ الْمُؤْمِنِينَ عَنِّي مِنْ
أَبِي صَالِبٍ عَلَيْهِ، فَقَدْ جِئْتُ فِي رَحْلِ كَنْ قَدْ وَلَّاهُ ضِدْقَانًا وَجَا عَنِّي قَعْبَدُوه قَدِيٍّ
يُرِيدُ لَصَلَاةً، فَتَرَى رِيَّ نَقْلٍ، ثُمَّ أَقْبَلَ عَلَى بَوَاحِ صَدِيقٍ، وَرَحِمَةٍ وَهَقٍّ، وَقَالَ نَكْتُ

Al-ʿaṣ (3) commanded him to present that money but he refused and said "O Commander of the Faithful, have not obtained this money in your government."

The Imam said "By God, if you do not present it to the public treasury, I will strike you with my sword and it will take from you what it must."

Thereupon he brought back the property and the Imam placed it in the treasury. He then owed up this inquiry to the Imam and other administrators, taking back whatever of [unlawful] property left in their hands and fining them for what they had wasted."

136. *al-Fuṣṣ al-Mubīna* —narrated by Sūda daughter of Hamdaniya who went to Mu'awiya after the death of 'Alī (as). "Mu'awiya started to reproach her for her mocking remarks to him during the battle of Ṣiffin. Then he asked her "What do you need?"

Sūda replied "Indeed God Almighty will question you about our affairs and what has been entrusted to you. There is a way someone coming to us from you who towers up your position, spreads your domination, reaps us like the ears of wheat, beats us up like seeds of wild rue, debases us and makes us taste death. That was Basr bin Arqā'a who came to us killed our men and took away our property. If it was not for our obedience [to you] we would have been dignified and honored, so if you dismiss him we will be grateful of you, otherwise we will complain about you to God."

Mu'awiya said "Are you referring to me and threatening me? O Sūda I have decided to put you on an uneasy camel and send you back to Basr to carry out his judgment about you."

Sūda put her head down keeping silent and then recited the following couplets:

May God's blessing be upon the body who was embraced,

By a grave in which justice was buried.

He adhered with the truth and would not substitute it with anything

And he became equal to the truth and faith

Mu'awiya said "O Sūda, who is this person?"

Sūda said "By God, this is the Commander of the Faithful (as), I once went to him to talk to him about a man whom he had appointed as the head of levying taxes and that person had done injustice to us. I found him standing and ready to start saving prayer. When he saw me, he stopped and came towards me with a bright face, affection and leniency saying, "Do you have any need?"

حاجته؟ فقلت نعم، وأحزنته بالأمر فيك، ثم قال: انتهم أنت شاهد أني
أمرهم بطم حبيبت ولا يترك خلقك ثم أخرج من حبيه قطعة حديد وكتب فيها
«بسم الله الرحمن الرحيم» قد جاءكم نبي من ربكم فأوفوا بكين ونيان
ولا تتخسروا أنفساً أنتم ولا تفسدوا في الأرض بعد إصلاحها ذلكم جزاء
تكم إن كنتم مؤمنين» وإذا قرأت كتابي ذلك فاحفظ به في بيت من عبيك حتى
تقدم عبيك من يقصه و سلام

ثم دفع إليّ الرقعة، فحنت برؤفقه إلى صاحبه فبصره بعد معرفتي
بقدر كبره في تربيته، وصرفوه إلى بيده عن شككته^٢

13 / 3

عقوبة الحونة من العبد

137. الإمام علي عليه السلام سدرته عن من هزلة حادثة، وكان على سوق الأهوار، فكتب
إلى ربيعة يد قرأت كتبي فبع اس هزلة عن لسوق، وأربعة سناس، و نسخة
وود عني، وكتب إلى أهل عمت تسمهم ربي فيه، ولا تأخذوا فيه عفة ولا
تعريض، فهنت عند الله، وأعربت أخت عرلة، وعبدك الله من ذب
فقد كان يوم الجمعة فأخرجته من سجن، وصبرته خمسة وثلاثين سوطاً،
وطلب به إلى الأسواق، فمضى أتى عليه شهاب فحقة مع شاهده، ودفع إليه من
مكسبه ما شهد به عليه، وأمر به إلى سجن مهان ففوحاً مسوحاً، و حرم رحبه

لأمره 85

^٢ انصوب أوجه ص ٤ العهد الجديد ج ٦ ص 75 عمر عمر سعيد، تلاعب النساء ص 47 عن محمد بن

عبد الله وتلاها بحوء كلف العبد ج ٦ ص ٦٦٣ ج ٤ ص 47 ج 27

^٣ سيج مشوم ص ١١٠ بحسب ثلاثي في حقيقي شامع اليهودي ج 6 ص ٩

I said: "Yes." And I told him the story

He wept and said "O God! You are witnessing that I did not command them to do injustice to your creation and to abandon Your rights." He then took a piece of leather out of his pocket and wrote on it as follows

"In the Name of Allah, the All-beneficent the All-merciful There has certainly come to you a manifest proof from your Lord. Observe fully the measurement and the balance, and do not cheat the people of their good, and do not cause corruption on the earth after its restoration. That is better for you, if you are faithful." "When you read my letter, settle what you are in charge of until I send someone to take it over from you. Wassalām."

He gave me this letter he had written, I took it to the governor and gave it to him, and he left us dismissed."

Mu'awiya said "Write for her whatever she wishes. Return her to her town that she may not have any complaints."⁷

3/13

Punishing the Treacherous among the Administrators

137. Imam 'Alī (a.s.), when he found out about the treachery of Ibn Harma who was in charge of the Anwāz market he wrote to Rafā'a "When you read my letter, dismiss Ibn Harma from the market, cut him off from the people put him in jail and inform the public. Write to your administrators and let them know about my opinion concerning him. Do not be negligent or extreme regarding him, or you will perish in the eyes of God and I will dismiss you in the worst of ways. I seek God's refuge for you from this happening to you

On the coming Friday, take him out of jail, give him thirty five lashes and take him around in the markets. If someone brings a witness against him make him swear an oath with his witness and then pay him from the assets of Ibn Harma. Order him to be taken to jail, degradingly, shamefully and by shouting

¹ Qur'ān, 7:85

² al-Fusū al-Muhimma p. 77 al-Īqā al-Farīd, vol. 1 p. 335. Bandghāt + Āl al-Jā p. 47 Kashf al-Ghummā, vol. 1, p. 173

يحرم، وأجر حة زفت الصلاة، ولا تحل بيته ونبي من ناتي به مقطوع أو مشرب أو
ممس أو فعرش، ولا ندع أحد يد حر به عن يمينه لئلا يد ويرثيه لخص
فإن صحح عندك أن أحداً نعمة ما يصير به مسيئاً، وصبره باندرة، وحسنه حتى
توت، وأمر به حرج أهل السحر في من إلى صحن السحر يتفرحو غير من
خرفه، لا أن تحف موته فتخرج من هه لسحر إلى مصحر، فرب أنت به صفة
و سبطه وصبره بعد ثلاثين يوماً خمسة وثلاثين سوفا بعد الحمنة وثلاثين
لاوي، واكتب إلي به فعت في سوقي، ومن حرت بعد خاني، فطلع عن
خاني رده

138. عه - من عهده إلى مديك لأشرف في مرفقة عهنا - فإن أحد منهم سطر يده في
حده حتمت به أحد غيوتك، كتفت بدت شدة، فسقط عنه لعقونه في
بني، وأحدة به أصاب من غميه، ثم نصبة بمقدم مدية، ووسمت به خيانة،
وقدنه عذر سهمو

3 14

في اعتبار من خلافة

139. الإمام علي عليه السلام: ولي حاكم عن خويج الناس، حنحت لله غنة يوم لامة
وعن حوالج، وإن أحد هذه كاد غنو لا، وإن أحد رشوة فهو مشرك

١ سند خصومه الشديد، ساءت به ج ١ ص ١٩١

٢ بحار الإسلام ج ٢ ص ٢ ج ٥ ص ٨٩٢

٣ بحار نفعه الكتاب ٥٣، نفعه العلم، ص ٦٦٦، بحار الإسلام ج ٥ ص ٦٠٠

٤ نقول الخيانة في نفعها، والسرقة من العلم، وكذا في ج ٥ ص ٦٦٦، ج ٥ ص ٦٠٠، ج ٥ ص ٦٠٠

٥ ثواب الأعمال ص ٥٠ ج ٣ عن لاصع بحر الأنوار ج ١٢ ص ٣٤٥ ج ٤٢

at him, tie his feet with a rope and bring him out at the time of prayer. Do not prevent anyone who might bring to him food, drink, clothes or a mattress. Do not let anyone approach him, to inculcate to him animosity or make him hopeful of being freed. If it was proved to you that someone inculcated something to him that could harm to the Muslims, punish him with a lash and put him in jail until he repents.

During the night take the prisoners out into the courtyard to breathe fresh air, except for Ibn Harma, unless he is feared to die in which case also let him out into the courtyard. After thirty days, if you see in him strength, give him thirty five lashes besides the previous thirty five lashes. Write to me about what you did in the market and whom you have chosen after that traitor. Cut off the salary of that traitor.¹

138. Imām 'Alī (a.s.) –from his instructions to Mālik al-Ash'ar on looking into the affairs of the administrators. "If one of them should extend his hand in a treacherous act concerning which the intelligence received against him from your observers concurs and if you are satisfied with that as a witness, subject him to corporeal punishment and charge him for what befell from his action. Then set him in a position of degradation, brand him with treachery and chain his neck with the shame of accusation (defame)."²

3/14

Forbidding Administrators from Accepting Gifts

139. Imām 'Alī (a.s.) "Any ruler who hides himself from the people's needs, God will also hide Himself from him and his needs on the Day of Judgment. If he accepts gifts he is a traitor, and if he accepts bribes he is a polytheist."³

1 *Da'ā'im al-Islām*, vol. 2, p. 532, h. 1892

2 *Nahj al-Balaghah*, Letter 53. *Tuhaf al-Uqul*, p. 13. *Da'ā'im al-Islām*, vol. 1, p. 36

3 *Thawāb al-'Amāl*, p. 90, h. 1. *Bihar al-Anwār*, vol. 72, p. 345 f. 42

140. أخبار القصة عن علي بن ربيعة ابن عبيد شعث زحلاً من بني شمر يقول له ضيعة من رقيق، فبني قصي غنمة أتى عبد شهاب فيه مال، فقال يا أمير المؤمنين، إن قومك كانوا يهودوا لي حتى حنط مع مال فهدوه، فإبر كان يخلالاً أكنثه، وإن كان عبد دابة فقد أثبت له فقد علي بنو أمسكته كان عولاً فقصه مع وخنة في بيت مال

141. الإمام علي عليه السلام في خطبه ذكر فيها مدنية مع عقيل عبد مناف طلب من تحت ماله، ثم قال: وأعجب من ذلك طريق طرفه ينفوخه في وعائه، ومعجوبة شينها، كأنه عجنيت بريق حية أو فينها، فقلت أصد أم ركة، أم ضيقة؟ فقلت محرم عبد أهل نبيها فعل لا د ولا در، وبكتها هدية، فقلت هنتك هنتك؟^١ عن أبي الله آتيني بحذاعي؟ أحمطك أم دو حية، أم نحر؟^٢ والله لو أعصيت لأقاليم سعة به تحت أهلكها، على أن أعصي الله في مدينة نسفها جنت شعيرة، فعدته، وإن ذبكم عدي لأهول من وفيه في هم حربة تقصمها ما عني وتعيين نفسي، وندة لا تنفي بعدد ناس من شيت العن، وفتح الراس، وبه سبعين^٣

15 3

الحجرات الشدة وسن

142. الإمام علي عليه السلام في كسبه إلى نعص عيلة ثم تعد فو دهاقين أهل نيت سكو بيت عظة وفسوة، واحتقر وخوة، وطارب قتم أرهم أهلاً لا يسو شرهم،

١. ما المقصد ج ١ ص ٥٩

٢. في نسخة شك، وهي من بيت أبي لا يلقى * وقد انتهى ج ٥ ص ٤٠

٣. مع نسخة ج ٢٠ ص ٤٢ ج ٤ ص ٥٢ ج ٥٧

٤. الذهب راسي القرنه فقيم شء، وصحب الراسه وهم معر (النهج ج ٢ ص ٤٩)

140. *Akhhār al-Qudāt* narrating from Ali ibn Rabi'a "Indeed 'Alī (a.s.) had employed a man from the Banī Asad tribe by the name of Lubī'at ibn Zuhayr. When his mission concluded, it went to 'Alī (a.s.) along with a sack full of money and said "O Commander of the Faithful! Some people have brought me these gifts which have amounted to this. If they are awful for me, I will use them, otherwise I am bringing them to you."

'Alī (a.s.) said: "If you had kept them, I would have been treachery."

Then he took it from him and placed it in the public treasury."

141. Imām 'Alī (a.s.) in his sermon in which he states his treatment with 'Aqīl when he had asked for some money from the Public Treasury: "A very strange thing which happened is that a man came to us with a closed flask full of honey paste but I disliked it as though it was the saliva of a snake or its venom. I asked him: "Is this a reward or zakat or charity for these are forbidden to us, the members of the Prophet's family [Ahlul-Bayt]." He said that it was neither this nor that, but a present."

"Then I said: "May childless women weep over you! Have you come to mislead me from the religion of God by deceiving me? Are you insane, or have you been overpowered by some man or are you speaking nonsense?"

"By God, even if I am given all the seven domains with a [?] that exists under the skirts in order that I may disobey God to the extent of snatching a grain of barley from an ant, I would not do it. For me your world is lower than a leaf in the mouth of a locust that is chewing it. What has 'Alī do with bounties that will pass away and pleasures that will not last? We seek the protection of God from the slumber of the intellect and the ugliness of stumbles and from Him we seek succor."²

3/15

Rigorousness along with Softness

142. Imām 'Alī (a.s.) in his letter to one of his administrators: "The farmers of your province complain of your strictness, arrogance, humiliating treatment and harshness. I deliberated over it and found that if on account of the [?] pagan [?] they do not deserve any favorable treatment or extra privileges, they

¹ *Akhhār al-Qudāt*, vol. 1, p. 59.

² *Nahj al-Balaghah*, Sermon 124. *Bihar al-Anwār*, vol. 4, p. 162, p. 57.

ولا أن يقصو ويُجتمو بعهدهم، فلبس هُكم حدياً من النبي تشوُّبه بظرف من
استدق، ودور هُكم بين القسوة وإزاحة، وأمرح هُكم بين التقريب والإدناء، والإبعاد
والإقصاء، يد شاء الله

143. تاريخ البغوي: كنت عيياً إلى عمر بن مسleme الأرحبيّ، فما بعد، عييت فهدفين عني
شكوا عييت، وصرت في أمرهم في رأيي خير، فسكن مرلتك بين مرتين
حلب بين، بظرف من لشدة، في غير طلم ولا نقص، فإني أحيون صاعرين، فعد
ما لك عديهم وهم صاعرون، ولا تشجد من دور الله وبي، فقد قال الله عز وجل
﴿لَا تَتَّخِذُوا عِطَانَهُمْ دِينَكُمْ لَا تَأْخُذَكُمْ دِينُ اللَّهِ﴾ وقال جر وعز في أهل الكتاب،
﴿لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ﴾ وقال تارك وتعالى: ﴿لَوْ أَنَّ يَتَّخِذُوا دِينَهُمْ دِينَهُمْ﴾
﴿وَقَرَّعَهُمْ بِحَرْحِهِمْ﴾، فلبس في ورثهم، ولا بد ودماءهم و سلام

144. الإمام علي عليه السلام: في كتابه إلى نعل عماله - أقعدت، فإنك من استظهر به على إقامة النبي، وأتمع به
بحوة لأبيهم، وأشد به حاة الشجر بحوب فاستعن بالله على ما أمرك، وحط الشدة ببعث من
النبي، وفق ما كان الرقو أرفق، واعتزم بسد حبل لا تعي عنت لا الشدة واحضض لزعية
حداك، وسقط هُكم وجهك، وأل هُكم حانك وأس سهم في النحلة والشفرة، والإشارة
والسحية، حتى لا تطمع العصى في حيفك، ولا تياس الضعفاء من عديك و سلام

سج البلاغة كتاب 19، ج 1، الأ 1، ج 33 ص 489 ح 994، ب الأشراف ج 2 ص 390 بحوة، وفي الأ 1
كتبه بين عمر وبين سدة الأرحبي، وفيه آلي غير ما أريد بظهوره ولا ينقص هم عهد، ولكن يقرعو لخرجه، ويقاض
من وراثتهم ولا حرج منهم في طاعتهم، فعدت مرتب والله لمساعد و سلام، ب 10، و هم

٢ از عمر، 18

٣ لائحة 51

1 تاريخ البغوي ج 1 ص 203

٥ سج البلاغة كتاب 46، الأ 1، ج 33 ص 489 ح 994 بحوة، وفيه آلي غير ما أريد بظهوره ولا ينقص هم عهد، ولكن يقرعو لخرجه، ويقاض
من وراثتهم ولا حرج منهم في طاعتهم، فعدت مرتب والله لمساعد و سلام، ب 10، و هم

do not deserve to be treated cruelly either because of our agreement with them that we have to respect. Therefore moderate them and at the same time keep the position of strictness and behave between harshness and mercy and keep them neither too close nor too far and do not repeat and drive them away, by the will of God.¹

143. *Tārīkh al-Ya qūbī*. "A (a.s.) wrote to 'Amr ibn Maslama al-Arhab: "After praising Allah, the farmers of your area have complained of your strictness and I looked into their affair and did not see any good. Your position must be moderate in being soft along with being strict and without doing injustice and discrimination because they brought prosperity to us while being feeble so take what you demand from them while they are subordinate. Do not take any guardian besides God. Certainly God the Exalted and Almighty has said "do not take your confidants from other than yourselves, they will spare nothing to ruin you", and the Great the Exalted has said about the People of the Book "do not take the Jews and the Christian for guardian", and the Exalted and Almighty says "Any of you who take them as guardian it indeed one of them. Keep them under control by taking land tax, be prepared against them and beware of shedding their blood. Wassalām!"²

144. Imam 'Alī (a.s.) in his letter to one of his administrators: "You are surely one of those whose help I seek in the establishing of religion, breaking the haughtiness of the sinful, and guarding critical boundaries. Therefore, seek God's help in your difficulty and your anxiety. Have a little harshness with some leniency and remain lenient where leniency is more appropriate. Adopt harshness when you cannot do without it. Lower your wings for humbleness before the subjects. Meet them with a broad face and keep yourselves lenient in behavior with them. Treat them equally in the way you look at them, in signaling and in greeting so that the big do not expect from you transgression in their favor and the weak do not lose hope in your justice (for them). Wassalām."³

¹ *Yah, a-Balāghah* Letter 19, *Biḥār al-Anwār* vol. 33, p. 489 b. 694. *Arāb al-Ashraf* vol. 2, p. 191. It is stated in *Arāb al-Ashraf* that he wrote this letter to 'Amr ibn Maslama al-Arhab. However, his exact phrase 'behave with them between strictness and softness' is written in our text should be due to their pledge or broken; however, they should pay land tax and in order to preserve them nothing beyond their capacity should be taken from them. I confirmed you to this and God is our resort. Wassalām."

² Qur'ān, 3: 104

³ Qur'ān 5: 49

⁴ *Tārīkh al-Ya qūbī* vol. 2, p. 203

⁵ *Arāb al-Balāghah* Letter 40, in *Amāli* by al-Mafid p. 80. It is stated that this letter was written by Muḥammad al-Ash'ar after the murder of Muḥammad ibn Abī Bakr, but apparently this is not true since Muḥammad ibn Abī Bakr was martyred after Mālik al-Ash'ar.

السياسة الثقافية

1 4

نونية التغير والدرية

145. الإمام علي عليه السلام أن يُعْزَمَ أَنَّهُ وَلَايَتُهُ حَدُودُ الْإِسْلَامِ وَالْإِيْرَابِ
146. ع. ب. لَدَسْ بِي صَاحِجْ لَأَدَبِ أَحْوَجُ مِنْهُمْ بِي مَقْصِدِهِ وَدَهَبْ
147. ع. أَيْرُ اسْتَسْ إِيْ بِي عَيْبُكُمْ حَقًّا، وَكُنْ عَنِّي حَقًّا، فَأَمَّا حَقُّكُمْ عَنِّي فَاسْتَصْحَبْ لَكُمْ، وَبَوْفِيرُ فَيْتُكُمْ عَيْبُكُمْ، وَتَعْيِمُكُمْ كِي لَا تُجْهِسُوا، وَدَيْكُمْ كِي تَعْلَمُوا
148. الإمام البقرة كُنْ عَنِّي ع. دَا ضَلَّ بَحْرُ مَ يَرَبْ شُعْبًا بِي أَنْ يَطْلُعَ شَمْسُ، قَدْ طَلَعَبَ احْتَمَعَ بِهِ الْعَمْرُاءُ حَسَاكِيْنُ وَعَبْرُهُمْ عَنِ نَسِ، يُعْزَمُهُمْ مَعَهُ وَنَرَانِ، وَكَانَ زَقْتُ يَقُومُ فِيهِ مِنْ مَجْبِسِهِ دَبْ
149. بِرَشَادِ الْفُلُوبِ، أَوْيْ أَتُتْ كَنْ يَدِ نَقْرُجْ مِنْ حَيْدَرِ سَمَرْجِ لَتَعْمَمَ لَسَاوِي، وَنَقْصَدِ يَسْتَهْمُ

عبر حاكم ح 6199، عبر حاكم و مد عطف ص 128 ح 637
 ٢ ع. ع. حاكم ح 7590، عبر، حاكم و موعظ ص 43 ح 276
 ٣ هج ن. ل. ع. خطبة ٤٠٤ س. الأثر و ح 3 ص ٢٠٢٩ ع. نصيري ح ٩ ص ٩1، الكامل في التاريخ ح 2 ص 408 ك. ح. ٥، الإرماع و السياسة ح 2 ص ١٠٤١ الفصيحة في د. ب. ل. ع. الفصيحة لكم
 ١ شرح هج البلاغة لاس أبي الحفيد ح ٩ ص ٢٥٩ ع. ع. ح. الأ. ح 4 ص 12
 ٥ ر. د. الف. ب. ص 8، هذه الآية هي ح 10١ بحدود الأوزار ح 103 ص 5، ح 70

Chapter Four

Cultural Policies

4/1

Development of Education

145. Imām 'Alī (a.s.) "It is incumbent upon the leader to teach the laws (*ḥudūd*) of Islam and faith to the people under his rule."
146. Imām 'Alī (a.s.): "Indeed people are more in need of good manners than they are in need of gold and silver."¹
147. Imām 'Alī (a.s.): "O people, I have a right over you and you have a right over me. As for your right over me that is to advise you, to pay you your dues fully, to teach you so that you may not remain ignorant and to train you so that you are knowledgeable."²
148. Imām al-Baqir (a.s.) "When Alī (a.s.) performs the morning prayers, he keeps on with after-prayer invocations (*ṣalāt*), until sunrise. At sunrise, the poor, the needy and other groups of people would gather around him and he would teach them laws (*ḥukm*), and the Qur'an. At a certain hour, he would end the session and leave."³
149. *Irshād al-Qulūb* "It is reported that 'Alī (a.s.) after finishing a battle, he would proceed to teach people and judge among them."⁴

¹ *Ghurar al-Hikam*, h. 6499, 'I yūn al-Hikam wa al-Mawā'iz, p. 328, h. 5637.

² *Ghurar al-Hikam* I: 3590, 'I yūn al-Hikam wa al-Mawā'iz, p. 41, h. 7.

³ *Nabī, al-Balaghah* Sermon 40 *Ansab al-Ahwal*, vol. 3, p. 54. *Tārīkh al-ḥudūd* 505, p. 54.

⁴ *Sharḥ Nahj al-Balaghah*, vol. 4, p. 189. *Bihār al-Anwār*, vol. 41, p. 132.

⁵ *Irshād al-Qulūb* p. 218, *al-ḥudūd* p. 13. *Bihār al-Anwār* vol. 41, p. 13, h. 13.

150. *al-Tabaqāt al-Kubrā* narrating from Abū al-ʿAbbās al-ʿAṣʿarī "Abū al-ʿAbbās al-ʿAṣʿarī was addressing the people, saying, "Who would buy knowledge for one dirham?"

Abū al-ʿAbbās al-ʿAṣʿarī (who was one-eyed) bought several sheets for one dirham and brought it to Abū al-ʿAbbās and he wrote abundant issues of knowledge for him.

After that, Abū al-ʿAbbās said in his sermon "O people of Kūfa, a haughty man overcame you."

151. *al-Gharat* narrating from Sālim ibn Abī Jaʿfar "Abū al-ʿAbbās allocated two thousand (coins) as an income for every reciter of the Qurʾān and my father was one of the reciters."²

152. *Sharḥ Nahḥ al-Balaghah* "Ghālib ibn Saʿsaʿa went to Abū al-ʿAbbās together with his son, Farazdaq³ and Abū al-ʿAbbās said to him "Who are you?"

He replied "Ghālib, the son of Saʿsaʿa al-Muʿashshāʿ."

He said, "O Abū al-Akḥaṣ, Who is this young man with you?"

He replied, "My son and he is a poet."

He said "Teach him the Qurʾān for it is better for him than poetry."⁴

153. Imām ʿAlī (a.s.) in his letter to Lutham ibn Abbās, who was his administrator in Mecca, wrote "Set up Hāṭi for the people and remind them of the ways to be devoted to God. So, for giving them a lecture in the morning and evening, explain the law to those who ask, teach the ignorant and discuss with the learned."⁵

154. Imām ʿAlī (a.s.) in response to someone who had asked him a difficult question "Ask me for understanding and do not ask to create confusion for fault finding, because the ignorant person who tries to learn is like the learned man, but the learned man who tries to create confusion is like the ignorant."⁶

1 *al-Tabaqāt al-Kubrā*, vol. 6, p. 168.

2 *al-Gharat*, vol. 1, p. 13, *Kanz al-ʿUmmāl* vol. 2, p. 339 h. 4186.

3 He is Abū Faras Ḥuṣayn ibn Ghālib, known as Farazdaq. He was born in 75 A.H. in Basra and died in 114. The following poem that he wrote in praise of al-ʿImām al-ʿAbbās in the presence of Ḥishām ibn Abd al-Malik is an evidence of his bravery.

"This is the person whom the land of Baṣra knows,

And the Kaʿba and the Haram know him too."

4 *Sharḥ Nahḥ al-Balaghah* vol. 10, p. 71 *Kanz al-ʿUmmāl* vol. 2, p. 288, h. 4026.

5 *Nahḥ al-Balaghah* letter 67, *Bihar al-Anwār* vol. 43, p. 417 h. 702.

6 *Nahḥ al-Balaghah* Ap. 3130, 320. *ʿUyūn al-Ḥikmah wa al-Mawāʿiz*, p. 32, h. 7980.

155. عهده - يزجل شأنه رجل أن تعرفه لإياد - يد من لعد فأتني حتى حشرت عن
 أسباع الناس، فإذ سميت مقدتي تحفظها غبت عير^١، فإنا الكلام كنش به بققها
 هذا ويحفظها هـ

2 4

النهج عن نص الشئ الصالحة

156. الإمام علي^ع في عهده لا مات الأشير - لا تقص سنة صالحة عجل بها صدور
 هبه لأمة، وجمع بها لأمة، وصحت عليها برعة، ولا تحذر سنة نصر
 شيء من ماضي تلك سن، فتكون لأحر من سنة، وبور عبت من نصبت
 منها - وواحد عبت أن تذكر ماضي من تعددت من حكومة عادلة، أو مئة
 وصلة، أو أثر عن بيته^٢، أو في صفة في كتاب^٣

157. عه^٤ في عهده إلى مات الأشير (في وية تحف معون) - وأكثر مدرسة
 عظماء، ومثاقبة الحكماء، في شئت ما صبح عليه أهل بلاد، وفقه ما استفاد به
 ناس من قبلك، فإن ذلك يحق الحق، ومنعوا من، وتكفي به ديلاً ومثلاً لأن
 ناس بضاعة هي سنبل إلى مدغه لله^٥

3 4

النهج في قصة الشئ الظاهرة

158. الإمام علي^ع رعم أن فصل عبد الله عبد الله رعم عدد، هدي وهدي، فأوم

^١ نهج السلافة لجمعية ١٤٦٥، ج ١، ص 60 - 8

^٢ نهج السلافة المكتوب 53 تحف المعصوم ص 170 و ص 48 نحوه، و جمع دعاء لإسلام ح 1 ص 356، 357

^٣ الخلفي مؤلف، ويدا، لوفد فلان، حاشية لحدوده ولا رمد، كنية بسبب العرب ح 17 ص 9

^٤ تحف المعصوم، ص 13

155. Imam 'Alī (a.s.) in response to someone who had asked him to define faith for him: "Come to me tomorrow so that I enlighten you in the presence of all the people so that if you forget what I say, others might retain it, for an utterance is like a frightened away prey which may be caught by someone but missed by others."¹

4/2

Prohibition of Abolishing Proper Customs

156. Imām 'Alī (a.s.) from his instructions to Mālīk al-Ashtar: "Abolish no proper custom (*sunnah*) which has been acted upon by the leaders of this community through which harmony has been strengthened and because of which the subjects have prospered. Create no new custom which might in any way damage the customs of the past, lest their reward belong to him who originated them, and the burden be upon you for abolishing them. It is incumbent upon you to recall the just government, the excellent customs, the *sunnah* of our Prophet (saw), and the obligations (promulgated) in the Book of God which preceded you (and follow them)."²
157. Imām 'Alī (a.s.) in his instructions to Mālīk al-Ashtar (as narrated in *Tuhaf al-Uqūl*): "Study much with men of knowledge (ulama) and converse much with sages (shukamā, concerning the consolidation of that which causes the state of your land to prosper and the establishment of that by which the people before you remain strong, since this will establish righteousness more firmly and repel falsehood, and this will suffice as guidance and exemplar. Indeed proper customs are the path toward obedience to God."³

4/3

Fighting against Evil Customs

158. Imām 'Alī (a.s.) "Know that the most distinguished servants of God before Him is the just leader who has been guided (by

¹ *Nahj al-Balaghah*, Aphorism 266, *Bihar al-Anwār*, vol. 2, p. 160, h. 8.

² *Nahj al-Balaghah*, Letter 93, *Tuhaf al-Uqūl*, p. 130, *Ibid.* Also cf. *Da'ā'im al-Liām*, vol. 1, p. 356 & 357.

³ *Tuhaf al-Uqūl*, p. 13.

سُنَّةٌ مَعْمُومَةٌ وَأَمَاتٌ بِدَعْوَةٍ مُجْهُولَةٍ، وَإِنَّ السُّنَنَ لَسُنَّةٌ هَذِهِ أَعْلَامٌ، وَهَذَا سِدْرٌ هَذِهِ
مِنْ أَعْلَامٍ

159. إِمَامُ الصَّادِقِ (ع) أَنَبَ الْمُؤَيَّزَ أَمِيرَ الْمُؤْمِنِينَ (ع) فَقَالَ: شَكُو بَيْتَ هَؤُلَاءِ تُعْرَبُ
إِنَّ رَسُولَ اللَّهِ (ص) كَانَ يُعْطِيهِمْ مَعْطِيَهُمْ يَلْسُونِي، وَأَوْحَ سَمْعًا وَبِلَا
وَضُفِيًا، وَأَنْتَ عَسَى هَؤُلَاءِ وَفِي لَا تَعْلَمُ فَذَهَبَ بِهِمْ أَمِيرَ الْمُؤْمِنِينَ (ع)
فَكَتَبَهُمْ فِيهِمْ، فَصَاحَ لِأَعْرَبَ أَيْبَ دَيْتَ يَا أَلْ حَسَنَ، أَيْبَ دَيْتَ فَخَرَحَ وَهُوَ
مُعَصَّبٌ يُخْرِجُ دَعَاءً وَهُوَ يَقُولُ: مَعْشَرُ أُمَوِيٍّ إِنْ هَؤُلَاءِ قَدْ ضَيَّرُواكُمْ بِمِرَّةٍ
أَسْهَدُ وَأَنْصَبُ: يَتَرَوُّ حَوْلَ إِيَّائِكُمْ وَلَا يُرَوُّ حَوْلَكُمْ، وَلَا يُعَصِّرُكُمْ مِثْلَ مَا
يَأْخُذُونَ، فَاتَّخِذُوا دَرْكَ اللَّهِ نَكْمًا، فَبَيَّ قَدْ سَمِعْتُ رَسُولَ اللَّهِ (ص) يَقُولُ: تَرَرُّ
عَنْهُ أَوْ حَرَرًا: تَسْعَةُ أَحْرَاءَ فِي لُحْدَارَةٍ، وَوَاحِدَةٌ فِي غَيْرِهَا.

4 4

التَّحَنُّنُ مِنْ مَرَاتِمِ الْإِسْتِغْفَالِ

160. مِجَالُ الْبَلَاةِ قَوْلُ [عَبَّاسٍ (ع)] وَقَدْ نَقِيَهُ عَنْهُ مَسِيرُهُ إِلَى شِمَامِ دَهْدَنِ الْأَبِ، فَتَرَحُّنُوا
بِهِ وَشَتَّوْا بَيْنَ يَدَيْهِ فَصَالَ مَا هَذَا الَّذِي صَنَعْتُمُوهُ؟ فَقَالُوا: خُتُّوا مَا تُعْطِيهِمْ مِنْ مَرْءٍ
فَعَبَّ وَلِلَّهِ مَا يَسْتَعْنِ بِهِ مِنْكُمْ، وَإِيَّاكُمْ تَشْقُونَ عَلَى أَنْفُسِكُمْ فِي دُنْيَاكُمْ،
وَتَشْقُونَ بِهِ فِي حَرَّتِكُمْ وَمِنْ أَحْسَرِ أَسْهَقَةٍ وَرَاءَهُ لِعَقْدَتِ، وَأَوْجَحَ أَسْهَقَةٍ مَعَهَا

مِجَالُ الْبَلَاةِ: خطبة 164، حسن ص 87، من كتاب تاريخ طبرستان ج 3 ص 33. السَّيَّاهُ وَالْمَهْيَةُ: ح
ص 158 كلامه عن عبد الله بن جعفر عن أبيه، المقفلة الفرقة ج 3 ص 310، من كتاب أبيه وليس له أو السس
لثمة - 1، الكافي في التاريخ ج 2 ص 322، كنها بحره

2 الكافي ج 5 ص 318 - 319 عن بعض من أبيه

God) and guides others. He establishes the recognized customs (of the Prophet's Sunnah) and destroys the unrecognized innovations. The [Prophet's] ways are clear and have their signs, while innovations are also clear and they too have their signs."¹

159. Imam al-Ṣādiq (a.s.): Some non Arab Muslims (*al Muwālī*) came to the Commander of the Faithful (a.s.) and said "We have a complaint to you against these Arabs. Verily the Messenger of God (s.a.w.) gave us portions that were equal to theirs and married off Salman, Bilāl and Ṣ.ḥayb, but these (Arabs) refuse and say: "We will not do that."

The Commander of the Faithful (a.s.) went to them and talked to them about this. The Arabs shouted "We refuse it, O Abū al-Hasan! We refuse it!"

So, 'Alī (a.s.) left angrily dragging his robe and saying: "O group of non Arabs. In truth, they have reduced you to the status of the Jews and the Christians. They get married to your women but refuse to allow you to marry theirs. They do not give you as much as they take from you. Therefore engage in trading and God will bestow His blessings on you. Indeed I heard from the Messenger of Allah (s.a.w.) that sustenance (*rizq*) has ten parts, nine parts are in trading and one part is in other things."²

4/4

Refraining from Reception Ceremonies

160. *Nahj al-Balaghah*. The Commander of the Faithful (a.s.) was proceeding towards Syria when the countrymen (farmers of al-Anbar met him. Seeing him, they began to walk on foot and then ran in front of him.

He enquired: "Why are you doing this."

They replied: "This is the way we respect our chiefs."

He then said "By God this does not benefit your chiefs. By doing this you are troubling yourselves in this world and earning misery for the next world. How harmful is the labor

1. *Nahj al-Balaghah*. Sermon 164, *a. Jamal*, p. 87, *Iṭṭihāṭ al-Tabarī* vol. 4, p. 33, *a. Bidāya wa al-Nisāya*, vol. 7, p. 68.

2. *al-Kāfi*, vol. 5, p. 318, h. 59.

that is followed by punishment and now profitable is the ease with which there is deliverance from Hellfire!"¹

161. *Nahj al-Balāghah* It is reported that when the Commander of the Faithful (a.s.) returned to Kufa from the battle of Siffin, he passed by the tribe of Shubbam (in Yemen) and heard the women weeping over those killed in Siffin. At that time Harb ibn Shurahbīl al-Shubbāmī came and started walking along with the Imam (a.s.), while he (a.s.) was riding, so he (a.s.) said to him: "Get back because the walking of a man like you with one like me is a trial for the ruler and a humiliation for the believer."²

162. Imam al-Šadiq (a.s.): The Commander of the Faithful (a.s.) set out on horseback with his companions walking behind him. He turned his face back to them and asked: "Do you want anything?"

They replied: "No, O Commander of the Faithful! But we would like to walk along with you."

He then told them: "Go back, because walking behind a riding man is a mischief for the rider and a humiliation for the walker."

[The narrator says] He rode on once again and they followed walking behind him and he said: "Go back, because the sound of footsteps behind a man corrupts the hearts of the unwise."³

4/5

Criticizing rather than Admiring

163. Imām 'Alī (a.s.) in his instructions to Mālik al-Ash'ar after describing the characteristics of the righteous confidants: "Choose these men as your special companions in privacy and at assemblies. Then let the most influential among them be he who speaks most to you with the bitterness of the truth and

Nahj al-Balāghah, Aphorism 3, *Manāqib 'Alī ibn Abī Tālib* (v.1) p. 14, *Īhār al-Aṭwār*, vol. 41 p. 55, h. 3

² *Nahj al-Balāghah*, Aphorism 322 *Waq'at Siffin* p. 51 *a' Masyar al-Mawāz* p. 93

³ *a-Mahāsin*, vol. 2 p. 470, n. 2632. *al-Kaṣī*, vol. 6, p. 540, h. 6, *Luḥaf al-Iqtā'* p. 309

بِك، وَفِيهِمْ مُسْغَدَةٌ فِي يَكُونُ مَكَا كَرَهُ اللَّهُ بِأَوْلَادِهِ، وَفَعَّ دَلَّتْ مِنْ هَوَات
خَيْثُ وَقَعَ وَاصِقُ بَاهِلٍ لَوَزِجٍ وَاصْدِيقٍ، ثُمَّ رُصِّهِمْ عَلَى أَلَا يُطْرُقُ وَلَا
يَسْجُودُ سَاطِرٌ لَمْ تَعْنَهُ، فَإِنَّ كَثْرَةَ الْإِطْرَاءِ تُخَيِّدُ نَرَهُو، وَيُسَيِّدُ مِنَ الْبَعْرِ^٢

164. عَنْهُ - فِي خَوَات مِنْ قَدَلْ أَيْتُ مَيْرُا وَنَحْشُ رَعِيَّتِي، بَكْ أَحْرَجَ اللَّهُ عَوْ وَحَلَّ
مِنْ دَلْ، وَيَعْرِرُ أَطْنُو عَدَدَةٌ مِنَ الْعَلَّ، فَخَرَّ غَيْبٍ وَأَعْصَى حَتَدَتْ، وَتَجَرَّ
فَأَمَصَ شِهْرَكَ، فَإِنَّكَ بَقَائِرُ الْمُصْدَقِ، وَخَاكُمُ مُؤَقُّ وَمَنْكَ مُجَوَّلُ، لَا سَنَحُ
فِي شَيْءٍ مَعْصِيَتِكَ، وَلَا تَمَسُّ عَمِيرَ بَعْلِيَّتِكَ، يَعْظُمُ عَمَدٌ فِي دَبِّ حَطَرُكَ وَيَجْلُ عَنْهُ
فِي أَلْسَبِ فَصْلُكَ إِنْ مِنْ خَوْ مِنْ عَظُمِ جَلَالُ اللَّهِ فِي نَفْسِهِ، وَحَلْ مَوْصَعُهُ مِنْ
قَبْلِهِ أَلْ تَصْبُرُ عَمَدُ بَعْظَمِ دَبِّكَ - كُنْ مَ سَوَاءً، وَإِنْ أَحَقَّ مِنْ كَانَ كَدَبُكَ لَمْ
عَظُمْتَ بَعْدَهُ لَكَ عَلَيْهِ، وَتَطْفُ حَسَانُهُ بِهِ، فَإِنَّهُ لَمْ عَظُمَ بَعْدَهُ لَكَ عَلَى أَحَدٍ إِلَّا رَدَّ
حَقُّ اللَّهِ عَلَيْهِ عَظِيمٌ

وَإِنْ مِنْ سَخَفِ حَلَابِ بُولَاةٍ عِنْدَ صَاحِبِ لِنَاسٍ أَلْ يَصْنُ بِهِمْ خُتْ بَقَرِ،
وَبَوْصَعُ مُرْهِمْ عَلَى الْبَكْرِ، وَفَرَّ كَبْرَهُتْ أَلْ تَكُونُ جَدُّ فِي صَكِّمْ أَوْيُ جَبُّ الْإِطْرَاءِ،
وَاسْتَبَاحَ لِنَاسٍ وَسَبَّ - تَحْمِيدُ اللَّهِ كَدَبُكَ، وَتَوَكُّبُ حَتُّ أَلْ تَقْدَرُ دَبُّكَ تَرَكْتُهُ
أَلْ حَطَرُكَ بِهِ شَحَابُهُ عَنْ تَدَاوَبٍ مَا هُوَ أَحَقُّ بِهِ مِنَ الْعِظَمَةِ وَتَكْبِيرِهِ وَرَبِّهِ اسْتَحَى
لِنَاسٍ أَشَاءَ بَعْدَ لِنَاسٍ

فَلَا تُشَوِّ عَنِّي تَحْمِيلَ شَاءَ، لَا حَرَا حِي نَفْسِي بِكَ اللَّهُ وَبِكُمْ مِنْ أَسْقِيَّتِي فِي حُقُوقِ
لَمْ أَوْفَرُجَ مِنْ أَدَتِهِ، وَفَرَّقَصَ لَأَنْدَ مِنْ مَصَالِيهِ، فَلَا تُكْتَمُونِي بِ تَكْتُمُهُ لَكَ لِحَابُكَ،

بِسَجْدَةٍ أَوْ كَبِّ فِي تَرْجَمَةِ السَّجْدَةِ أَيْ تَحْمِيلِ أَوْ تَحْمِيلِ عَمَلٍ سَجَّجَ، أَيْ يَمْشِي بِمَا يَمْشِي بِهِ يَمْشِي بِهِ كَمَا يَمْشِي بِهِ أَصْبَحْتُ
لَأَمْرٍ الْأَمْرُ (تَرْجَمَةُ السَّجْدَةِ لَأَمْرٍ أَيْ يَمْشِي بِهِ) ح 17 ص 49

^٢ رَجُلٌ أَلَا يَعْلَمُ الْكِتَابَ 53 مَحَلُّ الْعَمَلِ ص 129 مَحَلُّ الْإِيمَانِ ح 33 ص 602 ح 744

supports you least in activities which God dislikes in His friends, even though this may contradict your pleasure. Bring to men of piety and veracity. Then accustom them not to lavish praise upon you nor (to try to) gadden you by (attributing to you) a vanity you did not do for lavishing of abundant praise causes arrogance and draws (one) close to pride."¹

164. Imam 'Alī (a.s.) : one of his companions had told him, "You are our commander and we are your subordinates. Through you God the Great and Almighty brought us forth from disgrace and for your glory He freed His servants from chains. You choose for us and carry them out and command as you wish and enforce it because you are a speaker whose words are believed, a successful ruler and entrusted sovereign. We do not see lawful disobedience to you in any matter and we do not measure any knowledge with yours, as your status is so lofty to us and your superiority so great." To which Imam responded, "If a man considers God's glory as being higher than his self and believes in his heart that God's position is sublime, then it is his right that on account of the greatness of these things— he should regard all other things as small. The person who most deserves to be as such is he who receives God's bounty and favor most, because the bounty of God over any person does not increase without an increase in God's right over him.

In the view of virtuous people, the worst position of rulers is that it may be thought about them that they love glory and their affairs may be taken to be based on pride. I would really hate that it may occur to your mind that I love high praises or to hear eulogies. By the grace of Allah I am not like this. Even if I had loved to be mentioned like this I would have given it up in submissiveness before Allah, the Glorified, rather than accept greatness and sublimity to which He is more entitled. Generally people feel pleased at praise after good performances.

"Do not mention for me glowing praise so that I can discharge my responsibilities towards God and towards you. I have not yet carried out and instructions that have to be performed. So do not address me in the manner despots are

¹ *Nah, al-Ba'ghab*. Letter 53, *Ithaf al-Uqū* p. 79 *Bihar al-Anwar* vol. 1, p. 67, h. 744.

ولا تنحفظوا بي ما يتحفظ به عند أهل المدينة، ولا تحلصوني بالبيعة، ولا
 تطوبوني مستقلاً في حق قين لي، ولا تيسر عظيم لنعمي ولا يصح لي؛ فإنه من
 استقل الحق أب يقال به، أو لعن أب يُعرض عليه، كما يعمل بهم ثمن عليه
 فلا تكفوا عني معاملة يحو، أو مشورة بعدل، فإني كنت في نفسي بفوق ما أب
 خطي، ولا من ذلك من فعي، إلا أب يكرهني لله من نفسي ما هو أمدب به مني،
 فإنه آت وأنتم عند تملكون نزلت لا رت غيرة، يمدب من لا تمدب من نفسه،
 وحزنا مما كنت فيه إلى ما صحت عنه، فأدب بعد صلاة بالهدى، وأعطيت
 لصيرة بعد لعمى

6 / 4

الإلزام بالحق في معروفة الرجال

165. لأما في السيف من الأصغ من ثمانية داخل حديث همداني على أمير المؤمنين عني
 من أبي طالب في نفر من الشيعة وكنت معهم، فجعل الحارث يشاور في مشيئة،
 ويحيط لأرض بمحاجة، وكان مريضاً، فقبل عليه أمير المؤمنين ع، وكانت
 معه امرأة - فقال كيف تجدك - حارث؟ فقال نال اندهر - أمير المؤمنين عني،
 وردي ورثاً وغلباً، احتصام أصعدت بيث، قال وفيه خصوصتهم؟ قال
 فلك وفي ثلاثة من قبلك، فوسى لهم عدي، ومقتصد تبي ومن مترك

1. السيرة - وهو - يدير من جد رجل عن عصمه من قور أو من السيرة العرب - ج 4 ص 48

2. الكافي ج 8 ص 355 مع 550 عن حارث بن الإمام بهرمة، تميم الطائفة - خطبة 216 وفيه 10 نسخة - من 10 نسخة

3. حقه بصرة الصبح مير ص 266

4. يحدني عصا مفعلة الرأس كالصوفاة، ولم والدة (الشيعة) ج 1 ص 347

5. لاور باصم - حرره لروانمس ويطلى (الشيعة) ج 1 ص 80 وهو فاكه عن الإمام

addressed. Do not evade me as the irascible people are (to be) evaded, do not meet me with flattery and do not think that I shal take it ill if a true thing is said to me; and do not entitle me with undue greatness. Certainly the person who feels disgusted and burdensome when truth is said to him or a just matter is placed before him would find it more difficult to act upon them.

Therefore do not abstain from saying the truth or pointing out a matter of justice because I do not regard myself above erring.¹ I am not immune from erring in my actions unless that God helps me in avoiding errors, in matters in which He is more powerful than I. Certainly I and you are slaves owned by a Lord other than Whom there is no Lord. He owns from ourselves that which we do not own. He brought us forth from where we were towards what brings prosperity to us. He altered our straying into guidance and gave us insight after blindness.²

4/6

Commitment to the Truth in Knowing Men

165. *al-Amā* narrated by Asbaq bn Nubā'a: "Hārith ibn Hamdānī along with a group of Shi'ites, including myself, went to visit the Commander of the Faithful 'Alī ibn Abī Talīb (a.s.). Being sick, Hārith walked in with a bent back and a walking stick. The Commander of the Faithful (a.s.) came towards him, for Hārith was highly esteemed by him, and said: 'How are you, Hārith?'"

He said: "Life has done to me what it has pleased. O Commander of the Faithful, and the conflict of your companions at your doorstep is irritating and infuriating me."

He asked: "What is their conflict about?"

He replied: "About you and the previous three caliphs. One

It is evident from what follows in his words that Imam 'Alī (a.s.) regards his *imn* (infallibility) as a blessing from God and in accordance says if God does not help him in avoiding errors, he would be misguided. Therefore this statement does not contradict the infallibility of the Imām.

¹ *al-Kaṣī* vol. 8 p. 355 h. 356, narrating from Ja'far from Imam, *al-Baqir* (a.s.) *Nah al-Ba'aghah*; Sermon 216.

of them is an extremists and zealot, another fails short, and a third is hesitant who does not know whether to go forth or back."

Alī (a.s.) said "Enough O brother from Hamadan! You should know that the best of my followers are the middle group, he who exceeds the due bounds shall be brought back to them, and he who falls short shall be made to reach them."

Hārith told him "May my father and mother be your ransom! Would you cleanse our sullied hearts and elucidate our affairs for us?"

'Alī (a.s.) said "It is enough. You are confused in (certain) affairs. The religion of God is not known through men, but with the sign of the truth. So come to know the truth and you will only then know its people."

'O Hārith! Truth is the best of words, and he who declares it is a struggler (*mujāhid*)."¹

166. *al-Bayān wa al-Tabyīn* When 'Alī ibn Abī Tālib (a.s.) was on the pulpit, Hārith ibn Hawth al-Laythi stood up and said "Do you think that we consider that Talha and Zubair have gone astray?"

He replied "O Hārith! You are confused. Certainly you are confused. The truth is not known through men. So come to know the truth and you will only then know its people."²

See *The Encyclopedia of Amīr al-Mu'minin*. Confusion by those lacking insight.

¹ *al-Amālī* by al-Muṣṭafī, vol. 3, p. 3. *al-Amālī* by al-Tūsī, p. 625, h. 1292, *Biḥār al-Muṣṭafā*, p. 4.

² *al-Bayān wa al-Tabyīn*, vol. 3, p. 211, *Tārīkh al-Ya'qūbī*, vol. 2, p. 26.

السِّيَاسَةُ الْاِقْصَادِيَّةُ

15

ابْتَحَثَ عَلَى الْعُمَرِ

167. الإمام عني « إِنَّ لِأَشْيَاءَ ارْذَوْخَ ارْذَوْخَ تَكُنْشُلُ وَبَعَثُ، فَتَبْحَثُ بِسَهْلِ سَقَرٍ »
 168. عنه « بَيَّ لَأَنْعَصُ لِرْخُلْ يَكُونُ كَسَلَالٍ مِنْ قَبْرِ دُسَاهُ؛ لَأَنَّهُ إِذَا كَانَ كَسَلَالٍ مِنْ
 أَمْرِ دُيْبَةٍ فَهُوَ عَنْ قَبْرِ جَرِيهِ أَكْسَرُ »
 169. عنه « مَا عُدُوهُ أَحَدِكُمْ فِي سَبْسِ اللَّهِ بِأَعْصَمٍ مِنْ عُدُوهِ بَصُلْتُ بَوْلِيهِ وَبَعْدِيهِ مَا
 يُصْبِحُهُمْ »
 170. عنه « مَنْ طَلَبَ ثُلُثَ خَلَالَا، نَعِظَ عَلَى وَبَرٍ أَوْ وَبَرٍ أَوْ رَوْحِي، يَكُنْهُ اللَّهُ نَعِي
 وَرَحْمَةً عَلَى صَوْرِهِ يَقْمَرُ لِيَهْ سَدَرٍ »
 171. عنه « أَوْصِيَكُمْ بِخَشْيَةِ اللَّهِ فِي اسْتَرِّ وَغَلَالِيَةِ، وَاعْدَبْ فِي ارْتِصَدٍ وَتَعْصَبِ،
 وَالاكْتِسَابِ فِي عَمَلٍ وَتَعَمَلٍ »

1. في نسخة: « فِي تَحْتِ الْعَمَلِ »، فَسُحِّحَ مَعْنَاهُ، وَبَعْدَهُ صَوَابٌ

2. التكاوي ج 5 ص 86 ح 8 عن عوفي بن محمد رفعه، تحت العقوب ص 220

3. دعائم الإسلام ج 2 ص 14 ح 2

4. السيرة ج 1 ص 228، دعائم الإسلام ج 2 ص 95 ح 19، عوفي بن الأدي ج 3 ص 184 ح 6

5. مستدرج ص 255

6. تحت العقوب ص 390 عن هشام بن حكيم عن الإمام الكاظم ع، حذر الأمور ج 78 ص 54 ح 1

Chapter Five

Economic Policies

1/5

Encouragement to Work

167. Imām 'Alī (a.s.): "When things coupled one with another (chosen as pairs) laziness and incapability were connected and poverty was produced from them."
168. Imām 'Alī (a.s.): "Indeed I hate a man who is lazy in his worldly affairs, for if he is lazy in his worldly affairs, he will be more lazy in the affairs of the Hereafter."²
169. Imām 'Alī (a.s.): "No early rising of any of you in the path of God is greater than the early rising of someone who seeks for that which improves [the conditions for] his children and household."³
170. Imām 'Alī (a.s.): "He who seeks the world lawfully in order to take care of his parents, children or wife, God will resurrect him with his face radiating like a full moon."⁴
171. Imām 'Alī (a.s.): "I advise you to fear God secretly and openly, to practice justice in pleasure and anger and to earn a livelihood in poverty and affluence."⁵

1. *al-Kaṣī*, vol. 2, p. 86, h. 2. *Tuhaf al-'Uqūl*, p. 221.

2. *Da'ā'im al-Islām*, vol. 2, p. 14, h. 2.

3. *Al-Sarā'ir*, vol. 1, p. 228. *Da'ā'im al-Islām*, vol. 2, p. 15, h. 9. *Awā'il al-'Āl*, vol. 3, p. 194, h. 6.

4. *Musnad* of Zaid, p. 255.

5. *Tuhaf al-'Uqūl*, p. 390. *Bihār al-Anwār*, vol. 78, p. 304, h. 1.

172. Imām 'Alī (a.s.), "Certainly seeking a lawful livelihood does not prevent [man] from working for the Hereafter."¹
173. Imām 'Alī (a.s.) – in his letter to his son Hasan (a.s.) "Do not leave out what is lawful and agreeable, since the necessities of life must be met and what is destined for you will reach you."²
174. Imām 'Alī (a.s.), "A believer has three time periods [in life]. The period when he is in communion with God, the period when he manages for his livelihood and [thirdly] the period when he is free to enjoy what is lawful and pleasant. A wise person should not spend his time other than for three reasons: For the purpose of earning a living, or pursuing something for the next life or for enjoying what is not prohibited."³
175. *Sharh Nahj al-Balāghah* – in the report about the benefactions of the Commander of the Faithful. "He used to work with his hands, cultivate the land, plant palm trees and would spread all these by himself."⁴

See: *The Encyclopedia of Amir al-Mu'minin*
(Bringing Together Worship and Work).
Ibid., ('Alī's (a.s.) benefactions)

5/2

City Developments

176. Imām 'Alī (a.s.) – in his instructions to Malik al-Ashjar "This is what Allah, the servant of God and Commander of the Faithful

1 *al-Amālī*, Majid, p. 19, h. 3 *Bihār al-Anwār*, vol. 77, p. 422, h. 4

2 *Kanz al-'Ummāl*, vol. 16, p. 77, h. 442-3

3 *Nahj al-Balāghah*, Aphorism 390; *Tahzib al-Iqtisād*, p. 203 *al-Amālī* by al-Tusi, p. 147 h. 246

4 *Sharh Nahj al-Balāghah* vol. 15, p. 147

ما نك من الحديث لأشهر في عهده إليه، حين ولّاه مصر: جباية خواجه، وجهاد
عدوه، واستصلاح أهله، وعمره بلادهم.

177. عنه: ﴿يَمَّا كُنْتُ بِقَرْطَةِ بَنِي كَعْبِ الْأَصْبَرِيِّ أَقْبَعْتُ، فَإِنَّ حَلَامًا مِنْ أَهْلِ لُدَّةٍ
مِنْ عَمِيكَ ذَكَرَ، هَرُّ فِي رُصْبِهِمْ قَدْ غَفَّ وَذُفِنَ، وَفِيهِ لَمْ يَمُرْ عَلَى لُسَمِينَ،
فَمَضَى أَنْتَ وَهُمْ، ثُمَّ اعْمُرُوا وَأَصْبَحَ لُنْهَرُ؛ فَمَعْمَرِي لَأَنْ يَعْضُرُوا أَحَبُّ إِلَيَّ مِنْ أَنْ
تَخْرُجُوا وَأَنْ يَعْضُرُوا، وَتُقْضَرُوا فِي وَحْبٍ مِنْ صِلَاحِ بِلَادٍ وَتُسَلِّمَ^٢
178. عنه: ﴿فَصَنَعْتُ لُسَمْعَدَ بْنَ عَيْرَةَ السُّدَّيَّ^٣

رجع موسوعة الإمام علي بن أبي طالب: ج 2 ص 439 بسببه أحد الخفر

3 5

الثمينة الزليخة

179. للإمام علي: ﴿مَنْ وَجَدَ مَاءً وَتَرَانُتُمْ فَتَمْرَ فَأَعِدْهُ لِلَّهِ^٤
180. عنه: يَا مَعْشَرَ خَلْقِ حَسَنَةَ الْأَمْرِ، وَالْعِزَّةِ، وَالسَّخَرَةِ، وَالْحَافَةِ، وَالصُّدُقِ
وَمَا وَجَّهَ عِزَّةَ فَقْرُهُ نَعْلِي ﴿هُوَ شَأْنُكُمْ عَنِ الْأَرْضِ وَ شَتَعْمُوكُمْ جِيهًا^٥، فَأَعْلَمَ
سُحْدَهُ أَنَّهُ قَدْ أَمَرَهُمْ بِعِزَّةٍ سَكُونِ دِينِ سَبَّاعِيهِمْ بِمُخْرَجٍ مِنَ الْأَصْرِ
مِنْ خَشْيَةٍ، وَاشْتُرِبَتْ، وَمَا شَأْنُ دِينِ، بِمُحَقِّقَةِ اللَّهِ مَعِيهِ بِمُحَقِّقِ

^١ مجمع البحار: الكتاب 52، تحفة العصور ص 126

^٢ ج العصور ج 2 ص 203

^٣ فهر الحكيم ج 656، ص 404، الحكيم والمواظع ص 357 ج 8044

^٤ قرب الاسناد ص 14 ج 404، عن الحسن بن علي، عن الإمام الصادق عن 'عبد الله بن النور ج 03 ص 65 ج 0

^٥ هيد 61

^٦ وسائل الشريعة ج 1 ص 195 ج 0، نقلاً عن تفسير النعماني عن عطاء بن رباح عن الإمام جعفر - ع

ببحر الأنوار ج 93 ص 46 و 47

charged Mālik al-Ashtar in his instructions to him when he appointed him governor of Egypt to collect its land tax, to struggle against its enemies, to improve the condition of the people and to engender prosperity in its cities [regions].²

177. Imam 'Alī (a.s.) from his letter to Qarza ibn K'ab al-Ansārī: "Indeed some men from among the protected people (*Abī al-Dhimma*), in your area have reported that a river in their land has been destroyed and submerged. They have the rights over the Muslims to engender prosperity for them. See into this matter along with them, then repair and improve the river. By my life, bringing prosperity is more pleasant for us than the leaving or undergoing poverty or falling short of that which sets right the cities. Wassalam."³
178. Imam 'Alī (a.s.) "The virtue of a ruler (*Imām*) is in the development of the cities."⁴

5.3

Agricultural Development

179. Imam 'Alī (a.s.) "He who finds water and land and then becomes poor, God will send him far [from His Mercy]."⁵
180. Imam 'Alī (a.s.) "Verily, there are five ways of earning livelihood for people: rulership, developing, trading, leases and taxes. Concerning development, God Almighty says: "He brought you forth from the earth and made it your habitation [to develop it]."⁶ It is implied here that God the Exalted has commanded his servants to construct the earth so that it will be a means for their livelihood through what grows from it such as grain, fruits and other things which God has made as provision for people."⁶

Nahj al-Balāghah, Letter 53, *Tuhaf al-Uqūl*, p. 26.

2. *Tārīkh al-Ya'qūbī*, vol. 2, p. 203.

3. *Ghurar al-Hikam*, h. 6562. *Uyūn al-Hikam wa al-Mawā'iz*, p. 337, h. 8044.

4. *Qurb al-Inād*, p. 19, h. 404. *Bihar al-Anwār*, vol. 33, p. 65, h. 1.

5. *Qur'ān*, 11: 6.

6. *Wurūd al-Shaykh*, vol. 4, p. 195, h. 10. *Bihar al-Anwār*, vol. 33, p. 46 & 47.

181. الإمام الباقر عليه السلام: **إِنَّ عَيْنَيْكَ كَأَنَّ بَكَتَتْ إِلَى مَرَّةٍ الْأَحَادِ أَسْأَلُكَ اللَّهُ فِي فَلَاحِي الْأَرْضِ أَنْ يُفْلِمُوا قَبْلَكُمْ^١**

راجع موسوعة الإمام علي بن أبي طالب، ص 409، نسخة أحمد خراج،
والتمهيد الاقتصادية في الكتاب والسنة، ص 152 (مورخ وخرس)

4 / 5

التمهيد الضمنية

182. الإمام علي عليه السلام: **جِرْفَةُ الْمَرْءِ كَثُرَ^٢**
183. عليه السلام: **إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ الْمُحَرَّفَ الْأَمِينِ^٣**
184. عليه السلام: **فِي الْحَكَمِ لِمَسْئُومَةٍ إِلَيْهِ - لَا تَطْلُبُ سُرْعَةَ الْغَنِيِّ، وَاطْلُبْ تَجْوِيدَهُ؛ فَإِنْ انْتَسَى لَا يَسْأَلُونَ فِي كَيْفِ فَرْعٍ مِنَ الْعَمَلِ، بَلْ يَسْأَلُونَ عَنْ حَقِّهِ صَعْبُهُ^٤**
185. الكافي عن ثُمَّ لِحَسَنِ الشَّحِيحَةِ مَرْبِي أَمِيرِ الْمُؤْمِنِينَ فَقَالَ: **أَيُّ شَيْءٍ تَصْنَعِينَ يَا ثُمَّ لِحَسَنَ؟ قُلْتُ: أَعْرَلْتُ فَقَالَ: أَمْ بِنْتُ أَخْلُ الْكَسْبِ - أَوْ مِنْ أَخْلُ الْكَسْبِ^٥**
186. تفسير لعلي بن أبي حمزة عن محمد بن حماد الصُّبِّيِّ مَرْبِي إِبْرَاهِيمَ لِحَقِي عَنْ مَرْأَةٍ وَهِيَ حَاسَّةٌ عَلَى بَابِ دِرْهَمٍ بُكْرَةً، وَكَانَ يُقَالُ لَهَا: **أُمُّ بُكْرٍ**، وَفِي يَدَيْهَا دِرْهَمٌ يُعْرَلُ بِهِ، فَقَالَ يَا ثُمَّ لِحَسَنَ: **أَمْ فَحَرَبْتَ أَلَمْ يَأْبَ لَكَ أَنْ تُصْعِبِي هَذَا دِرْهَمًا^٦**

^١ مراد الإمام الباقر عليه السلام: **عَنْ أَبِي إِسْحَاقَ عَنِ الْإِمَامِ الْبَاقِرِ عَلَيْهِ السَّلَامُ: «عَنْ الْأَخْبَارِ ح ٢٥٥ ص ٥٠**

^٢ جِرْفَةُ الْأَسْمَاءِ: الْأَجْرُ، وَهُوَ الْأَكْسَابُ بِالصَّبَاغَةِ وَالتَّجْدِيدُ لِجَمْعِ الْبَحْرِ ح ٣٨٩

^٣ م عَطَاءُ الْعَدَنِيِّ ص ٤٥

^٤ الكافي ح ٦ ص 3 ح 1 عن محمد بن مسلم عن الإمام الصادق عليه السلام: **كَانَ مِنْ لَا يُخْضِرُهُ الْعَقْلُ ح 3 ص 58**

ح 3580، الخصال ص 62 ح 10 عن أبي بصير عن محمد بن مسلم عن الإمام الصادق عليه السلام: **«يُكَلِّفُ الْعَمَلُ»**

ص 1

^٥ شرح نهج البلاغة لأبي حمزة ص 20 ح 26 ح 103

^٦ الكافي ح ٦ ص 3 ح 32، تهذيب الأحكام ج 6 ص 87 ح 127

181. Imam al-Bāqir (a.s.) "Ali (a.s.) used to write to his commanders of the troops "I implore by God to refrain from doing wrong to the farmers."

see 5/8 (*Levying Taxes*)

5/4

Development of Crafts

182. Imam 'Alī (a.s.) "The profession of a person is a treasure."²
183. Imam 'Alī (a.s.), "Verily God Almighty loves one who has a profession and is trustworthy"³
184. Imam 'Alī (a.s.) in an aphorism attributed to him "Do not seek speed of action rather seek good quality. Indeed people will not be asked how long they took to finish the job but they will be asked about the excellence of the product."⁴
185. *al-Kāfi* - narrated by Umm Hasan al-Nakha'i: The Commander of the Faithful passed by me and asked "Umm Hasan! What do you do?"

I said, "I am a spinner."

The Imam said "Verily it is the most legitimate occupation [or] one of the most legitimate of occupations."⁵

186. *Tafsir al-Ayyāshī*: narrating from Muhammad ibn al-Dabb: "Ibrahim al-Nakha'i passed by a woman who was sitting at her doorstep in the morning holding a spindle in her hands and spinning. Ibrahim told her "O Umm Bakr! Have you not grown old. Is it not the time for you to put the spindle aside?"

Qur' al-Insād p. 138, h. 489, *Bihar al-Anwār*, vol. 100, p. 33, h. 10.

² *al-Mawā'iz al-Adabiyya*, p. 55.

³ *al-Kāfi* vol. 5, p. 11, h. 1, *Man la Yahdarahu al-Faqih*, vol. 3, p. 58, h. 3580 *al-Khiṣāl* p. 62, h. 10.

⁴ *Sherh Nahj al-Balāghah*, vol. 20, p. 267, h. 103.

⁵ *al-Kāfi*, vol. 5, p. 3, h. 37 *Tahdhīb al-Ahkām* vol. 6, p. 382, h. 27.

فَقَبْتُ وَكَيْفَ أَصْبَعُهُ وَسَمِعْتُ عَلِيًّا سَأَلَ أَبِي طَالِبٍ أَمِيرَ الْمُؤْمِنِينَ يَقُولُ هُوَ مِنْ
طَلَبَاتِ لَكْسَابٍ!

5, 5

الشَّهِيَّةُ التَّجَارِيَّةُ

187. الإمام علي عليه السلام: «عَرَّضُوا سُجَّارَهُ» فَوْنٌ فِيهَا عَلَى نَكْمٍ عَمِي فِي أَيْدِي مَنْسَبٍ.
188. عنه عليه السلام: «لَمْ يُولَى - تَجَرَّوْا - بَارَكَ اللَّهُ لَكُمْ» عَرِيٌّ قَدْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ
يُرْفَى عَشْرَةَ أَجْرٍ، سَعَةً أَحْرَبٌ فِي سُجَّارَةٍ، وَوَحْدَةً فِي غَيْرِهَا.
189. عنه عليه السلام: «فِي عَهْدِهِ إِذَا مَاتَ لَا تُشْرَى ثُمَّ اسْتَوْصَى بِالسُّجَّارِ وَذَوِي النَّصَابَاتِ،
وَأَوْصَى بِهِمْ حَيْرًا، الْمُقِيمِ مِنْهُمْ وَاضْطَرَّ بِبَيْتِهِ، وَالْمُتَرَفِّقِ بِبَيْتِهِ، وَبِهِمْ مَذْذُ
مُتَفَعٍ، وَأَسَدٌ مُتَرَفِّقٌ، وَخَلَاءُهَا مِنْ سَاعِدٍ وَمُطَارِحٍ، فِي بَرٍّ وَبَحْرٍ». وَنَهَيْتُ
وَخَبَيْتُ، وَحَيْثُ لَا يَسْتَقِيمُ النَّاسُ يَوْضَعُهَا، وَلَا يَجِرُّونَ عَيْنَهَا فَاسْتَقَامَ جِسْمُهَا لَا تُخَفُّ
بَالِقَتُهُ. وَصُحِّحَ لَا تُخَفِّي عَائِلَتَهُ وَتَقَعْدُ أُمُورُهُمْ بِخَصَرَتِكَ، وَفِي حَوَاشِي بِلَالٍ وَكَ.
190. عنه عليه السلام: «فِي عَهْدِهِ إِذَا مَاتَ لَا تُشْرَى (فِي وَابِهِ تُخَفُّ الْعُقُولُ) ثُمَّ اسْتَجَارَ وَذَوِي
النَّصَابَاتِ وَاسْتَوْصَى وَأَوْصَى بِهِمْ حَيْرًا مُقِيمٍ مِنْهُمْ وَاضْطَرَّ بِبَيْتِهِ، وَالْمُتَرَفِّقِ

نفسه العباسي ج 50 ح 494، ج 49 ح 106، ج 50 ح 64 ح 4

٢ الكافي ج 5 ص 49 ح 9 عن محمد بن مسلم عن الإمام الصادق عليه السلام لا تخفروا نفوسكم ج 3 ص 53
ج 6 ص 8، خصاله ص 21 ح 10 عن أبي بصير ومحمد بن مسلم عن الإمام الصادق عليه السلام لا تخفروا نفوسكم ج 3 ص 53
الله عز وجل حب الصدوق والآمين

٣ الكافي ج 5 ص 119 ح 59 عن الفضل بن أبي بردة عن الإمام الصادق عليه السلام لا تخفروا نفوسكم ج 3 ص 53

ج 22 ح 722 عنه الداعي ص 2، عنه في الكافي ج 7 ص 267 ح 68 وقته في يوم

الطراح سعد وبن سعيد بن العرب ج 2 ص 158

٥ مرجع البلاغة الكتاب 3

٦ انظر ج 10 ص 100 ح 100

Umm Bakr said "How should I put it aside and I have heard AL Ibn Abī Tālib the Commander of the Faithful (a.s.) say Spinning is among the good occupations."¹

See 5/5 (*Development of Trade*).

5/5

Development of Trade

187. Imām 'Alī (a.s.) "Engage in trade as it makes you self sufficient and independent of what is in the hands of others."²
188. Imām 'Alī (a.s.) – to the freed slaves "Carry on trade, may God grant you blessing. Verily I heard the Messenger of Allah (ṣ.a.w.) say "Provision is in ten parts. Nine parts are in trade, and one is in other occupations."³
189. Imam 'Alī (a.s.) – in his instructions to Malik al-Ashtar "When make merchants and craftsmen –those who are permanently fixed, those who move about with their wares and those who profit from (the labor of) their own body- your own concern and urge others to do so, for they are the bases of benefits and the means of attaining conveniences. They bring (benefits and conveniences) from remote and inaccessible places in the land, sea plains and mountains, and from places where men neither gather together nor dare to go. They (the merchants and craftsmen) are gentle people from whom there is no fear of calamity and pacifying people from whom there is no worry of disruption. Examine their affairs in your presence and in every corner of your land."⁴
190. Imam 'Alī (a.s.) in his instructions to Malik al-Ashtar as reported in *Tuhaf al-Uqul* "Now have the best intentions with merchants and craftsmen and give them good counsel, whether they are settled (shopkeepers) or traders or laborers, because

¹ *Tafsir al-Ayyāshī* vol. 1, p. 50, h. 494, *Isbār al-Anwar* vol. 103, p. 52, h. 15.

² *al-Kāfi* vol. 5, p. 149, h. 2, *Man la Yahdarahu al-Faqih* vol. 4, p. 93, h. 3, *al-Khiṭab*, p. 621, h. 10.

³ *al-Kāfi*, vol. 3, p. 319, h. 59, *Man la Yahdarahu al-Faqih*, vol. 4, p. 192, h. 3722, *Uddat al-Da'i*, p. 72.

⁴ *Nahj al-Balāghah* Sermon 43.

they are sources of profits and their providers and bringers. They bring them from distant and remote areas throughout the lands and sea, plains or mountains, from where people do not feel at ease or dare to go, like the countries of your enemies they are people by whose hands God has brought comfort

So protect their dignity, secure their paths and give them back their rights, for they are peaceful and there is no fear of their harm. The most favorable affairs for them are safeguarding their security and their authority. Look after their affairs in your presence and in every corner of your land."

5/6

Direct Inspection of the Bazaars

191. **Imām al-Baqir (a.s.)** The Commander of the Faithful, was among you in Kūfa and every morning he would leave the statehouse and walk through the markets of Kūfa one by one while carrying a double headed whip called a '*sabīha*' on his shoulder. He would stop before people of every market and call out "O Tradesmen Be wary of God Almighty."

When the marketers heard his call they would give up what they were doing and attentively listen to him.

Then he would say "Seek what is best look for blessing by being lenient, be close to the customers, adorn yourself with tolerance refrain from swearing, avoid telling lies, beware of doing injustice and assist the oppressed in returning his rights. Do not seek nearness to usury and observe fully the measure and the balance. Do not cheat the people of their goods and do not act wickedly on the earth, causing corruption."

He would walk around all the bazaars of Kūfa, then he

1. *Tuhaf al-Uqul*, p. 40.

تَيْمُودُ لِنَاسٍ

192. الإمام الحسين عليه السلام [عنه] ركب نعمة رسول الله صلى الله عليه وآله الشَّهَادَةُ بِالْكَوْفَةِ، فَأَتَى

سَوْفَ سَوْفٍ، فَأَتَى طَوْفَ لِنَخَامِينَ، فَدَلَّ بِأَعْيِ صَوْتِهِ يَا مَعْشَرَ عَصَايِرِ لَا
سَجْعُو، وَلَا نَعَجُو، لَا تَقْسُ خَتِي تَرْهَقُ، وَإِنَّكُمْ وَمَنْحَرِي مَحْمَدٍ بِسَجِّ قَوِيٍّ
سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وآله يَقُولُ عَنْ ذِيٍّ

ثُمَّ أَتَى سَتْرَيْنِ فَدَلَّ أَطْهَرُو مِنْ رَدِي سَعُوكُمْ مَا تُعْهَرُونَ مِنْ جَيْدِهِ

ثُمَّ أَتَى سَتْرَيْنِ فَدَلَّ لَا سَجْعُو^١ لَا طَبَّاءَ وَإِنَّكُمْ وَمَنْحَرِي

ثُمَّ أَتَى لِنَخَامِينَ فَدَلَّ فِيهَا أَنْوَاعَ لِنَخَامِيَةٍ مِنْ سَحَابٍ، وَمِنْ عَنَقٍ، وَمِنْ غِيَاظٍ،
وَمِنْ دَائِعٍ، وَمِنْ صَرْفِيٍّ، وَمِنْ خَصَايِصٍ، وَمِنْ بَرَارٍ، فَدَلَّ بِأَعْيِ صَوْتِهِ يَا
أَسَافَافَكُمْ هَبْهُ بِخَضْرَاهُ لَا يَبُورُ، فَشَبَّوْا أَيْكُمْ بِصُدُقِهِ، وَكُفُّوا عَنْ لَحْمِهِ، فَإِنَّ
لَهُ عَرًّا وَجَلَّ لَا يُقْدَسُ مِنْ حَيْفَ بِاسْمِهِ كَذِبًا^٢

193. فضائل الصحابة لأن حنبل عن أبي الصَّهْبَاءِ رَأَيْتُ عَيْنِي سُرِّي طَلَبَ شَطْرُ كَلَامٍ

يَسْأَلُ عَنْ الْأَسْعَدِ^٣

الكتابي ج 5 ص 36 ج 3، باب الأحكام ج 6 ص 6، 1، الأمانى ج 9 ص 97 ج 3، باب عن ج 2، باب
من لا تحضره الجمعة ج 1 ص 19 ج 3، 2، الأمانى ج 9 ص 87 ج 5، 80 ص 80 في ثلاثة أحاديث من
الله عز وجل، في الباب، السرائر ج 2 ص 30 ج 2، محمد العيون ج 2 ص 16 ج 2

٢ في مصدر "النبوءة" وهو تصحيف، وتصحيحه "أب" في رواية لرجال

٣ في مصدر "أوس حيد" تصحيحه "ب" في رواية لرجال

٤ كتابه محمد بن أبيه، عدة وضع يوسف بن عمر القمي بن علي بن الحسين (معجم نبيات ج 4 ص 48

٥ في رواية للإسلام، مع محمد بن قنطار ج 1

٦ المعجم ج 1 ص 23 ج 2، الأمانى للإسلام، ج 2 ص 38 ج 1، 13 ج 1، الأمانى ج 2

٧ فضائل الصحابة لأن حنبل ج 1 ص 47 ج 9، 9، رجاله العيني ص 92

would return and sit for [seeing into the affairs of] the people."¹

192. *Imam Husain*. — *Ali (a.s.)* rode on the Prophet's (saw.) mule called 'Shahbā' in Kūfa and visited every market. He entered the butcher's market and called out "O group of butchers Do not cut the spinal cord of the animal, nor make haste in taking its life. Let the soul gently leave its body. Avoid from blowing into the meat when selling it for I have heard the Messenger of God (saw.) prohibited doing so."

Then he went to the date sellers and said "Display the bad products just like you display the good ones."

Then he went to the fish dealers and told them "Do not sell except good fish, and refrain from selling what is caught dead [floating]."

Then he entered the Kunāsa area [i.e. Kufa] where various transactions were being made by the copper dealers, liquid sellers, sellers of swaddling clothes and needles, and there were also exchangers and sellers of camphor and cloth. He called out loudly to them "Swearing oaths is common in your markets, protect yourselves from your oaths with clarity and avoid swearing oaths as God Almighty will not purify he who uses His Name in oath and tells lies."²

193. *Faḍā'il al-Sahāba* — narrating from *Abū al-Sahbā* "I saw *Abū bn Abī Tālib (a.s.)* passing by the site of a pasture and asking about the prices."³

1 *al-Kāfi* vol. 5, p. 51, *Iḥṣān al-Aḥkām*, vol. 1, p. 66. 'al-Amā', Majid p. 197 h. 31

2 *al-Jarriyāt*, p. 238, *Da'at al-Islām*, vol. 2, p. 538. h. 19-1

3 *Faḍā'il al-Sahāba*, vol. 1 p. 547. h. 919, *Dhakhā'ir al-'Uyūn*, p. 192

194. دعائم الإسلام إِنَّهُ [عَلَيْهِ] كَانَ يَمْشِي فِي الْأَسْوَاقِ، وَبِهِ دُرَّةٌ نَضْرَتْ بِهَا مِنْ
وَحْدٍ مِنْ مَطْعَمٍ أَوْ عَشْرٍ فِي تَحْزَنِهِ مُسْمِينَ

قَدْ لَأَصْعُقُ قُبْتُ نَهْ يَوْمًا أَنَا أَكْهَبُ هَذَا أَمِيرَ مُؤْمِنِينَ، وَحَسْبُ فِي
نَبِيكَ أَقُولُ مَا نَضَحْتَنِي بِهِ أَصْنَعُ

195. تاريخ دمشق عن أبي سعيد كَانَ عُمَيْرُ بْنُ يَاقِيٍّ شَوْقِيٍّ يَقُولُ يَا أَهْلَ الشَّوْقِ، اتَّقُوا
اللَّهَ، وَبَنَاتِكُمْ وَالْخَيْفَ، فَإِنَّ خَيْفَ بَقُولِ سُلْفَةٍ، وَيَمْحَقُ بَرَكَةَ وَبَلٍّ أَنْ تَحْرُسَ حَرْفَ
إِلَّا مِنْ أَحَدٍ لِحَقٍّ، وَأَعْطَى لِحَقٍّ، وَأَسْلَمَ عَنْكُمْ

196. ربيع الأبرار كَانَ عُمَيْرُ بْنُ يَاقِيٍّ شَوْقِيٍّ عَلَى لِسَانِهِ، يَقُولُ لَكُمْ حَسْبُكُمْ، وَحَسْبُكُمْ
يَعْنُكُمْ عَلَى مُسْمِينَ، فَإِنَّهُ أَعْطَى بَنَاتِكُمْ

197. تاريخ دمشق عن زَادِ بْنِ عَلِيٍّ كَانَ يَمْشِي فِي الْأَسْوَاقِ وَحْدَهُ وَهُوَ بِبَابِ
بُرْشِدٍ أَصْبَحَ، وَيُعَلِّمُ بَضْعِيَّةً، وَحَزْرٌ دَسْتَجَ وَسَقَابٌ فَيَمْنَحُ عَنْهُ الْقُرْآنَ
وَأَفْرَاطُ لَدُنْهُ لَدَارُ الْأَحْزَةِ تَحْتَعْنُهَا بَنَاتٌ لَا يُرِيدُونَ عُمَيْرُ بْنُ يَاقِيٍّ لَأَنْ يَرْضَى وَلَا يَفْسَدَ كَلَامُهُ
فَقَالَ تَرَبَّتْ هَذِهِ فِي أَهْلِ الْعَدْلِ وَتَوَضَّعَ مِنْ بَوْلَانِهِ، وَأَهْلِي مُقَدَّسِينَ مِنْ سَائِرِ سَائِسِ
198. مكارم الأخلاق عن وشيكة رَأَيْتُ عُمَيْرَ بْنَ يَاقِيٍّ فَوْقَ سُرَّتِهِ، يُرِيحُ بِرَأْسِهِ عَلَى
أَصْبَابِ سَافِيَةٍ، وَبِهِ دُرَّةٌ يَدُورُ فِي الشَّوْقِ، يَقُولُ يَقُولُ اللَّهُ، وَوَعْدُ لَكَيْلٍ، كَلَّهَ
مُعْتَمِرٌ حَسْبُكُمْ

دعائم الإسلام ج 1 ص 538 ح 376

٢ تاريخ دمشق ج 42 ص 409، نصف لابن أبي شبة ج 5 ص 260 ح 4 عن زاد راجع إلى "الاصحاب ج 1 ص 110

٣ ربيع الأبرار ج 4 ص 59

٤ العنصر 33

٥ ربيع دمشق ج 42 ص 489، السيرة والسير ج 8 ص ١٦، كتاب لأبي شهر آشوب ج 2 ص 104 نحوه وليس فيه

من ألقاها برب ٨، مجمع البيان ج 3 ص 470، جمع فضائل الصحابة لأسر حسن ج 2 ص 6١١ ح 64

مكارم الأخلاق ج 2 ص 247 ح 732

194. *Da'ā'im al-Islām* "He ['Alī] (a.s.) used to walk in the market places holding a whip in his hand with which he would punish the defrauders who used short measures and the cheaters in the trading with Muslims.

Asbagh said "One day I told him 'O Commander of the Faithful! You may stay home and I will do it for you.' He replied "O Asbagh! You are not giving me good advice."

195. *Tārīkh Dimashq* narrating from Abū Sa'īd "Alī (a.s.) used to come to the market and say "O Tradersmen! Be wary of God and avoid taking oath for taking oath will ruin the deeds and bring the blessings to naught. Indeed, a tradesman is vain unless he receives right (fully), and pays the right (Wassalam)." ²
196. *Rabī' al-Abrār* "Alī (a.s.) would pass by the salesmen in the market and say to them "Do good. Sell goods to the Muslims at cheap prices, because this will increase prosperity." ³
197. *Tārīkh Dimashq* narrating from Zādān "When he ['Alī] (a.s.), was a ruler, he would walk around alone in the Markets. He would guide the lost ones, help out the poor and when he passed by the salesmen and the shopkeepers, he would open the Qur'ān and recite, "This is the unode o the Hereafter which We shall grant to those who do not desire to domineer in the earth nor to cause corruption." ⁴ He would then say "This verse is revealed concerning the just and humble leaders and the people who possess power." ⁵
198. *Makārim al-Akhlaq* narrating from Washīka "I saw Alī (a.s.) who was wearing a short garment and had pulled his robe up to the middle of his foreleg while holding a whip in his hand and walking around the market saying "Be wary of God and observe the measure fully," as if he was a teacher for children." ⁶

Da'ā'im al-Islām vol. 2, p. 538, h. 1911

² *Tārīkh Dimashq* vol. 42, p. 409, al-Maṣnūf fī al-Aḥādīth wa al-Aḥwāl vol. 5, p. 210, h. 4, al-Ghānī, vol. 11, p. 10.

³ *Rabī' al-Abrār*, vol. 4, p. 134

⁴ Qur'ān, 28: 83

⁵ *Tārīkh Dimashq*, vol. 42, p. 489, al-Bidāya wa al-Nihāya, vol. 8, p. 5. *Manāqib alī bn Abī Tālib*, vol. 2, p. 104

⁶ *Makārim al-Akhlaq*, vol. 1, p. 247, h. 732

199. الطقات الكبرى عن جرّور: رأيت عليّاً وهو يخرج من القصر وعنده قطرتان
 زرّ على يصف اسدي، وردّه مشمّر حوت به، ومعه درّة له نمشي بها في
 الأسواق، ويأمرهم بتقوى الله، وخسني نبيج، ويقولون أو فو مكين ومير،
 ويقولون لا تمنعوا لحم

200. مكارم الأحلاق عن عبد الله بن عباس: لما رجع من حصره وخلع ابنه وخل
 لكونه وحده أمير المؤمنين، فلبى في شوق، وهو يدي بنبيه فداش
 من أصابه بعد يومه هذا يبع حريّ وطاقه وداره هي غنونه ببره هذه
 وكان يقول ببرته سبته

قال بن عباس فسمعت عتيه، فردّ عليّ السلام، ثم قال يا بن عباس، ما فعل
 ما؟ فقلت ما هو يا أمير المؤمنين، وحقته بيده، فترسي، وراحت بي
 ثم أتاه صديق ومعه سيفه يدي عنه بسعة درهم، فقال لو كان في بيت مال
 المسلمين ثمن سواك أرك ما بعته، فباعه، وشترى قميصاً بأربعة دراهم،
 وتصديق بدرهمين، وأصدقني بديهم ثلاثة أيام.

201. فضائل الصحابة لاسنن عن أبي مظهر الصري أنّه سمع عتيّ أبا أصحاب
 شمر وحاربه تكلي عند شمر، فقال: ما شأنك؟ قالت: دعني تخرّ بديهم، فردّه
 مولاني، فاني ألقته

عن ابن صاحب شمر، حدّثك، وأعطتها درهما، فخرّها، وليس هذا الأمر
 فدفع عتيّاً، فقال له لمسلمون ندي من دعته؟ أو لا قالوا مير المؤمنين انصت
 نكرها، وأعطاهما درهما

الضعف الكبير ج 7 ص 28، تاريخ دمشق ج 4 ص 484، تاريخ الإسلام لدعي ج 3 ص 849، شرح

الأنبار ج 2 ص 64، ج 225 بحره

مكارم الأخلاق ج 1 ص 246، ج 748

199. *al Ishaqat al Kubra* – narrating from Ishaq bin Ibrahim: "I saw Al 'A'as, eating his seat of reign and he had two pieces of cheap clothing – a kumaz covering down to the mid-thighs and a turban which was tied up close – the lower part of the kumaz. He was holding a whip and walking in the markets admonishing the marketers to be wary of fraud and make fair deals. He would say "Beware in the measure and balance." And "Do not blow in the meat."

200. *Mukārim al-Akhbār* – narrating from 'Abdullah Ibn 'Abbas: When he (Ibn 'Abbas) returned from Basra and entered Kufa carrying money he saw the Commander of the Faithful (a.s.) standing in the market and shouting "O People! From now on, whomever I see selling hagfish, the fish caught dead, floating and rotting, I will punish them with this whip." The whip he had was called *Sa'ib*.¹

Ibn 'Al'as says "I greeted him and he returned the greeting and then said, 'O Ibn 'Abbas! What happened to the money?'"

"I said, 'Here is the Commander of the Faithful (a.s.)', he gave it to him and he brought me near to him and welcomed me."

After that a herald came to him carrying his sword and announcing the selling of it for seven dirhams and when he said "I have sold it" in the Muslims' public treasury as late as the price of an Arak tree brush, I would not sell the sword."

He sold the sword and bought himself a shirt for four dirhams, gave two dirhams as charity and treated the rest as a gift to three boys with the remaining one dirham.²

201. *Tadarru' al-Saba'* – narrating from Abu Matar al-Basri who said "I saw Al 'A'as going towards the date sellers. A female slave was crying near a date seller. He (Al 'A'as) asked her "What has happened to you?"

The female slave said "He sold me some dates for one dirham, but my master returned them and left the date seller without refunding the money."

Al 'A'as said "O owner of the dates! Take your dates back and refund her money as she is only a slave and she is not in a position."

The date seller pushed Al 'A'as back. The Muslims said to him "Do you know whom you pushed back?" He said "No." So they said "It is the Commander of the Faithful (a.s.)." After that he took back the dates and refunded her the dirhams.

1. *al Ishaqat al Kubra* vol. 3, p. 8; *al-Akhbār Dimashq* vol. 4, p. 484; *Tarikh al-Imam* vol. 3, p. 645.

2. *Mukārim al-Akhbār* vol. 1, p. 349, h. 740.

هَلْ حُتُّ أَلْ تَرْصِي عَيِّي أَقْدَل مَا أَصْدِي عَيْتُ إِذَا أَوْفَتْ مَسْ خُفُوقُهُمْ
 202. مكارم لأخلاق عن مختار التتار كُتِبَ آيَةُ فِي مَسْجِدِ نَكُوفَه، وَأَبْرُؤُ فِي لَرْحَنَه،
 وَأَكْتَلُ لَحْزَمِ اسْقَدَل - وَكَانَ مِنْ أَهْلِ بَصْرَةَ - فخر حُتُّ دَبْ يَوْمَ، فُؤِدَ رَحُلُ
 نَصُوتُ بِي اِرْفَعُ دَرَادَهَ فَيَنْهَ أَهْلِي يَثُوبُ، وَأَهْلِي لَرْبُثُ فُتُّتُ مِنْ هَدَ؟ فَيَنْ
 عِيٌّ مِنْ أَبِي طَلِبِ

فخر حب أنبغه وهو مَنُوحَةٌ فِي سَوِيِّ الْإِبِلِ، عَيَّيْ أَنَّهُ وَفَقَ، وَقَدْ يَ مَعْشَرَ
 شُحْرَا، يَتَاكُمُ وَلِيْمِيْنِ لِفَاخِرَةٍ؛ فَيَتَّبِثُ نُسُورُ سَنَعَه، وَمَحْضُ مَرْكَه
 ثُمَّ مَضَى حَتَّى أَتَى إِلَى شَهْرِيْنِ، وَفِي دَا حَايَةِ سَكَى عَلَى قَمَّارٍ فَقَدْ مَاتَتْ؟ فَاب
 رِيْ أُمِّهَ، أَسْنَسِيْ أَهْلِيْ نُسُوعَ لَكُمْ بَدْرَهُمْ قَمَرًا، فَتَمَّ أَبْيَتْهُمُ يَهْ لَمْ يَرِ صَوْرَهُ، فَرَزْدَتْهُ، فَأَبَى
 أَنْ تَمْرُدَ أَفْعَالُ بَ هَدَا، حُدْبِيْهَا ائْتَمَرُ، رَزْدَ عَيْنِيْهَا دَرْهَمِيْهَا فَأَبَى، فَفَعَلَ بِهَا هَدَ
 عِيٌّ مِنْ أَبِي طَلِبِ، فَفَعَلَ بِمَعْشَرَ شُحْرَا، وَرَدَّ بَدْرَهُمْ عَلَى حَارِيْهِ، وَقَدْ يَ عَرَفْتُ يَ
 أَمْرَ مُؤْمِنِيْنِ، وَفَعَلَ يَ مَعْشَرَ شُحْرَا، تَقْوَا لَهْ، وَأَحْسِنُوا شَانِعَكُمْ،
 بَعِثْ لَهْ نَا وَلَكُمْ

ثُمَّ مَضَى حَتَّى أَتَى مَسُوقَ الْبُكَرِ ابْنِ سَيِّ، فَمَدَّ هُوَ بَرَحْلُ زَسِيمِ، فَقَدْ يَ هَدَ، عِنْدَ
 ثَوْبٍ بِخَمْسَةِ دَرَاهِمٍ؟ فَوُتُّ لَرْحُلُ فَقَدْ يَ أَمْرَ الْمُؤْمِنِيْنِ، عَمْدِيْ حَاوُتُ فَتَمَّ
 عَرَفَهُ فَضَى عَهْ فَوَقَفَ عَلَى غَلَامٍ، فَقَدْ يَ غَلَامٍ، عَمْدُكَ ثَوْبٍ بِخَمْسَةِ
 دَرَاهِمٍ؟ فَابْ نَعَمْ عَمْدِيْ، فَأَحَدُ ثَوْبِيْنِ، أَحَدُهُمَا ثَلَاثَةُ دَرَاهِمٍ، وَالْآخَرُ بَدْرَهُمِيْنِ،
 فَفَعَلَ يَ هَدَ - حُبَّ أَلْمِيْ ثَلَاثِيَّةٍ فَقَدْ أَتَتْ أَوْرِيْ يَهْ تَصْعَعُ مَرْزَا، وَخَطَبَتْ نُسُورَ

He then said to Aas: "I would like you to be pleased with me."

Aas said, "I will be pleased with you on whatever you fairly observe the rights of people."

202. *Makārīm al-Akhḍaq* narrating from Mukḥarrar al-Tammār: "I used to spend the nights in the mosques and stay in the open square and buy bread from a grocer (he was from Basra). One day I went out and after a sudden a man called upon me and said: 'Hold up your gown! I will stay cleaner this way and it will be closer to God fearing.'"

I asked who he was and I was told that he was Amr ibn Abi Taḥṭas.

I went after him while he was going towards the cattle market. When he got there, he stopped and I said: "O Tradesmen! Beware! I also swear by God that I would ruin the goods and bring the blessings to naught."

He then continued moving till he reached the date sellers. At this time, a female slave was crying before a date seller.

He asked her, "What happened to you?"

She answered: "I am a slave girl. My people have sent me to buy one ṭharḥ or dates for them. When I took the dates to them, they did not like it, so, returned them, but this man refuses to take them back."

He said: "O Man! Take the dates back and refund her money."

He [the salesman] refused to do so. He was a "Ḥakīm" man, i.e. "Al-Ḥakīm al-Jalīl." Then he took back the dates and returned her the money and said: "O Commander of the Faithful! I do not recognize you. Forgive me."

He said, "O tradesmen! Beware of God and make your dealings fairly. May God forgive you and us."

He then left that place and arrived in the canvas market and encountered a handsome man. He said: "O Man! Do you have two garments for five dirhams?"

The man rose to his feet and said: "O Commander of the Faithful! I have what you want. Since the shop owner knew it was the Imam, he left him and went to another young person and said: 'O Young man! Do you have two garments for five dirhams?'"

He said: "Yes, do." He bought the two garments, one of them was for three dirhams and the other was for two. He said: "O Qanbar! You take the garment that is for three dirhams."

Qanbar said: "You deserve it more, you go on the pulpit and give sermons to people."

قَالَ: وَأَمَّا هَذِهِ وَلَئِكَ شِرْكُهُ لَشَيْبٍ، وَأَنْ أَسْتَحْيِي مِنْ بَنِي آلِ أَتَقْصِ عَيْنُكَ،
 سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: يُسَوُّهُمْ مِمَّا يَسُونُ، وَأَصْعَمُوهُمْ بِمَا تَصْعَمُونَ
 فَلَمَّا سَمِعَ يَقْصِصُ مَهْ فِي دَيْتٍ فَبَدَا لَهُوَ يَعْصُرُ عَنْ أَصَابِعِهِ، فَقَدْ بَصَعَ
 هَذَا الْفَصْلَ، وَمَصَعَهُ، فَقَالَ الْعَلَامُ هُمْ أَكْثَرُ. قَالَ دَعَا كَيْ هُوَ فَيَا لَأَمْرٍ أَسْرَعَ مِنْ دَيْتٍ

203. تاريخ الطبري عن يزيد بن عدي بن عثمان رَأَيْتُ عَيْنَهُ جَارِحًا مِنْ هَمِّهِ، وَرَأَيْتُ دَيْتٍ
 يَقْتَبِلُ، وَفَرَّقَ بَيْنَهُ، ثُمَّ قَصَصَ، فَسَمِعَ صَوْتَهُ دَعَا بِهِ، فَخَرَجَ يَحْضُرُ حَوْهَ عَيْنِي
 سَمِعْتُ حَفْزَ بَعِيهِ وَهُوَ يَقُولُ: أَتَيْتُ عَوْثُ، فَإِذَا رَجُلٌ يُلَارِمُ خَلَا، فَقَالَ
 أَمْرُ الْمُؤْمِنِينَ، بَعَثَ هَذَا ثَوْبًا تَسْغِيهِ دَرَاهِمَهُ، وَشَرَطْتُ عَلَيْهِ إِلَّا يُعْصِي مَعْمُورًا وَلَا
 مَقْطُوعًا. وَكَانَ شَرُّ طَلَبِهِمْ يَوْمَئِذٍ فَأَتَيْتُ بِهِ أَشْرَهُهُمْ يُسْهِلُ، فَأَنَّى، فَتَرْتَهُ، فَمَضَى
 فَقَالَ أَسَدُهُ فَقَالَ بَشَّرْتُكَ عَلَى لَنْصِمَةٍ؟ فَأَدُّهُ بِسِكِّهِ وَتَقَعْدُهُ، ثُمَّ قَالَ دَرِيتُ
 وَتَقْصِصُ أَفْهَرُ. بَنِي قَدْ عَفَوْتُ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ إِنِّي أَرَدْتُ أَنْ أَحْتَاطَ فِي حَقِّكَ،
 ثُمَّ صَرَفْتُ أَشْرَ رَجُلٍ تَسْعَى ذَرَاتُهُ، وَقَالَ: هَذَا حَقُّكَ اسْتَطْعَمِي

7 5

مَنْعُ الْإِحْكَارِ

204. الإمام علي عليه السلام يَنْهَى عَنْ دَعَا بَنِي عِيٍّ لِحُكْمِهِ، فَمِنْ رَكِبَ لَهَا فَاَوْجَعَهُ، ثُمَّ
 عَاقِبَهُ بِإِظْهَارِ مَا اجْتَكَرَ¹

¹ مكره الاحلاق ج 1 ص 4 ح 659 راجع العرب ج 1 ص 105 وفتاوى ملكوتي ج 2 ص 602 ح 1703
 ومقتل الصحابة لابن خلدون ج 5 ص 8 ح 878 ومقتل علي بن ابي طالب ج 2 ص 62 ح 96 راجع دهم
 ج 4 ص 85 وصفه الصعوه ج 1 ص 34 وفتاوى بحر ص 1 ح 6 ح 1 والى بنو بني ج 8 ص 4
 ليس فيه مخرجة لابي عبيد (بمعجم التبريز ج 2 ص 1235)

² راجع الطبري ج 5 ص 56، الكامل في التاريخ ج 7 ص 442 نحوه وفيه خبر ج 9 ص 1
 4 دعاء الاسلام ج 2 ص 36 ح 80

He said "And you are young and have youthful wishes, and I feel sorry of myself before God to look superior to you. I have heard the messenger of God is always saying "Clothe your servants from what you clothe yourselves and feed them from what you feed yourselves."

When he put on the garment, he noticed that the sleeves were longer than his hands. He said "Cut off the extra." And the young man did so. Then he said, "Come forward and let me stitch it."

Ali (a.s.) replied "Leave it as it is as things will pass sooner than that [life shall come to an end soon]."

203. *Tārīkh al-Jabarī* – narrating from Yazid bin Uday bin Uthman "I saw Ali (a.s.) passing by the Hamdān neighborhood. He saw two groups fighting there. He separated them and then kept on going and he heard someone say: "Come to my help for God's sake!"

He quickly ran toward him in such a way that I heard the sound of his footwear and he was calling out "Help is coming to you."

At this moment, he saw a man who was holding on to another man's collar. He said "O Commander of the Faithful! I sold a garment to this man for nine dirhams on the condition that he would not give me torn and defective dirhams (and this was their common condition at that time) and now I come to him to change these dirhams for me and he is refusing to do so. So I held on to him, and he slapped me."

Ali (a.s.) said "Change it for him!" He then said "What is your proof for being slapped?"

The man showed his proof. Then Ali (a.s.) seated the man and told him the complainant to take revenge on him. The man said "I forgive him O Commander of the Faithful!"

Ali (a.s.) said "I wanted to be cautious for your rights." Then he gave the man nine dirhams and said, "This is the right of the state."

5/7

Prevention of Hoarding

204. Imam 'Ali (a.s.) in his letter to Rifa'a "Prevent hoarding, punish the one who commits it and penalize him by revealing what he had hoarded."⁴³

1. *Makārim al-Akhbār*, vol. 1, p. 224, 1-659. Also in *al-Charā'iq*, vol. 1, p. 17, *Manāqib al-Imām Amir al-Mu'minin*, vol. 2, p. 402, h. 103.

2. *Tārīkh al-Jabarī*, vol. 3, p. 156, *al-Kāmil fī al-Tārīkh*, vol. 2, p. 442.

3. *Du'a'im al-Islām*, vol. 2, p. 36, h. 80.

205. Imam 'Alī (a.s.) in his instructions to Malik al-Ash'ar "Then do good to traders and craftsmen (or examine their affairs). Know, nevertheless, that in many of them, there are shameful miserliness, detestable avarice, hoarding of benefits and arbitrariness in sales. They hoard goods for profiteering and fix high prices for the merchandise. This is a source of loss to all and a stain upon rulers. So prohibit hoarding, for the Messenger of God (saw), prohibited it. Let selling be openhanded one with justly balanced scales and prices, not harmful to either party, the seller or the buyer. Whoever lets himself be tempted to hoard after you have forbidden him (to do so), make an example of him and punish him but not excessively."¹

5/8

Levying Taxes

206. Imam 'Alī (a.s.) – in his letter to the tax collectors "In the Name of God the All-Beneficent the All-Merciful. From the servant of God, Alī, Commander of the Faithful to the tax collectors. So now he who does not fear where he is going (viz. the Hereafter) does not send forward for himself that which could protect him, and he who follows his desires and surrenders to them, despite of his knowledge of benefits that exist in the hereafter, will soon be among the regretful.

Know that the most felicitous person in the world is he who withdraws from what he knows is detrimental to him, and the most wretched person is he who follows passions. So take heed.

Know that whatever good you forward [to the Hereafter], will belong to you, apart from that, whatever you send forth, you would like that there would be a long distance between you and that. God warns you to beware of disobeying Him and God is the most Affectionate and the most Merciful to His servants. Certainly the loss of what you were negligent of, would return to you. And what you have demanded, is untrue, and Allah's reward is great.

¹ *Nahj al-Balaghah*, Letter 53, *Tuhaf al-Uqul* p. 40.

وَمَا لَكُمْ فِي شَيْءٍ مِنْ عَمَلٍ وَغَدَوْبٍ عَقَبَتْ خُذْفُ، كَلَّ فِي ثَوْبِهِ مَا لَا
عُدَّ لِأَحَدٍ تَرَكْ طَبِيبَهُ، دَرَجُو تَرْجُو، وَلَا تُعَدُّوا حَقَّ اللَّهِ، وَلَا تُكْتَمُواهُمْ فَوْقَ
طَبَقَتِهِمْ، وَأَنْصَبُوا لِنَاسٍ مِنْ أَنْفُسِكُمْ، وَاصْبِرُوا لِحَوَائِجِهِمْ؛ فَإِنَّكُمْ خَرَبُ لَزْعَةٍ
لَا تُجِدُنَّ خُرْبَتَ، وَلَا تَجُشُّنَّ أَحَدًا عَنْ حَاجَتِهِ حَتَّى تُبْهِمَ بِكُمْ، وَلَا تُخَدُّوا
أَحَدًا بِأَخِيهِ إِلَّا كَمَا لَا عَمْرَ كَفَلَ عَمَهُ، وَاصْبِرُوا أَنْفُسَكُمْ عَلَى مَا فِيهِ لَا عَيْبَ طُ،
وَيُؤْكَمُ وَأَخِيرَ بَعْمٍ، وَدَفْعَ طَيْرٍ، فَإِنَّ فِي ذَلِكَ سَدَمَ وَتُسْلَامَ

207. النكفي عن مهاجر عن رجل من ثقيف سئمتني علي بن أبي طالب، على رقبتي
وسرو من سواد لكوفة، فقام بي وناش حصو^٦ - نظر حر حث عتة فيه،
ولا تترك ما رفقها، في أردت أن نتوجه إلى عمك فمتر بي
قد قاتلته، فقل لي إن أدي سمعت مني خدعة، إني أن قصرت مسي أو
يهودت أو تصراحت في درهم حراج، أو شيع دنة عمل في درهم، فيم أمر أن يأخذ
مبهم اعتمو^٧

208. الحسن الكبري عن عبد الملك بن عمرو حنزي رجل من ثقيف قال سئمتني
علي بن أبي طالب (صلى الله عليه) على زر حصو^٨، فقام لا يصبر من رجلاً شوطاً
في خدته درهم، ولا سعنهم برقة، ولا كسوه شتاء ولا صيفاً، ولا دنة
يعملون عليها، ولا يؤتم رجلاً في بيته في طلب درهم

٦. وفيه ضمني ص ٥٨ - بعد - وما ربه عن ١٢٠ حواء - جمع مخرج ثلاثة - انكاد ٩

٧. بعد - ما حبه من ثوب حتى تكفه أعمامه - بعد - ح ص

٨. الكافي ج ٣ ص ٥٩٠ ج ١، تهذيب الأحكام ج ٤ ص ٩٨ ج ٢٧٥ على وجهه قبل - يراهم من مهاجر حتى يرجل من

ثقيف، كتاب امر لا يحد - النقيح ج ٢ ص ٢٤ ج ٥٥٥

٩. زر حصو - من طلبه - معجم النبال ج ١ ص ٤١٥

If there were no punishment to be feared of in acting in justice and aggression that has been prohibited, there certainly is enough reward in avoiding it, leaving no excuse for anyone to give it up. Be merciful so that you may be granted (His) Mercy. Do not torture servants of God, and do not task them beyond their capacity. Be fair to people and be patient in fulfilling their needs, since you are the treasurers of the subjects. Do not keep doorkeepers for yourselves, and do not prevent anyone from gaining access to you to pursue his case. Do not take anyone for anyone else except he who has guaranteed for him. Make yourselves patient regarding the joys [of life] and beware of postponing tasks and repelling goodness for certainly there is regret in doing so. Wassalam”

207. *al-Kāfi* narrating from Mūsā ibn, on the authority of a man from the Thaḳīf tribe: “Alī ibn Abī Ṭalīb (a.s.) appointed me as tax collector in the region of Banqiyā and a village in Kufa and told me in the presence of the people, ‘See into the [land] and taxes and make attempts in collecting them. Do not neglect even a single dirham and whenever you want to go there come to me (first).’”

[He said], “I went to him and he told me ‘Indeed what you heard from me was a kind of plan and tactic. Never beat a Muslim, a Jew or a Christian for a dirham of tax or sell an animal used by people for [evading] taxes, because we are ordered to take from them the extras [to their own use].’”

208. *al-Sunan al-Kubrā* narrating from Abd al-Malik ibn Umayr: “A man from the Thaḳīf tribe told me that Alī ibn Abī Ṭalīb (a.s.) assigned me [to collect taxes] over the vast region of Shāpūr¹ and said ‘Never whip anyone for collecting a dirham of tax or sell their sustenance, their winter or summer clothes, or their animals that they use. And do not appoint a person to collect a dirham.’”

1 *Waq al-Ṣifīn*, p. 308. *Ar-M*, var. *al-Mawazih*, p. 27. also cf. *Nahj al-Balagh*, Letter 5.

2 *al-Kāfi*, vol. 3, p. 540, h. 8; *Tahdith al-Ahkam*, vol. 4, p. 98, h. 275; *Man lā yahdarahu a-Faqih*, vol. 2, p. 24, h. 1605.

3 An area in Baghdad.

The man said "I told him "O Commander of the Faithful" In that case I would return to you empty-handed as I left you empty-handed!"

He said, "Even if you return as you left. Wear onto you. We are ordered to take from them the extras."

209. *Tarikh Dimashq* narrating from 'Abd al Malik ibn 'Umayr "A man from Shaqit told me that 'Ali ibn Abi Labb al- assigned me to collect taxes] over the region of al-Khara where no one who performed prayers lived and told me in the presence of the people there. Taxes must be fully taken from them. Take care not to show them leniency. Then he told me to go to him at noon time."

I went to him and I did not see any. A woman sat his place to stop me. I saw him sitting down, and there was a bag and a water jug. He asked for his bag and I said to myself that maybe he wanted to do me a favor, as I did not know what was in the bag. I found that the bag was sealed and he broke the seal and there was *harira*² in it. He took it out, put it in a bowl and poured some water on it. He then drank from it and also gave me some to drink.

I could not help asking him "O Commander of the Faithful! Do you not take this in Iraq? The Iraqis have much better food than this."

He said, "Know that by God, I do not seal it out of avarice, rather I buy as much as it meets my needs, for I fear that if it is not sealed, other things may be added to it. So I take care of it [by sealing it] and I dislike using anything other than clean food. As for what I said in the presence of the people, I had no option but to say what I said to you. They are deceitful people but now I order you how to deal with them, for if you act that way, you will be saved otherwise besides me, God will also reprove you. If I am informed that you have acted contrary to

1. *Sunan al-Kubra*, vol. 1, p. 45, h. 8736; *Tarikh al-Khata*, vol. 1, p. 8, h. 14; *Kitab al-Ummal*, vol. 4, p. 50, h. 1,488.

2. A food made of wheat and barley flour.

3. I saw that he means that if he is added to his friends and relatives, might you better food, and this is why he buys to his need and seals the container.

عَنْكَ حَلَّافٌ مَا أَمَرْتُكَ عَرَلْتُكَ أَفَلَا تَتَّبِعُنِي هُمْ رِقَابٌ يَأْكُمُونَهُ، وَلَا يَكْسُوهُ شَيْءٌ وَلَا ضَعِيفٌ، وَلَا تَصْرِبُ نَزْرًا خَلَا مِنْهُمْ سَوْعَدًا فِي طَلَبِ دَرَاهِمٍ، وَلَا تُقْصَحُ فِي طَلَبِ دِرْهَمٍ، فَإِنَّا لَمْ نُؤْمَرْ بِدَبْكٍ، وَلَا تَتَّبِعُنِي هُمْ دَائِمَةً يَعْصُونَ عَنْيَ، بَلَى مُرَدٌّ أَوْ مُأْخَذٌ مِنْهُمْ لَعْدُو

قَالَ قُتَيْبٌ إِذَا أَجَبْتُكَ كَمَا ذَكَبْتَ قَالَ وَإِنْ فَعَلْتُ

قَالَ فَذَهَبْتُ فَتَتَّبِعْتُ مَا أَمَرَنِي بِهِ، فَرَجَعْتُ وَاللَّهِ مَا بَقِيَ عَنِّي مِنْهُمْ وَحْدًا إِلَّا وَفَيْتُهُ^١

210. الإمام علي عليه السلام من غيبته إلى تعصبي عليه السلام وقد بغت على نَصْرِهِ أمره بقوى الله في سره أمره، حديث عمه، حيث لا شهيد غيره، ولا وكيل دونه وأمره لا يعمل بشيء من صفة الله في ظهره، فيحجب إلى غيره في أسرته ومن لم تحجب سره وغلاته وبعده ومقنته، فقد أدنى لأمره، وتحصن بعده

وأمره أن لا يتبعهم، ولا يعصهم، ولا يرعب عنهم، بفصلان لإيمانه عنهم؛ فبهم الإحسان في الدين، والأعوان على استحقاق الحقوق

وبنت في هذه بصدقه نصيبه مع وصا، وحقه معصومه، وشركاء أهل مسكنه، وضعفاء ذوي دونه، وإن مؤقروا، حقت، فوهم حقوهم، ولا جعل فيك من أكثر الناس خصوصاً يوم القيامة، ويؤسى من خصمته عند الله الفقراء والمساكين والمساكين والمذمومون والفقير مؤمن من الأسس

في الطبعة المعتمدة ٥٠٠٠٠٠، تصحيح من، بع. من، ترجم الإمام علي عليه السلام بحضرة محمد باقر محمودي، ج 3 ص 199 ح 49، ١

٢. ج ١ ص 42 ح 487 ح ١ ص 82، قبة القبر، الطيبة، راجع لعماد الزاوي، ص 248 وذكره العبد، ج ١ ص 229 ح 4346، ج ٢ ص 364 ح 25

٣. بعضه والبعضة والبعضة، معناه القسحة، وهي الإثك واليهتان، والتميمة (لحم العرير) ج ١ ص 515

what I have ordered you, I will dismiss you. Do not sell (take from) their daily foods and their summer and winter clothes do not whip anyone for a dirham, nor disgrace them as we are not ordered to do so do not seize their draught horses since we are ordered to take from them the extras”

The man said: “I told him that I would return the same way that I went (with empty hands)”

Ali (a.s.) said: “Even if you do so.”

The man said: “I went on to collect taxes as he had ordered me and by God when I returned I gave him what was with me to the last dirham”¹

210. Imam ‘Alī (a.s.) in his letter to one of his administrators whom he had sent for collecting taxes: “I order him to be wary of God in his secret matters and hidden actions where there is no witness except He and no one watches save He

I also order him that whatever he does in obedience to God openly should not be different from what he does secretly. He whose hidden position is not different from his open position and whose action is no different from his words has discharged his obligation and his worship is pure

I also order him that he should not harass them, should not be harsh with them and should not turn away from them because of superiority of official position over them for they are brethren in faith and help in the recovery of rights

Certainly you have a fixed share and a known right in these affairs, and there are other sharers who are poor, weak and starving. We shall fully discharge your rights. So you should fully discharge their rights. If you do not do so, you will have the largest number of enemies on the Day of Judgment. How wretched is the man whose enemies in view of Allah are the needy, the destitute, the beggars, the turned away, and the indebted and (peniless) travelers

¹ *Ṭārīkh Dimashq*, vol. 42, p. 487; *Ḥisya al-ʿAbbāsiyya*, vol. 1, p. 32. Also cf. *al-Maṣṣar* *Mawāzīn*, p. 248.

ومني استشهد بالأمانة، ورَّع في حياته، ومَّ ثَرَهُ نَفْسُهُ وَدَسَّهُ غِيَّهُ، فَقَدْ أُحْصِيَ
نَفْسُهُ شَيْئًا وَجُرِّيَ فِي نَفْسِهِ وَهُوَ فِي لَأَحَرِهِ ذَلِكَ وَحَرَى وَبَلَّ عَظَمَ حَبَابِهِ
حَيَاتُهُ لَأَمَّةً، وَأَقْطَعَ مَعْشَرَ عَشْرِ الْأَثَمَةِ وَ سَلَامٌ

211. عَنْهُ عَلَيْهِ السَّلَامُ مِنْ وَصِيَّتِهِ لَهُ كَمَا يَكْتُبُهُ بَيْنَ سِتْنَعَيْنِ عَلَى خَصَّةٍ قَابَةٍ أَنْ يَطْبِقَ عَلَى نَفْسِهِ
لِلَّهِ وَحَدَهُ لَا شَرَّكَ لَهُ، وَلَا تَرَوْا عَنْ مُسَيِّئٍ وَلَا تَجَارِبُوا عَنْهُ كَرَاهَةً، وَلَا تَأْخُذُوا بِهِ
أَكْثَرَ مِنْ حَقِّ اللَّهِ فِي مَالِهِ، فَإِذَا خَدِمْتَ عَلَى حَقِّ فِرْدَوْسٍ مِنْهُمْ مِنْ عِزِّ أَلِ مُحَمَّدٍ
أَبْنِهِمْ، ثُمَّ مَضَى إِلَيْهِمْ بِسُكُونِهِ وَبِقَدَرٍ حَتَّى يَقُومَ سَهْمُهُمْ فَنَسَبُهُمْ عَنْهُمْ، وَلَا
تُجَدِّحُ تَأْسِخِيَّةَ هَلْمٍ، ثُمَّ تَقُولُ عَسَدُ اللَّهِ، أَسْمِي إِلَيْكُمْ رَبُّ اللَّهِ وَحَبِيبُهُ لِأَحَدٍ مِنْكُمْ
خَوْفُ اللَّهِ فِي أَمْرِ إِلَيْكُمْ، فَهَلْ لَكَ فِي أَمْرِ إِلَيْكُمْ مِنْ خَوْفِ مَوْلَاكَ بِي وَبِيَّةٍ؟ فَرَبُّ قَالَ قَائِلٌ
لَا، فَلَا تُرْجِعُهُ وَلَا تُعَمِّمْ نَفْسَ مُبْعِثٍ فَاصْبِرْ مَعَهُ مِنْ عِزِّ أَلِ مُحَمَّدٍ أَوْ تَوَعَّدُ أَوْ
يَعْسِفُ أَوْ تُرْهِقُهُ، فَحَدِّمْ أَعْيُنَكَ مِنْ دَهَبٍ أَوْ بَطْشَةٍ، فَيَكُنْ كَلِمَةً مَبْشِيرَةً أَوْ رَيْلٌ فَلَا
تَسْخِمْهَا وَلَا يَدْرِيهِ، فَإِنْ أَكْثَرَهُ لَهُ، فَإِذَا آتَيْتَهَا فَلَا تَدْخُلْ عَلَيْهَا دُخُولَ مُنْطَبِطٍ عَلَيْهِ
وَلَا عَيْبَةٍ بِهِ

وَلَا تُقَرِّبْ مَهْمَةً وَلَا تُقَرِّبْهَا، وَلَا تَسْرِعْ حَاجَتَهَا فِيهِ، وَصَدِّعْ أَلِ
صَدِيقٍ، ثُمَّ خِيَّةً، فَإِذَا حَتَرَ فَلَا تُعْرِضْ بِهَا حَتَرَهُ ثُمَّ صَدِّعْ بِمَا فِي صَدِيقٍ،
ثُمَّ حَتَرَهُ، فَإِذَا حَتَرَ فَلَا تُعْرِضْ بِهَا حَتَرَهُ فَلَا تَوَلَّ كَدَمًا حَتَّى يَمُتِيَ بِمَا فِيهِ وَفَاءً
لِحَقِّ اللَّهِ فِي مَالِهِ، فَاقْصُصْ حَقَّ اللَّهِ بِهِ فَإِذَا اسْتَقْرَأَكَ فَأَقِمْهُ، ثُمَّ اخْلَعْهُ، ثُمَّ صَدِّعْ
مِنْ لَدِيٍّ صُنْعَتٍ أَوْ لَا حَتَّى تَأْخُذَ حَقَّ اللَّهِ فِي مَالِهِ

مع الصلاة الكبار، 26، بحار الأنوار ج 3 ص 528 ح 19 و جمع دعائم الإسلام 1 ص 16 ح 262

٢ قال الشريف الرضي رحمه الله تعالى: قد روي عن علي بن الحسين (عليه السلام) في صفة المؤمن
وكبره وديارها وحسنه

٣ الخلاص المقصود (كتاب العروة ج 2 ص 248)

He who treats the trust lightly, indulges in treachery and does not keep himself and his faith untarnished by it has certainly deserved humiliation in this world, and his humiliation and disgrace in the Hereafter will be greater. Surely the greatest treachery is treachery against the Muslim community and the ugliest deceit is deceit towards the Muslim leaders. Wassalam.

- 211 **Imām 'Alī (a.s.)** from his instructions that he used to write to whomever he appointed for the collection of taxes: "Make men with the fear of God who is One and has no partner. Do not frighten any Muslim. Do not pass over his lands without his consent. Do not take from him more than God's right in his wealth. When you go to a tribe you should say at their watering place instead of entering their houses. Then go to them maintaining your dignity, *alam*. When you are in their midst salute them and do not be negligent in greeting and respecting them.

Tell them "O servants of God, the vicegerent of God and His Caliph has sent me to you to collect from you God's right in your wealth. Is there anything of His right in your wealth? If so, give it to His vicegerent." If someone says no, then do not repeat the demand, accept his plea. If someone speaks to you in the affirmative, then go with him without frightening him, threatening him, making him nervous or behaving with tyranny. Take what he gives you such as gold or silver or furs. If he has cattle or camels do not enter upon them, save with his permission, because the major part is his. Hereafter, when you get there do not enter upon them as one who has full control over them or in a violent manner.

Do not scare away and frighten any animal. Do not tease and bother their owner. Divide the property into two parts and let the owner choose one. When he has chosen do not object to it. Then divide the remaining into two parts and let him choose one and when he has chosen do not raise any objection. Continue like this until only that much remains which is enough to satisfy God's dues. Then take God's due from it. If he still disputes your action, show him your views, then mix the two separated parts and repeat what you had done before until you take God's due from his wealth.

1 *Nah al-Ra'ayyah*, Letter 26, *Bihar al-Anwar*, vol. 57, p. 578. h. *As al-Da'aim al-Islām*, vol. 1, p. 252.

وَلَا تَأْخُذْ غُودًا، وَلَا هَرَمَةً، وَلَا مَكْسُورَةً، وَلَا مُهْلُوسَةً، وَلَا دَتَ عَوْرٍ،
وَلَا تَأْمَسْ عَنْهَا، لَا مَنْ تَقَى بِسَيْفِهِ، وَفَقًا بِإِلَهِ الْمُسْلِمِينَ حَتَّى يُوَصَّلَهُ إِلَى وَثَمِهِمْ
فَيَقْبِضُهُ نِيْلَهُمْ، وَلَا تُؤْكَلْ بِهِ إِلَّا بِصِحَّةٍ شَعِيقَةٍ، وَأَمِيقِ حَقِصَةٍ، عَرِ مُعْتَبٍ، وَلَا
تُجْجِبِ، وَلَا مُعَبٍ، وَلَا مُعَبٍ ثُمَّ حَذَرٍ، ثُمَّ حَقِصَةٍ، حَتَّى تُصَيِّرَهُ خَيْثَ مَرِ
لِلَّهِ

فَإِذَا أَحْدَهُ أَمِيقٌ وَأَوْعَرُ إِلَيْهِ أَلَا تُحَوِّلُ نِيْلَ بَاقَةٍ وَبَيْنَ قَصَصِهِ، لَا مَعْصَرٍ سَتَهِ
فِيصْرٍ دَتَ بُولَدِهَا، وَلَا يُجْجِبُ رُكُوبُ، وَلِيَعْبَسَ بَيْنَ ضَوْ حَذَرٍ فِي دَتَ وَثَمِهِ،
وَلِئَلَّهِ عَنِّي نَالَعَبٌ

وَيَسْتَأْبِ شَقَبٌ وَنُضَاعٌ، وَتُؤَدِّهِ مَ تَمَرٌ مِ اسْتَدَا، وَلَا يَعْدِلُ مِ غِ
سَبِّ لَأَرْضٍ إِلَى خَوْذِ الظُّرُقِ، وَتَرْوُحِهِ فِي السَّعَابِ، وَلِثَمَّهِ عِدَ الْبُطَافِ، وَلَا عَشَابِ،
حَتَّى يَأْتِيَ بِدَبِّ اللَّهِ تَدَبُّ شَقِيبَاتٍ عِزِّ مُعَدَاتٍ وَلَا تُخْجُودُ تَ، حَسَمَهَا عَلَى كِبَابِ
لِلَّهِ وَثَمَهُ نِيْلَهُ، قَوْلُ رَبِّكَ أَعَصُ لَأَجْرِكَ، وَقَدْ تَرُشِدُكَ، بِشَاءِ اللَّهِ

عَوْرٌ: عَصَى لَمِيسَ، وَفِيهِ هَمْزٌ (تَسْمَاءُ الْعَرَبِ ج 3 ص 321)

٢ العَبَّ: صَدَ الرَّجُلِ، وَبَعِيفٌ مِ دَرَقٍ مِ رُكُوبٍ، وَفِي هُوَ لَيْسَ الرَّكُوبُ، وَبَعِيفٌ تَقَبُّ
السَّيْرِ مِ الشَّرِّ، وَأَحْبَبُ بِهِ فَلَا، كَلَمَهُمْ مِ لَاطِعٍ، نَاحِ كُفْرُوسِ ج 1 ص 199 وَ ص 400 وَ ص 202

٣ البَعُوبُ: السَّعَابُ، لَأَعَى، رَحَبُ الْعَرَبِ ج 2 ص 74

٤ لَصَرٌ: جَبَلٌ كُلُّ مِ فِي الْعَصْرِ وَفِي جَبَلٍ عَنِّي، أَوَّلَ يَصْرُ سَبَابٍ، يَرِي، لَا يَكُورُ مِنْ حَدِّهَا تَسْمَاءُ الْعَرَبِ ج 3 ص 3

٥ شَقَبٌ: هُوَ لَأَحَدُهَا، يَكُورُ سَبَابٌ، يَكُورُ لَقَبُهُ هُوَ تَقَبُّدُ وَفِي حَدِيثِهِ عَنِّي، ١١ يَسْتَأْبِ بِالنَّظَرِ، فِي يَرْوُ هُوَ
وَ تَجُورُ أَوْ يَكُورُ، الْحَقِيقَةُ (تَسْمَاءُ الْعَرَبِ ج 3 ص 266)

٦ الطَّحُ: لَدُنْ، وَالطَّلْعُ: دَعْوُوحٌ حَتَّى يَكُونُ فِي حَسْبِ مَعِ بَيْنَ تَسْمَاءُ الْعَرَبِ ج 3 ص 227

٧ الشُّعْبَةُ: وَالتَّحْفَةُ (الْمَقْبُورُ مِ دَاءِ) (تَسْمَاءُ الْعَرَبِ ج 3 ص 233)

٨ مِجَ: أَيْلَاعُ، أَيْلَاعُ 25 الْكَوْفِ ج 3 ص 336 ج 7 ص 4 ص 86 ج 274 كَلَامُهُ عَنِّي جَدِّ مِ
مَعَاوِيَةَ لَقَبُهُ ص 54 عَنِّي بَرِيدُ الْعَجَلِي نَعَارُ ج 3 ص 6 عَمَّ عَدِي مِ حَسْبِ سَبَابٍ، وَبِهِ عَنِّي لَأَمَامِ

بَصَادِقُ عَمَّ بَرِيدُ مَعَاوِيَةَ

Do not take an old, decrepit, broken, limbed sick or unsound animal. Do not entrust them for custody) except to one whom you are confident of his faith and takes care of Muslims' wealth until he hands it over to their chief to distribute it. Do not entrust the animal to anyone except a well-wisher, God-fearing, trustworthy and watchful, and a person who is not harsh on Muslims' wealth nor makes them exhausted too much nor tires them nor labors them. I've send to us all that you have collected and we shall deal with it as God has ordered.

When your trustee takes over the animal, tell him that he should not separate the she-camel from its young and not to milk so much that nothing is left for its young and also that he should not exhaust it in riding and should treat it and all rest fairly. He should allow camels (that are tired) to rest, and drive with ease those whose hoofs have been rubbed off. When passing a water spring he should take the camels there for drinking and should not take them away from vegetated land to barren paths. He should allow them rest now and then and give them time near water and grass. In this way when they reach us by wil. of God they will be fat with plenty of marrow and would not be fatigued or distressed. We will then distribute them according to the (commands of) the Book of God and the *sunna* of His Prophet (saw). Certainly his wil. be a great source of reward for you and a means to secure your salvation by the wil. of God."

212 عهد - في عهده إلى مالك لأشتر . وثقفد أمر الخراج بـ تصدع أهله، فبـ و
 صلاحه وصلاحهم صلاحاً لم سواهم، ولا صلاح من سواهم إلا بهم، لأن
 ليس ثلثهم عبدٌ على الخراج وأهله ويكن بطرك في عهده لا رضى أنفع من
 بطرك في سبجالاب خراج، لأن ذلك لا يدرى إلا بعهره، ومن طلب الخراج
 بعهره أحرب بلاد، وهبت بعدد، وم يستقيم أمره لا قبلاً فبـ شكوا ثقلاً
 أو عتق، أو يقطع شرب أو يذبح، أو حدة أرضي عتقها عرق، أو أخضع به
 عتق، خفف عنهم ما ترحو أن يصح به أمرهم، ولا يتقش عنك شيء خفف
 به مؤونة عنهم، فإنه دحر يهودون به غيث في عمرة بلادك، وتريين ولايت، مع
 سحلات حسن ثنائهم وتبختت باستقصه لعبد فيهم، معتمد فصل قوتهم
 به وخرت عندهم من يخدمت قتم، وثمة مئهم بعودتهم من غديت عنهم
 وفقت بهم، فوثي حدث من لأمر ما إذ عوت فيه عنهم من بعد حمولة
 طنة ثقتهم به، فبـ أنعم من محمول ما حنة، وثي يوتي حرث لأرضي من
 عور أهله، وثي يعور أهله لأشرف أنس ولاه على جمع وسوء ظنهم
 سقاء، وقته بعد عنهم بالعب

213. عهد - في عهده إلى مالك لأشتر (في رواية تحف العقول) في جمع بيت أهل
 الخراج من كثر بيت، وفروهم فبعضهم حد بلادهم وما فيه صلاحهم ورحمة
 جديتهم، ثم نزل على يرفع بيت أهل يعلم به من عهدهم فبـ كبر شكوا ثقلاً أو
 عتق من قصص شرب أو حدة أرضي عتقها عرق أو أخضع بهم عتق أو فة
 خفف عنهم ما ترحو أن يصح الله به أمرهم، وبـ مأنوا معونة على إصلاح ما
 يصرون عنه بأموهم فكمهم مؤونة، فبـ في عتق كديت إيتهم صلاحاً، فلا

212. Imam 'Alī (a.s.) – in his instructions to Marka Ashtar "Investigate the situation of the land tax in a manner as will rectify the state of those who pay it, for in the correctness of the land tax and the welfare of the taxpayers is the welfare of others. The welfare of others will not be achieved except through them for the people, all of them, are dependent upon the land tax and those who pay it. If your care for the prosperity of the earth be deeper than your care for the correctness of land tax, it will not be so here, except in prosperity. Whoever exacts land tax without prosperity has destroyed it and isn't destroyed, he serves you. His affairs will remain in order but briefly. So if your subjects complain of burden or high cost of coming off of irrigation water or lack of rain, or the transformation of the earth through a deluge inundated by a flood or ruined by drought, lighten their burden to the extent you wish. Their affairs will be rectified. And concerning things by which you have lightened their burden weigh heavily against you, or to us, or to which they will return on you by bringing about prosperity of our land and enriching your race. You will gain then a rest, peace and pride, you will see the sprouting of crops of us claiming the. You will not have to depend upon the increase in the strength resulting from what you stored away with you, when you gave the tax and upon their ruin since you accused them of it, or as we ward them through your kindness to them. Then perhaps waters will arise which all reward; they will undertake good and these you depend upon him, their property will carry with them, their burden will. Truly the people are not inclined to heed the results of the decisions of us, nor of ours, and as inhabitants seek modest sustenance, we tax them themselves with arising wealth, while they have no savings about the easement of their own race and when they profit little from warning examples."

213. Imam 'Alī (a.s.) – in his instructions to Marka Ashtar as ordered *fa'ala ha al qali*. Gather taxpayers in the regions under your jurisdiction and create them a good example at the situation of the reports regarding ways of prosperity and heaviest of the economic taxes. Then check the views raised by the experts concerning tax payers for the heaviness of taxes or problem caused by the severing of the irrigation water or a charge of the condition of the land either due to flood or drought or pestilence. You should remove the cause of the extent, but you hope God will improve their position if they seek help in rectifying what they can do with their own fortune. You should assist them, for your assistance will bring about prosperity.

1. *Nahj al-Balaghah*, Letter 53. Also cf., *Da'at al-Islām*, vol. , p. 362.

ثُمَّ سَئِلْتُ شَيْءَ حَقَّقْتُ بِهِ عَنْهُمْ مَوْلَايَ، وَبَنِي دُحْرٍ يَعُودُونَ بِهِ عَنِّيكَ بِعِيرَةٍ
بِلَادِي، وَبِرِيٍّ وَلَايَتِي، مَعَ قِتَابِكَ مَوَدَّتِهِمْ وَحُسْنِ يَتَرِهِمْ، وَاسْتِغَاثَةِ ظَنِّي، وَمَا
يُسَهِّلُ اللَّهُ بِهِ مِنْ خَشَمِهِ، فَإِنْ خَرَّاجٌ لَا يُسْتَحْرَجُ سَكَدَ وَالْأَتَعَابُ، مَعَ أَثَرِ عَقْدٍ
بَعِيدٍ عَنْهَا، إِنْ خَذَلَتْ خَذَلَتْ كُنْتُ عَنْهُمْ مُعْتَمِدًا، بِفَضْلِ قُوَّتِهِمْ فِي دُحْرَتِ عَنْهُمْ
مِنْ الْحَرِّ، وَالثَّقَلِ مِنْهُمْ فِي غَوْدَتِهِمْ مِنْ عَدِيَّتِ وَرَفَعَتِ، وَمَعْرِفَتِهِمْ بَعْدُ، فِي
حَدِيثٍ مِنْ الْأَمْرِ، بِي تَكُنْتُ بِهِ عَنْهُمْ، فَاحْتَمَلُوهُ طَلِبَ أُنْسِهِمْ، فَإِنْ حَمَرُ
مُحْتَمِلٌ مَا حَمَلْتَهُ، وَإِنْ يُوْنِي خَرَابُ الْأَرْضِ لِأَعْوَابِ أَهْلِهَا، وَبِئْسَ نُعُورُ أَهْلِهَا
لِإِسْرَافِ لَوْلَاةٍ سَوَاءَ طَلَبُهُمْ بِالْفَاءِ وَقَبْلَهُ عَنْهُمْ بِسَعْرِ^٢

9 / 5

عَلَمُ الدُّحْرِ فِي تَوَيْجِهِ أَمْوَالِهَا

214. أسباب الأشراف عن أبي صالح السَّهْمَانِ: رَأَيْتُ عَتَا دُحْرٍ بَيْتَ ذَلِكَ، فَرَأَى فِيهِ
مَالًا، فَهَذَا هَذَا وَالنَّاسُ يَفْعَلُونَ^١ مَا فَعَلَ بِهِ فَيَقْسِمُ بَيْنَ النَّاسِ، وَأَمْرٌ بِبَيْتِ
فُكْنَسَ، فَصَبَحَ، وَضُنِّي فِيهِ^٢
215. العارث عن مكر بن عيسى: فِي ذِكْرِ سِيَرَةِ إِمَامِ عَلِيٍّ عَلَيْهِ السَّلَامُ كَانَ يَقْسِمُ مَا فِي
بَيْتِ مَالٍ، فَلَا يَبِي حَقْمَعُهُ وَفِي بَيْتِ لِمَالٍ شَيْءٌ، وَمَا فَرَّ بَيْتُ مَالٍ فِي كُلِّ عَشَةِ
حَمْسٍ فَيُصَبِّحُ بِأَمْرٍ، ثُمَّ يُصَبِّحُ فِيهِ رَكْعَتَيْنِ^٣

^١ يَفْعَلُونَ: كُلُّ شَيْءٍ سَيُفْعَلُ. بِرَجُلٍ يَفْعَلُ مَا يَفْعَلُهُ وَيَعْتَمِدُ عَلَيْهِ (النسابة المعروف ج 2 ص 299)

^٢ حَقْمَعُهُ: الرَّاغَاةُ (النسابة المعروف ج 2 ص 105)

^٣ تَعَبَ الْعَمَلِ، ص 37

^٤ أسباب الأشراف ج 2 ص 197، تاريخ معش ج 42 ص 476

^٥ نه ج 1 ص 69، در جمع حقه لأوس ج 1 ص 100

The remission granted for the removal of distress from them should not be grudged by you, because it is an investment which they will return to you in the form of prosperity of your country, the progress of your dominion, the earning of their praise, well intention and happiness in addition to those which Allah makes easy for you to attract. The land tax cannot be collected through fatigue and exhaustion, yet, it is what you can depend upon. Besides, if something happens you can depend upon them, that is because of the strength you preserved abundantly for yourself in them through catering for them and also because of their trust in you that you have gained through always treating them justly and also because you have shown to them that you have understood their excuses concerning the matters you relied on them and they happily accepted them. Indeed prosperity of towns guarantees what you expect and impose and the poverty and ruin of the land is because of the poverty of its people and people become poor when rulers turn towards extravagancy. As a result there remains very little hope for them (rulers) to remain in their post because of benefiting little from past lessons.”

5/9

Refraining from Delaying the Distribution of Public Assets

214. *Ansab al-Ashraf* narrating from Abi Sa'ih al-Sammati: “*‘Ubayy al-Asadi* (as), enter the public treasury and he noticed some money there and he said ‘These are here where there are people in need?’ He then ordered the money to be distributed among people. He had the place swept and sprinkled with water and he said his prayers there.”
215. *al-Charāt* narrating from Bakr ibn Isā mentioning the conduct (sawā) of Imam Ali (as), ‘Verily he distributed (among the people) whatever there was in the public treasury. There came no Friday when anything would remain in the treasury. Every Thursday evening, he ordered the treasury to be cleaned and sprinkled with water and he would then perform two units (rak‘as) of prayers.’”²³

¹ *Tuhaf al-Uqul*, p. 37

² *Ansab al-Ashraf*, vol. 2, p. 37. *Tārīkh Dimashq*, vol. 42, p. 476.

³ *al-Charāt*, vol. 1, p. 89. Also cf., *Ḥadīṣat al-Awliyyā*, vol. 7 p. 340.

216. لعارات عن مُجَمِّع التَّيْمِيَّ [أَبُو عَبْدِ اللَّهِ] كَانَ مُنْصَحُ بَيْتِ سَابٍ، ثُمَّ يَسْأَلُ فِيهِ وَيَقُولُ

أَشْهَدُ بِكَ يَوْمَ نَقِصُ مِنْكَ أَيْ لَمْ أَحْسِنْ فَبِتَّ سَابٌ عَلَى الْمُسْلِمِينَ

217. فضائل الصحابة لأمين حصل عن مُجَمِّع التَّيْمِيَّ [أَبُو عَبْدِ اللَّهِ] كَانَ بِأَمْرِ بَيْتِ سَابٍ

فَيَكْسُرُ، ثُمَّ مُنْصَحٌ، ثُمَّ يُصَلِّي؛ رَجَاءً أَنْ شَهِدَهُ يَوْمَ نَقِصُ مِنْكَ أَيْ لَمْ يَجْعَلْ فِيهِ سَابٌ

عَنِ الْمُسْلِمِينَ^٢

218. تاريخ دمشق عن أبي حكيم صاحب الخفاء عن أبيه [أَبُو عَبْدِ اللَّهِ] أَعْطَى لِعَطَاءٍ فِي سَنَةِ

ثَلَاثٍ مِائَةٍ، ثُمَّ أَنَاءَ مَالٌ مِنْ أَصْنَهَانِ، فَقَالَ: أَعْدُو إِلَى أَعْطَاءٍ لِرُبْعٍ؛ بَلَى لَسْتُ

لَكُمْ بِحَارٍ بَلَى قَالَ: وَقَسَمَ جِبَالًا، فَأَخَذَهَا قَوْمٌ، وَرَدَّهَا قَوْمٌ.^٣

219. مروج الذهب - فِي خَوَارِثِ سَنَةِ 38 هـ. فِي قَبْضِ أَصْحَابِهِ [عَلِيٍّ] عَنْ عَلِيٍّ فِي هَذِهِ

سَنَةِ ثَلَاثَةِ أَرْبَعٍ عَلَى حَسْبِ مَا كَانَ يُحْمَلُ إِلَيْهِ مِنَ الْمَالِ مِنْ أَعْيَانِهِ، ثُمَّ وَرَدَ

عَلَيْهِ مَالٌ مِنْ أَصْنَهَانِ، فَخَطَبَ الْمَسْ، وَفِي أَعْدُو إِلَى عَطَاءٍ. رَجَعُ فَوَلَّى مَا آتَا

لَكُمْ بِحَارٍ^٤

وَكَانَ فِي عَقْدَتِهِ أُسْرَةٌ لِسَامٍ، يَأْخُذُ كَيْ يَأْخُذُوا أَوْ جَدَّ مِثْلَهُ^٥

220. الأمايلي للطوسي عن هلال بن مسلم المحاذري سمعتُ حذِي حَرَّةً - وَ حَوَّةً

قَالَ: شَهِدْتُ عِنْدَ مَنْ أَبِي صَالِبٍ، أَيْ بَنِي بِلٍ عِنْدَ الْمُسَدِّ، فَقَالَ: ائْتِمُوا هَذَا، لَدَلَّ

١. العارفين ج ٤٩ ص ٤٩٠ تاريخ الخفاء ص 213 بحواله راجع السمعاني في ج ١ ص 37 ح 517

٢. فضائل الصحابة لأبي حنيفة ج 1 ص 37 ح 886. تاريخ الإسلام لشمس الدين ج 3 ص 643 ح 1 بحواله راجع ج 4 ص

478 ح 1 بحواله راجع ج 1 ص 81 الأسعادي ج 3 ص 1 بحواله راجع ج 3 ص 87 ح 1 بحواله راجع العارفين ج 1

ص 96

٣. تاريخ دمشق ج 42 ص 477 الأمايلي ج 2 ص 284 ح 673 كسر العنبر ج 4 ص 584 ح 53 1

٤. مروج الذهب ج 2 ص 43

216. *al-Gharāt* narrating from Mu'amma' al-Taymī "In truth 'A. (a.s.) would sprinkle the treasury with water and perform supererogatory prayers there saying "Bear witness on the Day of Resurrection that I did not lock the wealth of the Muslims in you."
217. *Fadā'il al-Sahāba* narrating from Mu'amma' al-Taymī "A. (a.s.) would order the treasury to be swept and sprinkled with water. After that he would perform his prayers there in the hope that it would bear witness for him on the Day of Resurrection that he did not lock up wealth from people."²
218. *Tārīkh Dimashq* narrating from Abū Ḥakīm Saḥab al-Hafī on the authority of his father "Al. (a.s.) would distribute the collected wealth [among people] three times a year. Once some wealth was brought to him from Isfahan and he said "Proceed for the fourth distribution. Certainly I am not the one who amasses [wealth]."

[The narrator says] "He distributed the ropes and some people took [their share] and some refused to take."³

219. *Murū al-Dhahab* regarding the events of the year 38 AH / 658 CE. "Al. (a.s.) companions received from him their provisions three times a year depending on whatever wealth he would receive. He then received some wealth from Isfahan and he said "The fourth distribution shall be next morning. By God, I am not the one who amasses [wealth]."

He was an exemplar for the people in the distribution of the public wealth and he would take a share for himself like any of the other people.⁴

220. *Al-ʿimāl*, narrating from Ḥusayn ibn Muḥammad al-Jarī "I heard my grandfather, Jarrah (r. Jawwāh) say "I was in the presence of 'Al. ibn Abī Tālib (a.s.) in an evening when some money was brought to him."

He said "Distribute this!"

¹ *al-Gharāt* vol. 1, p. 4; *Tārīkh al-Kutub* p. 13; *As-sayf Manṣūq li-l-Imām al-Mu'min*, vol. 2, p. 32, h. 517.

² *Fadā'il al-Sahāba*, vol. 1, p. 533, h. 886; *Tārīkh al-Islām* vol. 3, p. 643.

³ *Tārīkh Dimashq* vol. 42, p. 477; *ʿImāl*, p. 284 h. 673; *Kanz al-ʿimāl* vol. 3, p. 584, h. 1703.

⁴ *Murū al-Dhahab*, vol. 2, p. 421.

The people said, "O Commander of the Faithful. It is night now, put it off until tomorrow."

He said, "Do you guarantee that I will live until tomorrow?"

They replied, "It is not in our hands."

He said, "Then do not delay it and distribute it." A candle was brought in and the money was distributed on that same night."¹

221. *al-Ghārat* – narrating from Dannāk ibn Muzāḥim from Imām 'Alī (a.s.) "My friend, the Messenger of God (s.a.w.) would not keep anything for the next day, but Abū Bakr did. 'Umar ibn al-Khaṭṭāb however decided to establish bureaux and the distribution of the wealth to be on yearly basis, but I will do as did my friend, the Messenger of God (s.a.w.)"

[The narrator said] 'Alī (a.s.) used to distribute the wealth every Friday and would say

"This is my harvest and the best of it is in it,

Yet, every harvester puts it with his own hand in his own mouth."^{2,3}

222. *Sharḥ Nahj al-Balāghah* – narrating from 'Abd al-Raḥmān ibn Aḥlān 'Alī (a.s.) used to distribute seeds of flax, pepper-grass, caraway, and other things among the people"⁴

1. *Amālī* by al-Tūsī, p. 404, p. 904 *Tanbih al-Khawas* vol. 1, p. 177, *Manāqib 'Alī ibn Abī Ṭālib*, vol. 2, p. 95.

2. Ibn Athīr said, "This is a parable first uttered by 'Aṣīr Jadhima's nephew. He and his friends were picking mushrooms and whenever his friends found a good mushroom, they would put it in their mouth, but he would place it in his sleeve to take it to his maternal uncle. 'Alī (a.s.) has implied by this parable that he does not ruin the Muslims' wealth, rather, he puts it in its rightful place." *al-Nahya*, vol. 1, p. 309.

3. *al-Ghārat*, vol. 1, p. 47, *Bihar al-Anwār*, vol. 100, p. 60, h. 9.

4. *Sharḥ Nahj al-Balāghah* vol. 2, p. 194, *al-Ghārat*, vol. 1, p. 66, *Bihar al-Anwār* vol. 4, p. 36.

223. *Sharh Nahj al-Balaghah* —narrating from Sha'bi: "I was a young man when I entered a square in Kūfa together with other young men. I saw 'Alī (a.s.), who was standing over a pile of gold and silver and holding a whip in his hand with which he was keeping people off and at the same time distributing the property among people until there was nothing left of it. Then he returned home without taking anything with him neither little nor much.

I went back to my father and said to him "Today I saw the best of the people or the most foolish one. He asked 'O son, who he was.'"

I said "'Alī ibn Abī Tālib (a.s.) the Commander of the Faithful. I saw him acting in such and such a way" and I told him the story.

My father wept and said "My son! You have seen the best of the people!"

224. Imām al-Bāqir: "Some money was brought to 'Alī (a.s.), and he seated the weighers and the exchangers next to him. He then made a pile of gold and a pile of silver and said 'O reds and O whites! Be whatever you want to be, red or white but deceive someone else.'"

"This is my harvest and the best of it is in it,

*Yet, every harvester puts it with his own hand in his own mouth."*²

225. *Tārīkh Dimashq* —narrating from Abū Sa'īd al-Samman: "I saw 'Alī (a.s.) enter the treasury and see something there and he said "I should not see it here, while people are in need of it." Then he ordered it to be distributed, had the treasury swept and sprinkled with water, and he then performed prayers there or took an afternoon nap; or he slept there."

¹ *Sharh Nahj al-Balaghah*, vol. 2, p. 198. *Bihar al-Anwar*, vol. 4, p. 35.

² *al-Amwā'*, p. 785 to 675. *Ḥusayn al-Ash'ari*, vol. 8. *Sharh Nahj al-Balaghah*, vol. 9, p. 126.

³ *Tārīkh Dimashq*, vol. 42, p. 476. *Musnad Ibn Ja'far*, p. 5, h. 45.

226. الدعوات كان أمير المؤمنين عليه السلام إذا أعطى ما في نيت المذلل أمر به فكس، ثم صنى فيه، ثم يدعو، فيقول في دُعائه: ائْتُهُمْ بِأَعْوَدِيَّتٍ مِنْ دَبِّ يَحْبِطُ لِعَمَلٍ، وَأَعْوَدِيَّتٍ مِنْ دَبِّ تَغْجَلٍ سَقَمَ، وَأَعْوَدِيَّتٍ مِنْ دَبِّ بُعِثَ سَخَمَ، وَأَعْوَدِيَّتٍ مِنْ دَبِّ يَمْسُحُ لَرَقٍ، وَأَعْوَدِيَّتٍ مِنْ دَبِّ نَمَسَ لِدُعَاءٍ، وَأَعْوَدِيَّتٍ مِنْ دَبِّ سَمِعَ لثَوْبَةٍ، وَأَعْوَدِيَّتٍ مِنْ دَبِّ نَهَتْكَ مَعْصِيَةٍ، وَأَعْوَدِيَّتٍ مِنْ دَبِّ يُورِثُ لثَمٍّ، وَأَعْوَدِيَّتٍ مِنْ دَبِّ عَسَرَ الْقَسَمِ

10 5

توزيع أمول العاقلة لسوية

227. الاختصاص في نيبا حصول وفصل الإمام عيسى عليه السلام بأسبويه، وعدد في أربعة، وفي نيت مذل لمدينة عمار بن ياسر وأل الهيثم بن التيهان فكتب عزيق والمقرشي والأصبغي والعجمي وكل من كان في الإسلام من عاشل يعزب وأحاسيس يعظم سوء

وأله سهل بن حنيف يموون له أسود، فقال كم تُعطي هذا؟ فقال: فدرة أمير المؤمنين عليه السلام كم أحدث أس؟ قال ثلاثة دبرين، وكنت أحد لاس قال فأعطوا هؤلاء مئة مائة ثلاثة دبرين

228. الأمالي بطوسي عن إبراهيم بن صالح الأنطاقي رفعه ما أصبح عيسى عليه السلام بعد تسعة، دخل نيبا المذلل فدعا يارل كان فيه جميع، فقسمة ثلاثة دبرين ثلاثة دبرين من

١ الدعوات من ذك ح ٦٥٠، بحار الأنوار ج ٩٤ ص ٩٣ ح ٩

٢ الاختصاص من ١٥٢، بحار الأنوار ج ٤٠ ص ٢٥٧ ح ٢٧

226. *Al-Da'awat* "Whenever the Commander of the Faithful gave out what was in the treasury, he would order it to be swept and would perform prayers there and would say in his invocation: "O God, I seek Your protection from the sin that brings my deeds to naught, and I seek Your protection from the sin that expedites retribution, and I seek Your protection from the sin that alters blessings, and I seek Your protection from the sin that holds back provision, and I seek Your protection from the sin that averts repentance, and I seek Your protection from the sin that tears apart immunity, and I seek Your protection from the sin that brings about penitence, and I seek Your protection from the sin that withholds portion in boundaries."¹

5/10

Equality in Distributing Public Assets

227. *al-Ikhtisās* - describing the characteristics and virtues of Imam Ali (a.s.), "He made equal distributions and practiced justice among citizens. He appointed Ammar ibn Yāsir and Abu Haytham ibn Laythan as directors of the treasury of Madina and wrote to them: "The Arabs, Qurayshites, Ansārs, non-Arabs and whoever is a Muslim, whether from among the Arab or non Arab tribes are all equal."

Sahl Ibn Hanīf brought a freed black slave to him and asked: "How much would you give him?"

The Commander of the Faithful asked him: "How much have you received?"

He replied: "Three dinārs. The others have received the same amount."

The Imam said: "Give the freed one the same amount as others: three dinārs."²

228. *Al-Amālī* - narrating from Ibrāhīm ibn Sālih al-Anmātī: "In the morning after the allegiance, he entered the treasury and distributed the wealth that gathered there among all the people present, giving three dinars to each one of them."

¹ *al-Da'awāt*, p. 60, h. 150. *Bihār al-Anwār*, vol. 14, p. 93, h. 9.

² *al-Ikhtisās*, p. 152. *Bihār al-Anwār*, vol. 40, p. 107, h. 117.

Sahl ibn Hunayf stood up and said "O Commander of the Faithful! I freed this slave."

Then the Imām gave him [the freed slave] three dinars, the same amount that he had given to Hanif.¹

229. *al-Kaḥf* narrating from Abū Mikhnaḥ: "A group of the Shī'ites came to 'Alī (a.s.) and said 'O Commander of the Faithful! Why don't you distribute these assets among the dignitaries and chiefs and give them priority to us so that things can settle down. Then later you can return to the best of your character that God has bestowed on you, which is making equal distributions and practicing justice among citizens.'"

The Commander of the Faithful said: "We entice you. You are commanding me to seek support by doing in justice and inequity to the Muslims over whom I have been chosen as a guardian. By God, I will not do that as long as the world remains and as long as I see stars in the skies. By God, even if it were my wealth, I would distribute it equally among them, how could it be when the wealth is theirs?"²

230. Imām 'Alī (a.s.) in his sermon given when he was reprimanded for equal distribution of assets: "Regarding this bounty, no one should enjoy precedence in the shares of the bounty. God the Great and Almighty has completed his distribution. It is God's possession and you Muslims are the servants of God. This is the book of God, we recognize it, declare it and submit to it. Our prophet's *Sunnah* (ways of conduct and teachings) is with us. Hence submit to the matter. May God's Mercy be upon you! Whoever does not yield to this matter may leave us in any way he chooses."³

231. Imām 'Alī (a.s.) from his letter to Maṣjūd ibn Hubayra al-Shaybani, his administrator in Ardashir Kharrah: "Know that the right of those Muslims who are around you and those who are around me in his wealth is equal, for that reason they come to me to take it and return."⁴

¹ *al-Amālī* by al-Tūsī, p. 686, h. 1457, *Manāqib alī bn Abī Talīb*, vol. 2, p. 11.

² *al-Kaḥf* vol. 4, p. 74, h. 1, *Tuhfat al-Uqūl*, p. 185, *Nabih al-Balāghah*, p. 8. Also cf., *al-Amālī*, p. 175, h. 6.

³ *Tuhfat al-Uqūl*, p. 184, *al-Mi'yār al-Mawāzīn*, p. 112, *Sharḥ Naṣb al-Balāghah*, vol. 7, p. 40.

⁴ A region in Fārs (a province in southern Persia) which Ardashir Babakan developed and this area includes Shiraz and Kazirun.

⁵ *Nabih al-Balāghah*, Letter 43, *Bihār al-Anwār*, vol. 33, p. 316, h. 712.

232 عهد - من كتبه في حبيبة بن ليثاب وادي ميسان - مراكب نجيبي حراح
الأرضين على الحق ولصومه، ولا تتحاور ما قدمت به بيتك، ولا تدع منه شئاً،
ولا تشدع فيه امرأ، ثم قسمه بن أهية نسيوثة ولعبد

233. لعازت عن أبي إسحاق اشمهاني بن مرثبان أبا عبد الله عند نصمه، جد لهم
من عرب، ولأخرى من لمواي، فأعطى كل واحد خمسة وعشرين درهماً وكراً
من طعام

فغابت العربية يا أمير المؤمنين، في امرأة من عرب، وهذه امرأة من النعمان فقال
عليه السلام: إني والله لا أحد ليبي إسحاق عيل في هذا يعني فضلاً عن أبي إسحاق¹
234. أنساب لأشراف عن الحارث كُتبت عند علي، عائته مرأته، فقامت بامرئ موسى،
بن هيرتال مسكيت فقال قد وخت حنكك عنت وعنى كل ذي سعة من
المسلمين إن كُنتم صادقين، ثم عمر: خلا فقال انظروا مني إلى سوفاء، واشترى بكر
وحنه منهن كراً من طعام وثلاثة أثواب - وذكر ردة أو حرة فدرهم - وأعطى كل
واحدة منهن من عطائي مئة درهم

فلي ولتنا. سمعت رجلاً من أصحاب علي بن أبي طالب يقول: قال علي بن أبي طالب
وشركت أكل ومهد قصبي الله وشركي؟ قلت نرسون الله. قال صدقت،
وما ألب؟ قلت أنا امرأة من عرب وهده من لمواي قد وضعت شئاً من
لأرضي، ثم قال: قد قرأت ما بين المؤمنين في ذلك تؤند علي بن أبي طالب
إسحاق بن فضال ولو حجاج بعوضة²

¹ راجع المصنف ص 32 والدرجات الكبرى ص 289 ج 1 أ ح 28 ص 38 ج 3

² انعام ص 2 ج 20 وراجع لأخصاص ص 15 والنسب الكوفي ج 5 ص 96 ج 2990 وذكر النعمان ج 6
ص 610 ج 17095

³ أنساب الأشراف ج 2 ص 378

232. *Imām Ali (a.s.)* — from his letter to Hudhayfa bin Yamin, his governor of Madā'in. "I command you to collect land taxes rightfully and equally; do not violate what I sent you for and do not be negligent of it, nor make any innovation in it when distributing it equally and fairly among those who are entitled to it."

233. *al Ghārī*: — narrating from Abu Isbāq al-Hanādānī. "Two women came to 'Alī (a.s.) at the time of the distribution of the wealth. One was Arab and the other non-Arab and he gave each one of them twenty five dirhams and a measurement of corn."

The Arab woman said "O Commander of the Faithful, I am an Arab and she is a non-Arab."

'Alī (a.s.) said "By God, I do not see any preference for the children of Ismā'īl, Ishmael, over the children of Isbāq (Isaac) in this booty."

234. *Ansāb al-Ashraf* — narrating from Harith. "I was with 'Alī (a.s.) when two women came to him and said 'O Commander of the Faithful! We are poor and needy'."

'Alī (a.s.) said, "If you are truthful, your rights would be incumbent upon us and all the well-to-do Muslims."

Then he ordered a man to go along with them to the market and to buy for each one of them a measurement of corn, three pieces of clothes, dresses, scarves, and vests and to give one hundred dirhams from his own grants to each one of them.

When they returned, one of them unveiled her face and said "O Commander of the Faithful, favor me by what God has favored and honored you."

He asked "How has Allah favored and honored me?"

She said "By the Messenger of Allah (s.a.w.)."

'Alī (a.s.) said "You are right, who are you?"

She said "I am an Arab woman and this woman is a freed slave."

[Harith said] "He took something from the ground and then said 'I have read what was between the two tablets (the Quran) and I did not find any virtue for the children of Ismā'īl over the children of Isbāq, even by an insect's wing."³

¹ *Irshād al-Qur'ān*, p. 37; *al-Darajāt al-Rafī'a*, p. 284; *Bayan al-Anwār*, vol. 18, p. 84.

² *al-Ghārī*, vol. 1, p. 70; *al-Ikhtiyār*, p. 55; *al-Sunan al-Kubrā*, vol. 6, p. 567; *h*, 1390.

³ *Ansāb al-Ashraf*, vol. 2, p. 316.

235. أسباب الأشراف عن مُصَنَّب، كـ عبيدُ يقيسُ بيتَ كُثْ شِيءٌ، حَتَّى يقيسَ مَطْوً

بِئْسَ مِثْلًا

236. أسباب الأشراف عن الحارث: تَمِيعَتْ حَبِيبٌ يَقُولُ وَهُوَ يَحْطُبُ وَهُوَ مُرَبِّبٌ
لَهُمْ حِرَوسٌ يَوْرَسِي وَيُؤَيِّرُ قَالَ: فَأَمَّا الْإِسْرُ فَأَحْلَاهُ مِنْ نَاسٍ مِنْ أَيْهَوْدٍ يَمْنَأُ عَلَيْهِمْ مِنْ
الْخَيْرِ

237. فضائل الصحابة لاس حصل عن فضالة بن عبد المثلث عن كريمة بنت همام الطائفة
كـ عبيدُ يقيسُ بيتَ الورسِ بِالْكَوْفَةِ. قَالَ فَضَالَةُ: حَمَّاهُ عَلَى لَعْنِ مَدِّ

238. المدق لاس شهر آشوب عن حكيم بن أوس كـ عبيدُ يقيسُ بيتَ رَوْحٍ
عَنْ فَيْسِيٍّ هـ، ثُمَّ يَنْقُرُ أَنْ يَمْعُقُوهُ وَأَنْ يَلْهَ بِأَحْمَلٍ وَكَيْهَمَ، فَأَمْرٌ نَبِيْعُهُ، وَأَنْ
طَرَحَ ثَمَّ فِي بَيْتِ أَدَل

239. تاريخ دمشق عن كليب قديم على عبيدُ مَأْنٍ مِنْ صُنْهَانٍ، فَصَنَمُهُ عَلَى مَسْعَةٍ أَسْهَمَ،
فَوَجَدَ فِيهِ رَعْلَةً فَكَسَرَهُ عَلَى سَعْدٍ، وَخَلَلَ عَلَى كُلِّ جَسَمٍ مَسْهَةً كَسَمَةً، ثُمَّ دَعَا مُرَّةً
لِأَشْبَعٍ فَتَقَرَّعَ نَسْهَمَ يَسْطُرُ أَهْلَهُمْ تُعْطِي وَلَا

¹ نسخة الأشراف ج ٤ ص 374

² سائر الأشراف ج ٤ ص 74

³ فضائل الصحابة لاس حصل ج ٢ ص 547 ح 920، وحوار بعض ص 9 الرصاص المسروق ج ٢ ص 12 و 13

⁴ الطائفة ٩ مد الطائفة ١ ص 2 ح 77 ح 569 عن كريمة بنت همام

⁵ مرقى بكر وعده قديم بشير وعبد الله وروى في ودر لاس ج ٢ ص 136

⁶ مناقب لاس شهر آشوب ج 2 ص 113، وحوار الأمراء ج 4 ص 7 ح 24

⁷ تاريخ دمشق ج 4 ص 976، فضائل الصحابة لاس حصل ج 1 ص 545 ح 3 الكافي ج 2 ص 113

⁸ ص 442 الحديث ج ٤ ص 51 مناقب لاس شهر آشوب ج 2 ص 12 كنه نكرة و جمع حجة لأوس ج

235. *Ansāb al-Ashraf* narrating from Mus'ab "Alī (a.s.) distributed everything among us; he even distributed perfume among our wives."¹
236. *Ansāb al-Ashraf* narrating from Hārith: "I heard Alī (a.s.) say in his sermon: 'We ordered to give red garments and needles to the *Muhājirīn* women.' [Hārith says:] 'He had taken the needles as poll tax (*jizya*) from a group of Jews.'"²
237. *Fada'il al-Sahāba* - narrating from Fadala ibn Abd al-Malik, on the authority of Karima, daughter of Hammām al-Tamimi: "Alī (a.s.) distributed red garments among us in Kūfa." Fadala said: "We construed it as justice from him (a.s.)."³
238. *Al-Manāqib* narrating from Hakim ibn Aws: "Alī (a.s.) would send [leather] containers of honey to us to be distributed among us. He would then order the containers to be licked (cleaned). Several times fruits were brought to him and he ordered them to be sold and the money deposited in the treasury."⁴
239. *Tārīkh Dimashq* narrating from Kaysāb: "Some wealth was brought to 'Alī (a.s.) from Isfahan. He divided it into seven portions and found some bread in it and he also divided that bread into seven parts and allocated each part to one of the portions. He then called the chiefs of the tribes and drew lots among them to decide who to receive his portion first."⁵

1 *Ansāb al-Ashraf*, vol. 2, p. 374

2 Ibid.

3 *Fada'il al-Sahāba*, vol. 1, p. 517 h. 920. *Shakā'at al-Ashraf*, p. 1, a. 8. *Manāqib al-Nadira*, vol. 3, p. 22

4 *Manāqib al-Ali ibn Abi Talib*, vol. 2, p. 1. *Bihar al-Anwar*, vol. 4, p. 7 h. 24

5 *Tārīkh Dimashq*, vol. 47, p. 476, *Fada'il al-Sahāba*, vol. 1, p. 515, h. 93

240. القاروت عن كليب الحريري: كنتُ عند عبيد بن جراح من آل من لحسن، فقدم، فمبا
منعهُ، حتى انتهت إلى خربتدجن وحماير، فاجتمع ناسٌ به، حتى ادخروا عبيدًا،
فأخذوا من لافوسنها بيده وعقدت نعضها في نعضي، ثم أذرها حول حنجره، ثم قال:
لا أحسن لأحد أن يجره هذا الحبل ففقد من وراء لحسن
ونحن عبيدٌ فقال: أين رؤوس الأسباع؟ فدخلوا غصه، فجعلوا يحمرونه
الخرايق إلى هذا الخوايق، وهذا إلى هذا، حتى قتموه شعةً أجراء
قال: فوجدت مع حناير عبيد، فكنتم هُ سبع كسيرة، ثم وصع على كل خير كسرة،
ثم قال:

هد جدي وحبارهُ فيه بدّل حبل يده إلى هه

قال: ثم فرغ عبيد، فجعل كل رجل يدعو قومه، فيحملون خيولهم
241. مروح الذهب: شرح عبيد أملاك كان عبيد قطعها خدعة من المسلمين، وقسم ما
في بيت لها على ناس، ولم يُفضل أحدٌ على أحد.^٢
242. مروح الذهب: في ذكر حرب لحسن: قضى [عبيد] ما كان في معسكرهم من
سلاح ودائب ومتاع وكله وعبر ديث ماعه، وقسمه بين أصحابه، وأخذ بنفسه كل
حد بكلل وحيد من معة من أصحابه وأهله وأولاده، جنمته درهم
فأثارة رجل من أصحابه، فقد بغير المؤمنين، في م أحد شيئا، وحقق عبي
المصور كذا: وأبني يعلني - فأعطاه الخمسة لتي كانت له.^٣

٢ في المصدر، وفي هامشه والظاهر والله العليم بالله: كتاب هكك حر بنده حن وحماير، وأجر بنده حن
كلمة فرسة برقة من كتابتي آخره وأبناه وعيناهما صاحب الحمار وموحد هككة، وكلمة آخره إلى حركه
علامة الجمع تقاسمي: معرف كذا: بكاف في رسمه، وأجر بنده حن: معرفة من: حركه كذا:

٣ العديت ح: ص 2، بجاء لأور ح: 00 ح: 60 ح: 14

٤ مروح الذهب ح: 2 ص: 362

٥ مروح الذهب ح: 2 ص: 360. و: جمع شرح بهج البلاغة لأبي مري حدي ح: 2 ص: 50

240. *al-Gharat* narrating from Kulayb al-Jafri: "I was with Ali (a.s.) when some wealth was brought to him from the mountains. He stood up and we were standing with him too and went toward the donkey keepers and camel-drivers. They gathered around him. Then he took some pieces, he put them together and made a fence around the wealth and said: 'I shall not let anyone pass through this rope.'"

We sat behind the rope and 'Ali (a.s.) walked over the rope and said: "Where are the chiefs of the seven tribes?"

They went to him and began to move the saddlebags here and there until they divided them into seven portions."

Kulayb said: "He [Ali (a.s.)] found some bread among the goods and he divided it into seven parts, then placed a piece of bread on each portion and said:

"This is my harvest and the best of it is in it,

Yet, every harvest put it with his own hand, in he can much."

Kulayb said, "Then he drew lots on the portions and the chiefs of each tribe called their tribesmen to carry away the saddlebags."

241. *Muruj al-Dhahab*: "He took back the properties that a Christian had granted to a group of Muslims and distributed what was in the treasury without favoring anyone over anyone else."

242. *Muruj al-Dhahab*: from the report of the battle of Jarmuk: "Ali (a.s.) took back of what was left in the battlefield of the enemy, such as arms, animals, wealth, etc., and he sold them and distributed the money among his companions: those present in his army, taking for himself as much as his other companions' household and children, which was five hundred dirhams."

Then a man from among his companions came to him and said: "O Commander of the Faithful! I did not get anything because I was not present for such and such reason." And he gave him excuse for not being present and Ali (a.s.) gave him his own five hundred dirhams to him."

1. *al-Gharat*, vol. 1, p. 52. *Bihar al-Anwar*, vol. 100, p. 60 h. 0.

2. *Muruj al-Dhahab*, vol. 2, p. 362.

3. *Muruj al-Dhahab*, vol. 2, p. 380. *As-Sherh Nahwa Baqayah*, p. 50.

243. حمل ثُمَّ بَرَّ رُبْعَهُ وَقَعَهُ اخْمِي، وَاسْتَدْعَى خِطَابَةً مِنْ صَحْبِهِ، فَمَشَوْا مَعَهُ حَتَّى دَخَلَ نَيْبُ يَدٍ، وَأَمَرَ بِإِلَى نُقْرَةٍ فَنَدَعَهُمْ، وَدَعَا لِحُرِّ بْنِ أُمِّهِمْ بِمَتَحٍ لِأَيُّوبَ ابْنِي دَجْنَةَ امْلُ، فَمَتَا رَأَى كَثْرَةَ يَدٍ قَلَّ

هذه حادثة وحيدة عليه

ثُمَّ قَسَمَ امْلُ بَيْنَ أَصْحَابِهِ، فَأَصَابَ كُلَّ رَجُلٍ مِنْهُمْ سِتَّةَ أَلْفٍ دِرْهَمٍ، وَكَانَ أَصْحَابُهُ سِتَّةَ عَشَرَ أَلْفًا، وَأَخْبَدَ هُوَ كَأَخْدَهُمْ قَبْلَ هُمْ عَلَى تِلْكَ الْحَبَّةِ دَارَةً، فَقَالَ ب. أَمِيرُ الْمُؤْمِنِينَ، يَا سَمِي سَقَطَ مِنْ كِتَابِكَ، وَفَدَّ رَأَيْتُ مِنْ لَنَا لَا مَرَأَيْتُ أَفَدَعَ سَهْمَهُ إِلَى ذَلِكَ لِرَجُلٍ

244. لِفَارَاتٍ عَنْ ابْنِ عَبَّاسٍ قَالَ أَشْرَفُ أَهْلِ الْكَوْفَةِ عَشِيرَتِ بَقِيَّةٍ، وَكَانَ هُوَ هُمْ مَعَ مُعَاوِيَةَ. وَذَلِكَ أَنَّ عِيَاكَ كَانَ لَا يُعْطِي أَحَدًا مِنْ أَعْمِيٍّ أَكْثَرَ مِنْ خَمْفَةٍ، وَكَانَ مُعَاوِيَةُ مِنْ آبِ سَعْدِ بْنِ خُفْلٍ أَشْرَفَ فِي الْخَطِّاءِ ثَمَنِي دِرْهَمًا^٢

245. عَنْهُ فِي قَوْمٍ مِنْ أَهْلِ الْمَدِينَةِ خَمْفَةٌ مُعَاوِيَةَ. قَدْ تَعَرَّفُوا لِعَدْلٍ وَهُوَ وَسَمْعُوهُ وَوَعُوهُ، وَعَدِمُوا أَنْ يَسْأَلَ عَدْلًا فِي الْحَقِّ أَمْنُوهُ، فَهَرَبُوا إِلَى لَأَنَّهُ، فَعَدَّلَهُمْ وَشَحَقَهُ^٣ راجع موسوعة الإمام علي بن أبي طالب ج 4 ص 481، رسالة العدد ١.

^٢ خبر من ١٠٥٥ وراجع شرح نهج البلاغة لأبي حمزة الثمالی ج ٦ ص 250

^٣ العارضة ج ١ ص 44

^٤ نهج البلاغة الجزء 70 حصص الناس لأئمة ج 13 وفيه من ٥٠٠ عديم ١٠٠ بخلاف الأربعة ج 33 ص 521

ج 14 ص 114 باب الإشراف ج 2 ص 486 وفيه من ١٠٠ عديم ١٠٠

243. *al-Jamal* [After the Battle of Jamal, Ali (a.s.) dismounted and summoned a group of his companions. They accompanied him to the treasury and entered it. He then sent for the Qur'ān reciters and called them in; he also summoned the treasurers and commanded them to open the doors behind which the assets were kept. When he saw the abundance of wealth, he said:

"This is my harvest, and the best of it."

Then he distributed the wealth among his companions, who consisted of twelve thousand people giving six thousand dirhams to each one of them. He took for himself the same amount as others. At this time, a man came in and said: "O Commander of the Faithful! My name has been left out of your registers and I have faced a lot of problems." 'Ali (a.s.) gave his own share to that man.¹

244. *al-Ghāra*, – narrating from a Muḡhavra al-Jabbā: "The nobles of Kufa were dishonest to 'Ali (a.s.), and were inclined towards Mu'āwiya, as 'Ali (a.s.) did not grant anybody beyond their rights from the spoils. However, Mu'āwiya ibn Abī Sufyan had allotted two thousand dirhams to each one of the chiefs."

245. Imām 'Ali (a.s.) regarding a group of people in Madina who joined Mu'āwiya: "They have known justice; see it, heard it and appreciated it. They have realized that according to us all people are equal in rights, but they ran away to selfishness and partiality. Let them be far away from God's Mercy."

See 6/1 (Social Policies: Establishing Justice,

al-Jamal, p. 400.

2. *al-Ghāra*, vol. 1, p. 44.

3. *Nahj al-Balāghah*, letter 70, *Khāṣa is al-Jamā'a* p. 13, *Bihar al-Anwār* vol. 3, p. 52, h. 74.

An Explanation on the Method of Distribution of Public Revenue in Early Islam

The term "Public Treasury" in the *haarith* texts is a general term for the public income of the Muslims that is left to the Islamic state to be spent. A comprehensive study of *hadith* narrations) reveals that there are two categories of expenditure for the public treasury: the specific and the general.

1. Specific Expenditure

This category includes a series of public expenditure that has specific titles, such as: providing for the poor, the needy, the disabled and the families of martyrs, providing salaries for judges and troops, education and health care, the prisoners' expenditures, [discharging the] debts of the [desperate] debtors, [discharging blood money *diya*, for the martyred who had no personal perpetrators, the developing and building of cities, etc.

2. General Expenditure

In early Islam, after providing for the specific expenditure, the surplus of public treasury was distributed among the Muslims. In *hadith* texts, this type of expenditure is referred to as the people's general right in the public treasury.

The ideal distribution of the public treasury from an Islamic viewpoint relies on two fundamental features: 1) Observing justice and fairness in distribution, 2) Not locking up any public assets.

1. *Observing justice in distribution*: Economic justice in the distribution of public facilities in Islam, incorporates two main criteria: giving priority to social welfare and fulfilling the needs of the underprivileged and vulnerable strata and increasing their welfare; observing justice regarding equal entitlements.

The clearest instance of these two criteria is seen in Imam 'Alī's (a.s.) distribution policies. In his letters to his governors, he would

always assert the allocation of part of treasury resources to the underprivileged and the low income class. His strong emphasis on canceling undue and ambiguous privileges and granting equal rights to relatives and non-relatives, Arabs and non-Arabs, men and women, the famous and the unknown has displayed a brilliant image of human justice to those searching for justice in the world.

2 *Not locking up public assets* Hastening in spending *ntaq* and the avoidance of locking up public assets are among the basic characteristics of economic policies in Islam. Despite its emphasis on the necessity of moderation and even planning and precautions in spending, Islam has strongly condemned the locking up of the public property and stressed on speed in disbursement.

Considering the two above features, the ideal practice of spending from the public treasury can be stated as follows. Whenever part of the states' incomes is dedicated through certain planning to a particular purpose in a way that both the income and the expense are immediate, delay in spending in such cases is regarded as 'storing and parsimony' and that is what the *hadiths* concerning the 'avoidance of accumulating public property' refer to.

The Holy Prophet's *saw*, concern for observing this principle was so great that when even a small amount of the property that was supposed to be handed over to those who were entitled to it remained in his hand, he would become very sorrowful. In the time of 'Umar, when there had been an unprecedented increase in public incomes, the government proceeded to establish public treasury and to set up state council. The public incomes were collected and stored all year round then finally distributed among Muslims at the end of the year.

Rejecting this policy, Imām Ali *a.s.*, took up the Prophet's (*saw*) procedure in this respect after he took reign over the government. His avoidance of delaying the distribution of the public treasury, even for a single night, and his emphasis on distributing what existed in the public treasury and even the dividing of a rope into seven portions indicates his great concern for refraining from piling up public property.

11 5

تَوْفِيرُ الْحَاجَاتِ لِمُضْرِيَّةِ سَحْبِغٍ

246. إِمَامٌ عَنِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّ اللَّهَ مُسْحِدَةٌ فَرَضَ فِي أُمُورِ الْأَعْيَاءِ قُوَّةَ نُقْمَةٍ، فِي حَاجِ فَفِيرٍ

لَا يَأْتِي مُتَّعٌ بِهِ عَيْنٌ، وَبِهِ تَعْلَى سَائِلُهُمْ عَنْ دُنْثِ

247. عَنِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّ اللَّهَ فَرَضَ عَلَى الْأَعْيَاءِ فِي أُمُورِهِمْ بِقَدَرِ مَا يَكْفِي قَوْلَهُمْ: فَإِنْ جَدَعُوا

وَعَزُّوا جَهْدَهُ فِي مَعِ الْأَعْيَاءِ، فَحَقُّ عَلَى اللَّهِ أَنْ يُجَسِّمَهُمْ يَوْمَ يُعَاقِبُهُمْ وَتُعَذِّبُهُمْ عَلَيْهِ

248. عَنْ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّ اللَّهَ أَنْصَحَ بِكَوْفَةِ أَحَدٍ، لَا يَأْتِي، إِلَّا أَدَاهُمْ مَرَّةً يَبْكُ كُلُّ مَنْ رَأَى وَيَجْسُسُ فِي

لِظَلِّ وَيَشْرَبُ مِنْ مَاءِ أَنْفَرِيَّةٍ

249. تَهْدِيبُ الْأَحْكَامِ عَنْ مُحَمَّدِ بْنِ أَبِي خُرَّةٍ عَنْ رَجُلٍ سَمِعَ بِهِ أَمِيرَ مُؤْمِسِينَ، مَرَّ شَيْخٍ

مَكْفُوفٍ كَثِيرٍ يَسْأَلُ فَقَالَ أَمِيرُ مُؤْمِسِينَ: مَا هَذَا؟ فَقَالُوا: أَمِيرُ مُؤْمِسِينَ، بَصْرِيٌّ

قَالَ فَقَالَ أَمِيرُ الْمُؤْمِسِينَ: أَسْتَعْمَلْتُمُوهُ، حَتَّى إِذَا كَبُرَ وَعَظَرَ صَعْتُمُوهُ؟ أَلَيْسَ عَيْنِي

مِنْ نَسَبِ مَدَائِنٍ

١. صحيح البلاغة، حكمه ٦٢٨، روضة الواعظين، ص ٤٩٧، حوزة عيون الحكمة، أبو عطاء، ص ٥٢، ح ١٦٦٤، جامع

مودة، ج ٢، ص ٢٤٩، ح ٦٩٩، وفيها: «سَمِعَ» بدل «لَا يَأْتِي»

٢. التيسير للذكر، ج ٢، ص ٣٧، ح ١٣٢٨٦، عن محمد بن عيسى، ذكر العمالي، ج ٦، ص ٥٢٩، ح ١٦٨٤٠

٣. فضائل الصحابة لأبي حمزة، ص ٢٩١، ح ٨٨، مصنف لأبي عبد الله، ص ٨٠، ح ١٧٦٥، ص ١٧٦٥، عن عبد الله

بن مسعود، ذكر العمالي، ج ٤، ص ١٧٢، ح ٧٨٠، ص ٧٨٠، عن عبد الله بن مسعود، شهر آشوب، ج ٢، ص ٩٩،

نحو: الأوزار، ص ٤٩، ح ٣٢٧

٤. تهذيب الأحكام، ج ٨، ص ٢٩٣، ح ٨٦١

5/11

Fulfillment of Basic Needs for All

246. Imam 'Alī (a.s.) "God the Glorified has fixed the livelihood of the destitute in the wealth of the rich. Consequently, whenever a poor person remains hungry it is because a rich person has denied (him his share) and God Almighty will question them about it."¹
247. Imām 'Alī (a.s.) "God has fixed in the wealth of the rich what is enough to suffice the poor. If the poor remain hungry and clotheless, attempts must be made to restrain the rich. It is a right upon God to judge the rich on the Day of Resurrection and punish them for this [negligence]."²
248. Imām 'Alī (a.s.) "There is no one in Kufa who does not have a good welfare. The lowest among them in rank has wheat bread, sits in the shade and drinks from the Euphrates."³
249. *Tabdhīb al-Ahkām* narrating from Muḥammad ibn Abī Ḥanẓala on the authority of a man who was met by Al-ḥaṣṣī: "An old blind person who was begging passed by and the Commander of the Faithful asked, "Who is that man?" They said, "O Commander of the Faithful, He is a Christian."

The narrator says, "The Commander of the Faithful said, "You exploited him until he grew old and disabled and then you deprive him? Spend on him from the Public Treasury."⁴

¹ *Nah al-Baḍā'ih*, Aphorism 328 *Rawḍat al-Wāḍi'īn*, p. 397, *Ṭayn al-Hikam wa al-Mawā'iz*, p. 52, h. 3343.

² *a-Sunan al-Kubrā* vol. 7, p. 37, h. 3706, *Kanz al-Ummā*, vol. 6, p. 525, h. 6840.

³ *Faḡāṭ al-Ṣaḥāba* vol. 1, p. 93, h. 883 *a-Muṣannaf fī al-Aḥādīth wa al-Ṭibā'at* vol. 8, p. 157, h. 5.

⁴ *Tabdhīb al-Ahkām*, vol. 6, p. 293, h. 81.

12, 5

حماية الطنقة السفلى

250. الإمام علي عليه السلام من كتبه إلى قثم بن العباس - وأطرب إلى ما حتمت عندك من باب

الله فأصرفه إلى من قنيت من ذوي عيول والمخاض، مُصيباً به فوضع المداقة

والتلاب، وما فضل عن دينك وحجة ربك بقبضه ففضل قتل^١

251. عهده - في عهده إلى ما انت لأشهر - ثم لله الله في لغيره شغل من تدبر لا حيه

هم، من خساكين ومحتجبي وأهل الأوسى والأوسى؟ قول في هذه لصفه وبعث

ومعته^٢، وحفظ الله ما استحققت من حقه فيهم، وحمل هم فيهم من سب

مديت، وقسم من علات ضروري للإسلام في كثر بيننا، غير بالأقصى منهم من لسي

للأدنى، وكل قد سترعت حقه، فلا يشعشع عنهم نظراً، فرب لا نعد

بتصغير الشبه لإحكامك كثير منهم، فلا تشجص همت عنهم، ولا تصغر

حدلاً لهم

وتقدم مور من لا يصبر بيت منهم من تقصم لعود، وتحقره برحمتك،

فمرع لأوثك يفتك من أهل الحشيه وتوضع فقرع بلك مورهم، ثم عمل

فيهم بالإعده إلى الله يوم تنفذ، فرب هؤلاء من بين الرعية أحوح إلى الإنصاف من

غيرهم، وكل فأعبر إلى الله في بأذية حقه بيه

١ جمع حقه من حجه والعمر ر جمع الهية ج 2 ص 72

٢ جمع السلاحة الكتاب 67، ص 67، الأوسى ج 3 ص 497 ج 202

٣ جمع رمي ورجل رمي ورمي أي مكنى بئس الرعاة والأوسى العده ر جمع سب السب ج 3 ص 99

٤ نعد هم أي يعرض مسائل من غير طلب الهية ج 2 ص 205

٥ الصولي الأعلام ولا من أبي جلا عنها ههنا وما لا وارث لها، وحدث صافية (السنن العرمه ج 14

5/12

Supporting Lowest Class

250. Imam 'Alī (a.s.) from his letter to Qutham ibn Abbas "See into what has been collected with you of the funds of God (in the public treasury) and spend it on those around you from among the people with families, distressed, the starving and the empty handed. Send the remaining to us for distribution among those who are next to us, throughout the state."¹
251. Imām 'Alī (a.s.) – in his instructions to Mālik al-Ashtar "Then (fear) God, (fear) God regarding the lowest class, the wretched, the needy, those suffering and the disabled who have no means at their disposal, for in this class there is he who begs and he who is needy but does not beg. Be heedful for God's sake of those rights of theirs, which He has entrusted to you. Set aside for them a share of your treasury and a share from the crops of the lands taken over as booty, for Islam in every area for to the farthest away of them belongs the equivalent of what belongs to the nearest. You are bound to observe the right of each of them, therefore be not distracted from them by arrogance, for you will not be excused, if attending to the important affairs, you neglect the small matter and trifling. So avert not your solicitude from them and turn not your face away from them in contempt."

"Attend to the affairs of those (of the lowest class, who are unable to gain access to you, those upon whom eyes disdain to gaze and whom men regard with scorn. Appoint to attend exclusively to them, a person whom you trust from among the God-fearing and humble and let him submit to you their affairs (demands). Then act towards them in a manner that will absolve you before Allah on the day that you meet Him. For among the subjects these are more in need of equity than others, in the case of each of them prepare your excuse with Allah by accomplishing for him his rightful due."

¹ *Nahj al-Basighah*, Letter 6, *Bihar al-Anwar*, vol. 33, p. 497, h. 702

وَنَعَهْدُ أَهْلَ الْبَيْتِ وَدَوِي أَرْقِيَهُ فِي لَيْسَ بِمَنْ لَا حِيَةَ لَهُ، وَلَا يَصْبُتُ بِنِسَائِهِ
نَفْسَهُ وَدَلَّتْ عَلَى بَوْلَاةِ نَفْسٍ، وَالْحَقُّ كُلُّهُ نَقِيلٌ^٢

252. عَهْدُهُ فِي عَهْدِهِ إِلَى مَالِكِ الْأَشْجَرِ (أَيْ رَوَاهُ حُجُبُ الْعُقُولِ) - وَعَهْدُهُ أَهْلَ بَيْتِهِ
وَبِرْمَانِيَةِ وَالرَّقَّةِ فِي سُسٍّ بِمَنْ لَا حِيَةَ لَهُ، وَلَا يَصْبُتُ بِنِسَائِهِ نَفْسَهُ، فَأَحْرَقَهُ
أَرَقًا، فَبِهِمْ عِبَادُ اللَّهِ، فَتَقَرَّبَ إِلَى اللَّهِ تَحَنُّنُهُمْ وَوَضَعُهُمْ فَوَضَعَهُمْ فِي أَوْرَثِهِمْ
وَحُفَرِيَّتِهِمْ، فَإِنَّ لَأَعْمَلُ تَحَنُّنُ بَصْدِيقِ لَيْسَ بِمَنْ لَا تَسْكُنُ نَفْسُ سَاسٍ أَوْ
نَعَصِهِمْ إِلَى أَنْتَ قَدْ قَضَيْتَ حُقُوقَهُمْ بَطْهَرٍ نَعَبَ دُونَ مُشْفَهِيَّتِ بِحِجَاتِ،
وَدَلَّتْ عَلَى بَوْلَاةِ نَفْسٍ، وَالْحَقُّ كُلُّهُ نَقِيلٌ. وَقَدْ حَقَّقَهُ اللَّهُ عَلَى أَقْوَامٍ صَدُّوا نَعَدَهُ
فَضَبُّوا نَفْسَهُمْ، وَتَقَوُّوا بِصَدِيقِ مَوْعِدِهِ لِيَكُنْ مِنْ صَمٍ وَحَسَنٍ، فَكُنْ بِمِثْلِهِمْ
وَسَعَى بِاللَّهِ^٣

253. عَهْدُهُ فِي عَهْدِهِ إِلَى مَالِكِ الْأَشْجَرِ، وَهُوَ فِي يَدَيْ صَبَّابِ سَاسٍ - إَعْدَمَ نَ الْبَوْلَاةَ
طَلَقَاتٍ. ثُمَّ عَصَمَهُ السُّعْيُ مِنْ أَهْلِ الْخِدْجَةِ وَتَسْكِينِ الْأَيْدِي بِحَقِّ رَعْدِهِمْ
وَضَعْفَتُهُمْ وَبِي لِلَّهِ بِكُلِّ سَعَةٍ، وَلَكِنْ عَلَى لَوْلِي حَقٌّ بِقَدْرِ مَا يُصْلِحُهُ^٤

254. عَنْهُ - مِنْ كِتَابِهِ إِلَى بَعْضِ عُمَّالِهِ، وَقَدْ بَعَثَهُ عَلَى مُصَدِّقَةٍ^٥ إِنْ أَنْتَ فِي عَهْدِهِ لَصَدَفِهِ
بَصِيًّا مَفْرُوحًا، وَحَقًّا مَعْبُودًا، وَشُرَكَاءَ أَهْلِ مَسْكِيَّةٍ، وَضَعْفَاءَ دَوِي دَفِيَّةٍ، وَأَنْ
مُؤَفَّوَكٌ خَفَّتْ، فَوَقَّهِمْ حُقُوقَهُمْ، وَلَا تَفْعَلْ فَيَكُنْ مِنْ أَكْثَرِ سَاسٍ حُصُومًا نَوْمَ

^١ يقابل عظيم فلا يزال دأبكم وأسر (مسند العرب ج ٥ ص ١٢٤)

^٢ مجمع البلاغة الكتاب 33 وراجع دهلكم الإسلام ج 1 ص 366

^٣ تحف المعجزة ص 141

^٤ مجمع البلاغة الكتاب 54، تحف المعجزة ص 132 وفيه أي فيه الله يدب أي الله ويرجع دعائه الإسلام ح

"Take upon yourself the upkeep of the orphans and aged from among those who have no means at their disposal and do not exert themselves in begging (All of) This is a heavy burden upon rulers. The truth all of it, is a heavy burden."

252. Imam 'Alī (a.s.) in his instructions to Mālik al-Ashtar (as related in *Tuhaf al-Uqūl*) "Take upon yourself the upkeep of the orphans and aged from among those who have no means at their disposal and do not exert themselves in begging. Arrange pensions for them. They are the servants of God. Seek God's favor through relieving them [from their pights] and keeping them in their proper positions in provisions and rights, since deeds are regarded sincere when they are well intended. The people or some of them, will not be tranquil even if you settle their needs and fulfil their rights in your absence, without attending to their problems physically present. This is a heavy burden upon the rulers. The truth all of it is a heavy burden. God lightens it for those who seek the next world and endure [hardships] upon themselves and trust in the truthfulness of God's promise to those who endure hardships, and are sincere. So be one of them and seek God's help."²
253. Imam 'Alī (a.s.) in his instructions to Mālik al-Ashtar on various classes of people: "Know that subjects are of various classes. Then there is the lowest class from among the needy and deprived who have the right to aid and assistance. With God there is ampleness for each of these classes, and each has a claim upon the ruler to the extent that he will set them aright."³
254. Imam 'Alī (a.s.) - from his letter to one of his administrators sent for collecting taxes: "Indeed you have a fixed share and a known right in these taxes and there are other sharers who are poor, weak and starving. We shall fully discharge your rights so you should also discharge their rights fully. If you do not do so, you will have the largest number of enemies on the Day of

¹ *Nabī al-Ba'aghah* Letter 53. Also cf., *Da'ā'im al-Islām* vol. 1, p. 366.

² *Tuhaf al-Uqūl*, p. 141.

³ *Nabī al-Ba'aghah* Letter 53, *Tuhaf al-Uqūl*, p. 32. Also cf., *Da'ā'im al-Islām* vol. 1, p. 357.

لِقَدَمَيْهِ، وَتُؤَسَّى لِمَنْ خَصَّمَهُ عِنْدَ اللَّهِ الْفُقَرَاءُ وَالْمَسْكِينُ، وَاسْتَثْنَوْا، وَتَدْعُو عَوِيذًا
وَلِغَارِمْوَالَةٍ، وَابْنُ سَبِيلٍ^١

255. دعائهم الإسلام إله [عيسى] أوصى بحب من سئم لأرذلي وقد نعتني على
استدقته. بوجبه صوبه أمره فيها يتقوى الله ربّه في سرّ أمره وحببت أعيانه،
وأن نقضهم بسط سوجه، وابن خاس، وأمره أن نلزم لتواضع، وحببت استكثره
فوق الله يرفع شو صعين ونضع لتكثيرين ثم قد في بحب من سليم، بئس في
هذه استدقته نصيباً وحقق فكر وصداً، وبك فيه شركاء فقره، ومسكين، وعديم،
والمجدين، وأساء سبيل، وممككين، ومثابرين، وبك فوقك حقت، عوقبه
حقوقهم، وإلا فبئس من أكثر ناس يوم لقمة حصية، وتؤمّ لأمرى أن يكون
حصية مثل هؤلاء^٢

5 13

العناية الخاصة باليتام

256. الكافي عن حبيب بن أبي ثابت جاء إلى أمير المؤمنين ع غسل ويبر من همدان^٣
وحنون، فأمر المعروف أن يأتوا ببيتهم، فأمكنهم من رؤوس الأقبى المعقوب

^١ صحيح البلاغة، الكتاب 26

^٢ دعائهم الإسلام ج ص 29، ج 1 الأور ج 96 ص 85 ج 7

^٣ همدان مدينة تقع في غرب إيران وهي مركز محافظة همدان، قرية من مدينة كرمانشاه

^٤ حنونا. مدينة عاصمة ليس بأرض العراق معد الكوفة والبصرة والوسط وبغداد. من قى كى منها وهي بحر

حن، ويس بحر من مدينة بحر خيل بحر، ومعجم البلدان ج 2 ص 291

^٥ جمع عرب وهو التسم بأمر العبد، جاعه من، من بي أمرهم ويتعرف الأئمة منه أحوالهم (التهذيب ج 3 ص 268)

^٦ يرى أنه يفسر فيه، وجمع ثم معرو، ويستند بعد لأمره. روى من لألف من، جاءه خبره

وغيره، وجمع أرفى ورفى ورفد، جاع البحر من ج 13 ص 96

Judgment. How wretched is he whose enemies in the view of God are the needy, the poor, the beggars, the turned away the indebted, and the helpless traveler [who is without any means].⁶¹

255. *Da'ā'im al-Islām* "He [Ali] ¹as gave lengthy instructions to Mikhnaf ibn Sulaym al-Azdi —whom he had sent to collect taxes— in which he enjoined him to be wary of God who is his Lord in hidden affairs and secret actions and to meet people cheerfully and gently. He enjoined him to commit himself to humbleness and to avoid arrogance, as God elevates the humble and debases the arrogant."

"Then he told Mikhnaf 'O Mikhnaf ibn Sulaym. Indeed you have a fixed share and a known right in these taxes and you have other sharers in them who are the poor, the destitute, the indebted, warriors, travelers (with no money), the slaves and those whose hearts are to be reconciled. We shall fully discharge your rights so you should also discharge their rights fully. If you do not do so, you will have the largest number of enemies on the Day of Judgment. How wretched is a man whose enemies are such people!'⁶²

5/13

Special Concern for the Orphans

256. *al-Kaṣfī* narrating from Ḥabīb ibn Abī Thābit: "Honey and figs were brought for the Commander of the Faithful from Hamadān and Hulwān³ and he ordered the authorities of the tribes to bring along the orphans. He seated them next to the leather containers of honey to eat from them while he distributed it among the people container by container."

1 *Nahy al-Ba'ghah*, Letter 26.

2 *Da'ā'im al-Islām*, vol. 1, p. 252, *Bihar al-Anwār*, vol. 96, p. 85, h. 7.

3 An ancient city in Persia, which the Arabs conquered in 666 CE and the Seljuqs set it on fire in 1046 CE, and it was destroyed by earthquake in 149 CE.

وَهُوَ يَقْسِمُهَا بِسِتْسٍ فَذَحَا قَدَحًا، فَقَبِلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ، مَا ظَنُّكُمْ يَعْقُوبُ؟^١ فَمَنْ

إِنَّ الْإِمَامَ أَبُو الْيَتَامَى، وَإِنِّي أَلْعَنُكُمْ هَذَا بِرِغَايَةِ لَأَبَاءِ

257. ربيع الأبرار عن أبي الطفيل رَأَيْتُ عَيْتًا كَرَّمَ اللَّهُ وَجْهَهُ يَدْعُو لِمَنْفَى فَيُصْعَقُهُمْ

عَسَلٌ، خَتَّى قَالَتْ بَعْضُ أَصْحَابِهِ لَوْ دَدْتُ أَبِي كُنْتُ نَحِيًّا^٢

258. أسباب الأشراف عن الحَكَمِ شَهِدْتُ عَيْتًا وَأَنِّي يَرْقِيهِ مِنْ عَسَلٍ، قَدَعَا أَيْتَامِي وَفَالِ

دِيُو^٣ وَأَعَقُو^٤، حَتَّى تَحْيَتْ أَبِي يَسْمُ، فَسَمَنَهُ بَيْنَ نَاسٍ وَيَقِي بِهِ قِي^٥، فَأَمْرًا لِمُسَدِّ

أَهْلِ الْمَسْحَدِ^٦

259. لمناقبة لاس شهر آشوب نَظَرَ عَلِيٌّ إِلَى امْرَأَةٍ عَنِ كَتَمِهَا قَرْنَهُ مَدَّ، فَأَحَدَ مِنْهَا لِقَرْنِهِ

فَحَمَلَهَا إِلَى مَوْضِعِهَا، وَسَأَلَهَا عَنْ حَدِّهَا فَقَالَتْ: نَعَتْ عَلِيٌّ بَنُ أَبِي صَالِبٍ صَاحِبِي

إِلَى مَعْصَرِ الْمُتَعَوِّزِ قَتْلًا، وَبَرَكَ عَلَيَّ صَبِيحُ يَدَمِي وَنَيْسَ عَيْدِي شَيْءًا، فَقَدْ أَخَذَتَنِي

لَصْرُورَةً بِى حِدْمَةِ نَاسٍ وَبَضْرُفٍ وَبَتَ بَيْتُهُ قَيْدًا^٧

فَلَمَّا أَصْنَحَ حَزْلَ رَيْبِلًا فِيهِ طَعَامٌ، فَصَدَّ نَعْضُهُمْ عَطِيَّي أَحْمَدَ عَيْتٍ فَدَسَ مِنْ

تَحْمِيلٍ وَرَرِي عَنِّي يَوْمَ ائْتِيَمَةِ^٨ فَأَسَى وَفَرَحَ لِنَاسٍ، فَقَالَتْ مَنْ هَذَا؟ وَفَالِدَلْتُ

الْعَدُوَّ الَّذِي حَمَلَ مَعْنَكَ لِقَرْنِهِ، فَدَفَعَنِي فِرْثَ مَعْنِي سَبْتُ لِحَصْبِي فَصَابَ رَضِي اللَّهُ

عَنْكَ وَحَكَمَ نَسِي وَنَيْسَ عَلِيٌّ بَنُ أَبِي صَالِبٍ فَدَحَلَ وَقَالَ يَا أَحْسَنُ حَسِبْتَ

^١ الكافي ج ٢ ص 406 ح 5 بحار الأنوار ج 41 ص 29 ح 30

^٢ جامع لأبرار ج 2 ص 149 بحار الأنوار ج 251 بحار الأنوار ج 2 ص 5

^٣ النقيب حركه عن لأبرار ص 149 (معجم مدائيس النعمة ج 2 ص 263)

^٤ في بعض النسخ: وهو تصعيفه

^٥ أسباب الأشراف ج 2 ص 279

They asked him "O Commander of the Faithful! Why do they lick the honey?"

He said "The Imam is a father to the orphans and as their father I made them eat honey."¹

257. *Rahī' al-Abrār* - narrating from Abū Tufayl: "I saw 'Alī (a.s.), calling orphans and giving them honey to eat, to the extent that one of the companions said: "I wish I were an orphan too!"²

258. *Ansāb al-Ashraf* - narrating from al-Hakam: "I saw 'Alī (a.s.) to whom several containers of honey were brought and he called the orphans and said "Come here and eat!" to the extent that I wished I had been an orphan. Then he distributed the honey among people and one container was left and he ordered it to be given to the people of the mosque."³

259. *Al-Manāqib*: "Alī (a.s.) saw a woman carrying a container of water on her shoulder. He took the container from her and carried it to her house and he asked about her situation. The woman said: "Alī ibn Abī Tālib sent my husband to a frontier region and he was killed and he left behind orphaned children to me. I have no wealth and I have to serve people as a housemaid."

Alī (a.s.) returned and was distressed throughout the whole night. When the morning dawned, he took a basket of food on his back. Some people said, "Let us carry it for you."

He said: "Who will carry my sins for me on the day of Resurrection?"

Then he went to her house and knocked at the door.

The woman asked: "Who are you?"

'Alī (a.s.) replied: "I am the one who carried your water container for you yesterday. Open the door, I have brought some food for your children."

The woman said: "May God be pleased with you and judge between me and 'Alī ibn Abī Tālib."

He then entered the house and said: "I would like to earn some rewards, so choose between either you making dough and

¹ *al-Kāfī*, vol. 1, p. 406, h. 5, *Bihar al-Anwār*, vol. 41, p. 23, h. 10

² *Rahī' al-Abrār* vol. 2, p. 48 *al-Mi'yār wa al-Muwāzīn*, p. 3 *Manāqib al-Imam al-Mu'minin* vol. 2, p. 75.

³ *Ansāb al-Ashraf*, vol. 2, p. 373

لثوب فاحتاري من أن تعجزين وتخرين،^١ بين أن تعجزين^٢ اضيب لإحراز أن
فعلت أنا ما خسر أضمر وعديه أقدر، ولكن شئت واضيب؛ فعلتهم حتى فرغ
من الخير فعمدت إلى الدقيق فعصته، وعهد علي عليه السلام إلى منحه فطبخه، وحمل
يضعه اضيب من منحه وحر وغيره، فكلمني رسول لصين من بيت شئت فأنه
يا بني، احمل علي بن أبي طالب في حل بما مر في أمره فلما حتمت لعجز قلب
يا عبد الله، شجر الشور فاسر سحره، فتم أشعته وبعث في وجهه حمل يقول
دق يا علي! هذا جراء من ضيع الأرم من أيتامى فرأته امرأة تعرفه فهدت
وحثا هذا أمر المؤمنين قال فادرت امرأة وهي تقول: وحيي منك يا
أمير المؤمنين أفقت بى و حدي منك أمة لله فيه قصرت في أمره^٣

260 كشف ليقين روي أنه [عليه السلام] حذر لئلا غي امرأة مسكية قد أعتل صعدا
يسكب من الخوع، وهي تشعلهم ونهيم حتى سامو، وكانت قد أشعبت ر تحت
قصر فيها ماء لا غير وأوهنتهم أن فيها طعاما تطبخه لهم، فعرف أمير المؤمنين
حادث، فمشى^٤ ومنعه قصر إلى مبريه، فأخرج قوضه^٥ ثم و حرت^٦ ذبيبي وشيت^٧ من
لشحم ولا ل^٨ والخبر، وتحدث على كثرة الشريب، ففعلت فيه^٩ فتم يفعل

١ قد في مصدر رجاء الأور، مقتضى انقراضه الدعوة المأجولة في اليوم أن يقال: «أنا معجزتي وتخبري» ونحوها
٢ لمكان «أنه» المذهبة يفعل المضارع لكن ذكر صاحب المحم أن في مصدر حائل له به يمدى فلا يصح به
٣ مصدر برغم مضافه شرب طيبه كثر «هو» قرأ قوله تعذر «والو» برصع «و» من جنس 5 مصدر من
راد ما يتجر الزصاعه برغم مضافه «هو» عن عبد الله مصدر مهملة ولا نسب اليوم «هو» الله لا يه
٤ ولاقتصر على الأعراس حرمة على الأنداء، وبعد من لا امر الجواز في ح 4 ص 26

٥ عتبة طعمه وحدي ونحوه مضافه «هو» من العرب ح 11 ص 169

٦ «هو» من العرب ح 11 ص 169
٧ «هو» من العرب ح 11 ص 169
٨ «هو» من العرب ح 11 ص 169
٩ «هو» من العرب ح 11 ص 169

١ «هو» من العرب ح 11 ص 169

٢ «هو» من العرب ح 11 ص 169

baking bread or amusing the children and I will make bread?"

The woman said "I am more acquainted with the baking and more capable of it. You stay with the children and keep them amused until I finish with the baking of bread." Then the woman took the flour and kneaded it and 'Ali (a.s.) picked up the meat, cooked it and made morsels of dates, meat and other foodstuff and put them in the children's mouth. Every time the children swallowed a mouthful, he would tell them, "My child, Forgive 'Ali ibn Abi Talib for what has befallen you."

While the woman kneaded the flour, she said "O Servant of God, Make some fire in the oven!" 'Ali (a.s.) hastened to make the fire and when it flared up and the heat touched his face, he said "O 'Ali, Taste it! This is the punishment of he who neglects the widows and the orphans."

Another woman who knew 'Ali (a.s.) saw him and she said to the widow "Welcome to you. This is the Commander of the Faithful!"

The narrator said "The woman hastily said: I am ashamed before you, O Commander of the Faithful."

'Ali (a.s.) said "I feel ashamed before you, O servant of God since I fell short of your affairs."

260. *Kashf al-Yaqin* "It is reported that one night 'Ali (a.s.) passed by a woman whose little children were crying out of hunger. The woman was amusing and playing with them to make them go to sleep, while she had set up a fire under a pot that contained just water so that the children would think that there is some food in the pot being cooked for them.

The Commander of the Faithful (a.s.) found out about the woman's condition. He went to his house along with Qanbar and he took a basket of dates, a sack of flour, some fat, rice and bread and put them on his back. Qanbar asked if he could carry it himself, but he (a.s.) refused.

1. *Manaqib Ali ibn Abi Talib* vol. 2, p. 5, *Bihar al-Anwar* vol. 4, p. 2. Also in *Encyclopedia of Amir al-Mu'minin* vol. 5, p. 46. The reader: the Oppressed.

فَلَمَّا وَصَلَ إِلَى بَابِ الْمَرْأَةِ سَأَلَهَا عَنْهَا، فَأَدَّتْ لَهُ فِي مَدْحِهِ، فَأَرَمَ مِنْ شَيْءٍ مِنْ
لَا رُؤْيَ فِي الْقَدْرِ وَمَعَهُ شَيْءٌ مِنْ شَحْمٍ، فَلَمَّا فَرَّغَ مِنْ نَصِيجِهِ عَرَفَهُ بِالطَّيِّبِ وَأَمَرَهُمْ
بِأَكْبِيهِ، فَلَمَّا شِعِرُوا حُدَّ يَطْوُفُ بِالسَّبَبِ وَيُسَمِّعُ هَمَّ، فَأَحَدُوهُ فِي نَصْحِكَ
فَلَمَّا خَرَجَ قَالَ لَهُ قَمِيرٌ يَا مَوْلَانِي، زَايْتُ لِسَنَةِ شَيْءٍ عَجِيبًا قَدْ غَبِمْتُ سَبَبَ
نَعْبِهِ وَهُوَ خَمْنٌ يَلْتَرِدُ صَبًّا لِسُوءَاتِ، أَفَدَّ طَوْفُكَ بِسَنَتٍ عَلَى نَدْبِكَ وَرَجْمَتِكَ
وَالنَّعْنَعَةُ فِي أَدْيِ سَنَتِ دُنَا

فَقَدِمَ بِهِ فَمَرُّهُ بِي دَخَلْتُ عَلَى هَؤُلَاءِ لِأَطْلَعُ وَهُمْ تَكْوَرُ مِنْ شَيْءٍ خَوْعٍ،
فَأَحْسَبُ أَنْ أُخْرِجَ عَنْهُمْ وَهُمْ يَصْحَكُونَ مَعَ شَيْعٍ، فَلَمَّ أَحَدٌ سَمَاعِي سَوَى مَا فَتَعْتُ^١

14 5

الشيء على الجور بأموال العامة

261. الإمام علي عليه السلام: حذو نؤالة بني أمية من خور وحر^٢

262. عنه عليه السلام: من كلامه أنه كتم به عند الله من رمة، وهو من شيخته، ودلت أنه قوم عنه
في خلافه نطبت منه مالا - إن هذا ما ليس لي ولا لك، وإنه هو في بني أمية
وجئت أسبغهم في شر كتهم في خربهم كل من مثل خطهم، ولا فحده^٣ نسيم
لا تكون لغبر أفرأهم^٤

^١ مكر في مصدر وفي ما يشبه ما يبي في سحره "فمن فرغ من طمحه فله بصعده"

^٢ كشم البصر ص 36 ج 29

^٣ لغير العبد العبد ج 2 ص 9

^٤ ص 4725 ج 2

^٥ ص 127 ج 2 وهو من شجرة وسمى من الشجر، وحدثه عنه وفي نسخة من الحسن

^٦ ص 59 ج 2

^٧ منج البلاغة الخطبة 272، المثلث لأبي شهر آشوب ج 2 ص 160، شرح المحكم ج 2 ص 372 بحره

When he reached the woman's house, he asked permission to enter and the woman allowed him in. He put some rice in a pot together with some fat and when he finished preparing the food he called the children and asked them to eat. When they became full, he began to hop around the room (mimicking the actions of a lamb, and bleating and making the children laugh.

When they left the house, Qanbar said "O my master I saw something astonishing tonight and I understood the reason for it that is your carrying of the food which was for the sake of earning reward, but I did not know the reason for your hopping around the room and bleating."

The Imam (a.s.) said "O Qanbar! I went to see these children while they were crying from starvation and I wanted to leave them while they are full and laughing. I found no way to make them laugh other than the way I did."

5/14

Prevention of Extravagance in Public Property

261. Imam 'Ali (a.s.): "The rulers' generosity in using public property of the Muslims is injustice and treachery."¹
262. Imam 'Ali (a.s.) addressing Abdullah ibn Zam'a, one of his followers who came to him during his caliphate to ask for some money: "This money is neither for me nor for you, but it is the booty gained by the Muslims and the acquisition of their swords. If you had taken part with them in their fighting you would have a share equal to theirs, otherwise the earning of their hands cannot be for other than their mouths."²

1. *Kashf al-Yaqin*, p. 36, h. 129

2. *Gharar al-Hikam*, h. 4725.

3. *Nahj al-Balaghah* Sermon 232. *Manaqib Ali bin Abu Talib*, vol. 3, p. 3. *Gharar al-Hikam*, h. 3702

263. دعائم الإسلام [عنه] جنس مبهم ولا من المؤمنين، فوعدت به شيخ كبير
فقال يا أمير المؤمنين، يا شيخ كبير كم قري، وآت مكتبة، فأعني من هذا
فقال والله ما هو بكذا يعني ولا تراعي من نوادر، وتكتب أمانة راعيتها أنا وذري
إلى أهلك، ولكن حسن فحسن وناش حوول أمير المؤمنين، فظهر بينهم فقال
رحم الله من أعاد شجراً كبيراً مثلاً! فدخلت ناشر يعطونه^٢

15. 5

عدم استشارة الأولاد والأقرب

264. الاستيعاب: كان علي (رضي الله عنه) ... لا يترك في بيت ليل منه إلا ما يعثر عن
قسمته في يومه ذلك، ويقول: «أدب غري غري»^١ ولم يكن يستأثر من شيء
شيء، ولا يخص به حمي ولا فري^٢

265. الاختصاص - في ذكر مصاب لإمام أمير المؤمنين: دخلت ناشر عنه فسر
بـ يستشهد يوم، وشهدوا جميعاً أنه قد رفر فيهم، وطبقاً عن ذئبهم، وه
يرش في حراء أحكمهم، ولم يسأل من نت مدي المسلمين ما يسوي بمقالاً،
ولم يكن من مال عيه إلا قدر سعة، وشهدوا جميعاً أنه أخذ ناشر عنهم بمصرية
أقرهم منه^٣

١. جاءه من كتاب الم حـ عنه علي من يذنه به مثلاً. أو: أذنه به حـ (التهذيب ج 4 ص 148)

٢. وصححه الإسلام ج 2 ص 310 ح 1171، مسند ابن شهر آشوب ج 2 ص 110 ح 110 وفيه «صاحب من مبهم» جاء
شج كبير

٣. الاستيعاب ج 2 ص 170 ح 1879

٤. رجل ظليل النفس أي برهه، وهو من فرائض. طبعه عن كذا. إذا سمع أن العروص ج 2 ص 367.

٥. في المصدر المرتبي 4، وهو صحيف

٦. الاختصاص ج 2 ص 160

263. *Da'ā'im al-Islam* "He (Al Jāsi) was sitting and distributing some money among the Muslims and an elderly man stopped next to him and said "O Commander of the Faithful. As you see, I am an aged man and I am a contracted slave (*mukātib*),¹ so help me from this money." He said "By God this wealth is not the earning of my hands, nor it is my father's bequest to me; rather it is a trust that I should keep and return to its owners; however, take a seat."

The old man sat down and the people gathered around the Commander of the Faithful. He looked at them and said "May God forgive him who helps this old man." People started to help him out."²

5/15

Refraining from Preferring One's Children and Kin over Others

264. *al-Istifāh* "Al Jāsi" would not leave anything of the wealth in the treasury unless he was unable to distribute it the same day and he would say "O World! Deceive other than me." He would not allocate anything of the booties for himself nor would he dedicate anything to his close ones or kin."³
265. *al-Ikhtisās* reporting on the merits of the Commander of the Faithful (a.s.) "One day before his martyrdom, people came to his audience and all of them testified that he improved the public assets and withdrew himself from their world. He did not take bribes, nor used the Muslims' treasury even as little as a camel's shackle; he did not make use of his own wealth except for his dire need. All of them testified that the most distant people to him had the same position to him as the nearest ones."⁴

A *mukātib* slave is one who has contracted with his master that he pays him price he will be freed.

¹ *Da'ā'im al-Islam*, vol. 2, p. 30, l. 10. *Manāqib Aṭ-Ṭabīʿi*, vol. 2, p. 10.

² *al-Istifāh*, vol. 3, p. 20, l. 1875.

³ *al-Ikhtisās*, p. 160.

1-15 / 5

الحسن والحسين ع

266. أسباب الأشراف عن داود بن أبي عوف عن رجلٍ من حُجَّجِهم رأيتُ الحسن والحسين ع يأكلان خبزاً وحلاً ونقلاً، فقُتِبَ أنَّا كلان هذا روي رُحْنَه ما فيها أفعلاً ما أغفلت عن أمير المؤمنين^١

267. شرح نهج النبلاء لابن أبي الحديد عن خالد بن مُعَمَّر السدوسي - بعث من هيثم - مد تومل عند رُحْبِ أُرْدُئُهُ عَنِ أَنْ يَزِيدَ فِي عَطَاءِ الْحَسَنِ وَالْحُسَيْنِ ذُيُوتَ سِيَرُهُ رِيَّتِي نِزَالِي^٢ يَهْ طِفْ عَيْشِيهِ، وَأُنَى وَعَصِبَ فَمِ يَعْمَلُ^٣

268. فضائل الصحابة لابن حنبل عن أبي صالح ذُحْتُ عَنِ^٤ مُمْ كُثُومٍ سَبَّ عَيْ^٥ فَبَدَّ هِيَ تَشْطُ فِي سِرِّي وَسِيَهْ فَجَاءَ حَسَنٌ وَحُسَيْنٌ فَذَحَلَا عِنْدِي وَهِيَ حَائِلَةٌ تَحْشُطُ فَدَلَا أَلَا تُطْعَمُونَ أَدَّ صَاحِبِ شَيْدٍ^٦ فَنَ فَاخِرَ حَوَايَ فَصَغَتْ فِيهَا مُرُقُ حُثُوبٍ، قَالَ فَقُتِبَ يُعْجِمُونِي هَذَا وَأَنْتُمْ تُفَرِّقُونَ^٧ كُثُومٍ بَأَدَّ صَاحِبِ كَبَفٍ نَوْرَأَيْتَ أَمِيرَ الْمُؤْمِنِينَ - يَعْنِي عَيْ^٨

١ رُحْنَه هَكَانَ كَانَسَعِدَ وَالْبَدْرُ - مَنَاحِيهِ وَمُسَعِدَ - تَحَ الْعُرُوسِ - ج 2 ص 8

٢ مراد به هَبَّ رُحْبَه بِيَدَ عَدَا

٣ أسباب الأشراف ج 2 ص 325 الزرع لاس في السبابة ص 90 ج 79 نحوه/المنصب لأبي سَاحِبِ سَبَابِ ج 7 ص 96

٤ ر ر - صَبَحَ وَحَمَّ وَالنَّهْيَ ج 2 ص 176

٥ صَفَ تَحْشُ نَاشُ وَشِدَّةً وَشُوبَهُ وَالنَّهْيَ ج 9 ص 159

٦ شرح نهج النبلاء لابن أبي الحديد ج 9 ص 250

٧ كَدَّ فِي عَصْرِ، وَفِي ذَهَابِ عَقَبِي وَالرَّيَاضِ الْخَضِرَةِ^٨ الطَّعْمُونَ^٩ وَبَعْدَ أَلَسَبِ

٨ فضائل الصحابة لابن حنبل ج 1 ص 540 ج 90 نصف لاس يَزِيدُ ج 8 ص 156 ج 7 نحوه رُحْنَه الْعَيْشِ

٩ ص 91، الزرع من الصخرة ج 3 ص 22

5/15 – 1

Hasan and Husain

266. *Ansab al-Ashraf* – narrating from Dāwūd ibn Abi 'Awf on the authority of a man from the Khath'am tribe: "I saw Hasan and Husain (a.s.) eating bread, vinegar and vegetable and I said to them: "You are eating such food whereas there are various foods in *Rukba* [for you to eat]." They said: "How unaware you are of the Commander of the Faithful!"²
267. *Sharh Nahj al-Balaghah* – narrating from Khālid ibn Ma'mar al-Sadusi who was addressing 'Abā' ibn al-Haytham: "What do you expect from a man whom when I asked to add a few dirhams to the share of Hasan and Husain (a.s.), so that they could possibly make up for the shortages of their lives, he rejected; got infuriated and did not do so."³
268. *Faḍā'il al-Shahāba* – from Abū Sālih: "I went to visit Umm Kulthum, the daughter of 'Alī (a.s.) who was sitting behind a curtain that was between her and me and she was combing her hair. Hasan and Husain (a.s.) came in and went to her while she was still sitting there combing her hair.

They said to her: "Why don't you give anything to Abū Sālih to eat?"

Abū Sālih said: "They brought in a bowl containing some soup and grains and I asked: 'You serve me with such food while you are masters?'"

Umm Kulthum said: "O Abū Sālih! What would you say if you see the Commander of the Faithful?"⁴

1. *Rukba* has several meanings. It is the name of a village near al-Qadisiya, it also means the public square as well as the courtyard to a mosque. Here it seems to mean the city's public square.

2. *Ansab al-Ashraf*, vol. 2, p. 375; al-Wara', p. 90, b. 29; *Manāqib Ali* ibn Abi Talib, vol. 2, p. 108.

3. *Sharh Nahj al-Balaghah*, vol. 10, p. 250.

4. *Faḍā'il al-Shahāba*, vol. 1, p. 540, n. 901; *al-Muṣannaf fī al-Shahāda wa al-Aḥbā'*, vol. 8, p. 156, b. 7.

269. تاريخ دمشق عن عبد الله بن أبي سفيان أهدى إليّ دهقاناً من دهاقين أسوداً ثرداً، وإلى الحسن أو الحسين ثرداً مشتهراً. فقام عليّ يحطّط بالمدّ ثمّ يوماً لحطّطه، فراه عليه، فبعث إليّ وإلى الحسين فقال: ما هذان الثردان؟ قال: نعمت بيّ وإلى الحسين دهقاناً من دهاقين أسوداً قال: فأخذهم فجمعهم في نبت الماء^٢

2-15 / 5

أَمْ كُنْتُمْ

270. الاختصاص نُبِئت به [عليّ] من نصرته من عوصي أسحر سحرة لا يدري ما قبضها، فهايت به سنة أَمْ كُنْتُمْ يا أمير المؤمنين، اتَّجَمُرُ به ونكون في عُنْقِي؟ فقال: يا أبا رافع، أذنبه إلى سب الناس؟ ليس إلى ذلك نسأل حتى لا تفتي امرأة من مسلمين لا وجه جشّ ديك!

271. المصنّف لابن أبي شبة عن أبي رافع كُنْتُ حَاضِرَ عَمَلٍ، قَالَ رَأَيْتُ سَنَةً يُؤْتَوْنَ مِنَ الْمَالِ فَذَعَرْتُهَا، فَرَأَاهَا عَلَيْهَا، فَقَالَ مِنْ أَيْنَ هَذِهِ؟ إِنْ لَمْ يَكُنْ لِي أَطْعَمَ نَفْسِي قَالَ فَقَدْ رَأَيْتُ دِيكَ قُمْتُ يَا أَمِيرَ الْمُؤْمِنِينَ، رَأَيْتُ سَنَةً تَحِي، وَمِنْ أَيْنَ كُنْتَ تَقْدِرُ عَلَيْهَا، أَفَتَرَى رَأَى دِيكَ سَكَبَ^٣

٢ دهقان: ثمن الغنم والمقدّم الكرم وأصحاب البررعة وهو مدّ من (الهيبة) ج 2 ص 48

٣ عدنان أصل سميته هي عدنان سمعته؛ كانت معز مولد عرس وهي تقع على نهر دجلة من مرفقها بحمداء على مرمى حلة منها وفيها بؤرة كبرى. فُتحت بؤرة بدنه في (4 ج 2 و) عز يد المسلمين (جمع تعويم) البهائم ص 302

٤ تاريخ دمشق ج 42 ص 478، الترجمة للإمام عليّ (عليه السلام) محمد باقر محمودي ج 2 ص 8، ح 223

٥ الاختصاص ص 151، راجع الأمل ج 40 ص 106، لا عن كتاب ابن دأب

٦ مصنف لابن أبي عمير ج 7 ص 622 ح 5، راجع الطب ج 6 ص 156 بحره

269. *Tārīkh Dimashq* – narrating from ‘Abdullah ibn ‘Adī Saḍfyan “One of the chiefs of the villages in the region of Sawād (in Iraq) brought a cotton garment to me as a gift and he presented similar garments to Hasan and Husayn (a.s.) Then when ‘Alī (a.s.) proceeded to give the Friday Sermon in al-Madā’in, he saw Hasan and Husayn (a.s.) wearing the garments. He sent someone to me and Hasan and Husayn (a.s.), to ask [us] where the garments were from.

‘Abdullah ibn ‘Adī Saḍfyan replied: “One of the chiefs of the villages in the region of Sawād sent these garments [as gifts] to me and Husayn (a.s.).”

He went on to say: “‘Alī (a.s.) took them from us and put them in the treasury.”¹

5/15 2

Umm Kulthum

270. *al-Ikhtisār* “A gift from the sea was brought for ‘Alī (a.s.) from Basra whose price was not known, so his daughter ‘Umm Kulthum said to him: “O Commander of the Faithful! Will you give it to me to wear it around my neck as ornament?”

The Imām said: “O Abu Rāfi. Put it in the Treasury. It is impossible, except when all Muslim women have one like that.”²

271. *al-Muḥannaḥ* narrated by Abu Rāfi who was ‘Alī’s (a.s.) treasurer: “I gave ‘Alī’s (a.s.) daughter a pearl from the Treasury, of which the Commander of the Faithful had knowledge, to ornament herself with. He saw it on her and he asked: “Where did she get this from? I am responsible in front of God to cut off her hand.”

Abū Rāfi said: “When I found out about this I said: ‘O Commander of the Faithful! I gave it to my brother’s daughter, otherwise where could she have gotten it from?’ When he heard this, he kept silent.”³

1. *Tārīkh Dimashq*, vol. 42, p. 478. “*Taḥṣīl al-Imām ‘Alī (a.s.)*” researched by Muḥammad Bāqir al-Mahmūdī” (vol. 3, p. 182, h. 1223).

2. *al-Ikhtisār*, p. 34. *Biḥār al-Anwār*, vol. 40, p. 106.

3. *al-Muḥannaḥ fi al-Aḥādīth wa al-Aḥwāl*, vol. 2, p. 622, h. 6. *Tārīkh al-Tabarī*, vol. 5, p. 56.

272. نهديب الأحكام عن هني بن أبي رافع كُتِبَ على نبت مال عتي بن أبي طالب عليه
و كريمة. وكان في نبت ماله عقد لؤلؤ كان أصابته يوم النصر، قال فأُنتت لي
بنت عتي بن أبي طالب عليه

فقال لي نعمي أن في نبت مال أمير المؤمنين عليه عقد مؤنق وهو في نبت، و
جئت ر تعريه أحمس به في أيام عيد لأصحب، فأرسلت إلي عارية مصمومة
مردودة يا بنت أمير المؤمنين؟

فقال نعم، عارية مصمومة مردودة بعد ثلاثة أيام، فدفعته إليهم وإن
أمير المؤمنين رة عيها فخره

فقال لها من أين صار نبت هذا عقد؟

فقال ستعزته من عتي بن أبي رافع حارب نبت مال أمير المؤمنين لا مري به
في عيتم أرد

قال فقلت إن أمير المؤمنين عليه فحشه

فقال في أحمس المسلمين يأس أبي رافع

فقلت له معذ الله أن أحمس المسلمين

فقال كيف أغرت بنت أمير المؤمنين الجعد الذي في سب مال المسلمين عي
دي ورسهم

فقلت يا أمير المؤمنين، بها بنتك ومأسي أن عزها إنه تزيه، فأعزها
إنه عارية مصمومة مردودة، فصحبته في مالي، وعي أن أردة سبي في موضع

272. *Tahdhīb al-Ahkām* – narrating from Al-ʿAbī Rāfiʿ: “I was the treasurer and scribe of the Commander of the Faithful and there was a necklace in his Treasury which had been obtained in the battle of Basra.

The daughter of Al-ʿAbī Tālib (a.s.), sent a message to me saying “I have heard that there is a pearl necklace in the Treasury of the Commander of the Faithful and that it is at your disposal. I would like you to lend it to me to wear during the celebration of *ʿĪd al-aqḍā*.”

I replied the message asking, “O Daughter of the Commander of the Faithful. Is it as a guaranteed loan to be returned?”

She replied “It is a guaranteed loan to be returned in three days.” So I handed it over to her. The Commander of the Faithful found it with her and recognized it and he asked, “How did this necklace happen to be with you?”

She said “I borrowed it from ʿAlī ibn Abī Rāfiʿ the treasurer of the Commander of the Faithful in order to wear it as an ornament during *ʿĪd al-aqḍā* and then return it to him.”

The Commander of the Faithful sent for me and I went to him. He told me “O Son of Abī Rāfiʿ. Are you betraying the Muslims?”

I said “I seek refuge in God from betraying the Muslims.”

He said “How did you lend to the daughter of the Commander of the Faithful a necklace from the treasury of the Muslims without my permission and their consent?”

I said “O Commander of the Faithful. She is your daughter and she asked me to lend it to her to wear it as an ornament so I lent it to her as a loan guaranteed to be returned and I guaranteed it with my own wealth and it is upon me to return it safely to its place.”

قَدْ قَرَدُهُ مِنْ يَوْمِكَ، وَإِنَّا لَنْ نَعُودَ لَكَ هَذَا فَسَدَّ عَقُونِي أُنْثَمَ قَدْ
 وَلِي لَأَنْتِي لَوْ كُنْتَ أَحَدُكَ مَعْقِدًا عَلَى عَيْرٍ عَارِيَّةٍ مَصْمُومَةٍ مُرْدُودَةٍ سَكَتَ دُ
 أَوْ هَذَا شَيْئًا قُطِعَتْ يَدُهُ فِي سِرِّهِ
 قَدْ كَبَلَكَ مَعْدَنَةً سَهًا، وَقَدْ لَبَّاهُ
 يَا أَمِيرَ الْمُؤْمِنِينَ، أَمَا نَسَيْتَ وَنَصَبَهُ مَيْتًا، قَمَسَ أَخَقَّ نُسُوبِهِ مَيِّ
 فَكَبَرَ هَذَا أَمِيرُ الْمُؤْمِنِينَ يَا بَسَّ عَيْيَ مِنْ أَبِي طَالِبٍ لَا تَدْخِلَنَّ نَفْسِي عَنْ
 أَحَقَّ، أَكْثَرُ بَسَاءٍ لَهَا جَرِينَ تَرْتِي فِي هَذَا لَعِيدٍ مَهْمَلٍ هَذَا ١٩
 وَلَاقِ فَصَصْتُهُ مَعَهُ وَزِدْتُهُ إِلَى مُوَصِّعِهِ ٢

3-15 5

عَقِيل

273. الإمام الصادق: لَمْ يُؤْتِي عَقِيلٌ ضِعْفَ مِثْرٍ فَحَمِدَ اللَّهُ وَتَسَى عَلَيْهِ، ثُمَّ قَالَ إِنِّي
 وَلِلَّهِ لَا أَرُؤُكُمْ مِمَّنْ فِيكُمْ دَرَاهِمًا قَامَ لِي عَدُوٌّ يَكْبُرُ، فَيَصُدُّكُمْ عَنْكُمْ،
 أَفَتَرَوُنِّي مَبْعُوثًا تَقْبَلُونِي وَتُعْطِيكُمْ؟
 قَالَ فَهَامَ بِهِ عَقِيلٌ فَقَالَ لَهُ: وَاللَّهِ لَتَحْبِبَنِي وَأَسُودَ بِمَنْدَبِهِ سِوَايَ! فَقَالَ
 حَبِيسٌ، أَمَا كَانَ هَذَا أَحَدًا تَكْتُمُونَ عَيْزُكَ! وَمَا فَصَلْتُ عَلَيْهِ إِلَّا بِسَدَقَةٍ أَوْ بِنَقْوَى ١

١ مصارع صنفهم من أبي حنيفة راجع إلى العرب ج 4 ص 40

٢ مبدع الأحكام ج ١٠ ص 5 ج 606 منه خطوط ج 2 ص 3 وراجع مبدع الأحكام ج ١٠ ص 108

٣ م رر علاء الدين ج ١ أصناف من ماله ساء لا يخص به (سبأ العرب ج 3 ص 35)

٤ عدى الحنيفة الهذلي ج 3 ص 99

٥ في الرحمة ب. عسكركم + أنصم + وفضل عسكركم صدق في ذلك (م رر دافعو ج 26 ص 17)

٦ الكافي ج 8 ص 182 ح 201 على محمد بن مسلم به خطوط ج 2 ص 51 لاختصاص ص 51 بحجوة

He said "Return it today! Take care that this should not be repeated or you will receive my punishment!"

Then he said "I swear that if my daughter had taken that necklace by any means other than the way of a guaranteed loan to be returned, she would have been the first Hāshimī woman that I would have had her hand cut off for theft."

The words reached her daughter and she told her father "O Commander of the Faithful! I am your daughter and part of your flesh. Who is more deserving to wear it than I am?"

The Commander of the Faithful said to her "O daughter of 'Alī ibn Abī Tālib! Do not be tempted by your desires to ignore the truth. Do all the women of the *Muhajirīn* ornament themselves on this *Id* with such a necklace?"

'Alī ibn Abī Rāfi said "I took the necklace from her and returned it to its place."

5.15 – 3

'Aqīl

273. Imam al-Sadiq (a.s.) "When Imām 'Alī (a.s.) took up government, he ascended the pulpit and after praising God he said "By God, I would not take a dirham from your treasury as long as I have a palm tree in Madīna. Return to yourselves (conscious and be fair! Do you suppose that I deprive myself and bestow onto you (with no reason)?"

The [narrator] says "At this time] 'Aqīl stood up and said to him "By God, will you equate between me and a black man in Madīna?"

The Imam said "Sit down! Was there not other person than you to speak? You have no precedence over him [the black man] except by precedence in religion or Godwariness."²

Tahdhīb al-Ahkām v. 1, p. 51, h. 506; *Tanbih al-Khawārī*, v. 2, p. 3. Also *Manāqib Ali ibn Abi Tālib*, vol. 2, p. 98.

2 *al-Kaṣf* vol. 8, p. 82, h. 204; *Tanbih al-Khawārī* vol. 2, p. 5, *al-Ashbiqā*, 5.

274. الإمام علي عليه السلام والله لا أبت على خستك أشعاب مُنْهَدًا، أو حُرِّي لَاعِلًا مُصْعَدًا، أحت إلى من ب ألقى الله ورسولهُ يومَ انقيامِهِ طَلِبًا يَنْعَصُ الْعِبَادَ، وعَصَا سَيِّئٍ من الخُطَم! وكيف أظنُّمُ أحدًا يَنْسِرُ يَسْرِعُ إلى سَلَى قُفُوفِهِ، وَيَطْوِلُ في شَرِّ حُفُوفِهِ^{١٩}

وَالله، لقد رأيتُ عَصِيلاً وقد أَمَلَقَ حَتَّى سَنَى حَبِي مِنْ بَرُكَّتِهِ صَاعِدًا، ورَأَتْ صَيَانُهُ شُعَبَاتَ شُعُورٍ، عَمَ لَأَلُوبٍ مِنْ فِقْرِهِمْ، كَأَنَّهُمْ شَوْرَتُ وَحُوفُهُمْ يَعْطَسُ، وعَادِي مُؤَكَّدًا، وَكَرَّرَ عَيَّ لِقُولَ مُزْدَدٍّ، فأصْعِبَ بِهِ سَمْعِي، فَصَلَّ أَيَّ أَيْعُهُ دَسِي، وَأَتَّعُ قَادَهُ مُدْرَقًا طَرِيقَتِي

فَأَحْيَيْتُ بِهِ حَدِيدَةً، ثُمَّ أَدْبَيْتُهَا مِنْ حَسْبِهِ لِيَعْبُرَ بِهَا، فَصَخَّ صَاحِبُ دِي دَسِبٍ مِنْ أَلْيَهِ، وَكَذَلِكَ يَخْتَرِقُ مِنْ مَسْنَبِهِ، فَفُتُّ بِهِ ثَكَنَاتُ أَثَوِّ كُلِّ غَفِيرٍ أَتَشُّ مِنْ حَبِيبَةٍ أَحْمَدٍ بِسَدَنٍ يَلْعَبُ، وَتُجَرِّي بِإِلَى بَابِ سَجَرِهِ حَتَّى هُفَ بَعْصِيهِ^{١٩} أَتَشُّ مِنْ الْأَدَى وَلَا أَيْنُ مِنْ لَعْنِ^{٢٠}

275. المناقب لاس شهر آشوب قدّم عليه [علي عليه السلام] عقيل فقال بحضرة كُشْل غَمَت. فكساه قميصاً من قُمُصِهِ^{٢١} وردّء من أُرْدِيَتِهِ فَلَمَّ حَضَرَ لَعْنَهُ فِدَ هُوَ حُرٌّ وَمَخَّ، فقال عقيل [إلا] ما أرى^{٢٢}

السدن ساء السوء ومنه شهر الأضواء وهو من أطيب قراغي لأبن مدام رتباً وهذا السب شوب يمان
خسخته لشعاب والشاهد يقض الرّدد وفلان يسعد لأشرب من بهم سب العرب ج 3 ص 5 ج 2 ص 24

١٩ ج ٢ ص ١٢٢ من سفره ي جمع (نظر بصباح ص ١٩)

٢٠ المعطوف على من يحض الشعر وفي هو اب سمع سب العرب ج ٢ ص 412

٢١ المعطوف على من يلزم من جواهر (السب العرب ج 9 ص 107)

٢٢ فيهم الجلالة (السب العرب ج 12 ص 636)

٢٣ سبج البلاغة المخطوطة 224 ويراجع الأمازي ليعبدوني ص 719 ج 989

٢٤ في المصدر المصنف، و بصحيح ما تشاء في بحث الأوب، فعلاً عن مصنف

٢٥ ما بين معقوفين مقطع من المصدر، و يساء من بحار الأنوار

274. Imam 'Alī (a.s.) "By God, I would rather pass a night in wakefulness on prickly thorns or be driven in chains as a prisoner than to meet God and His Messenger on the Day of Resurrection as an oppressor of some people and a usurper of some worldly wealth. How can I oppress any one for the sake of a life that is fast moving towards destruction and [a body which] is to remain under the earth for a long time? By God, I saw [my brother] Aqīl fallen in destitution and he asked me for a *ṣā'* out of your wheat. I also saw his children with messy hair and a dusty face due to starvation, as though their faces had been blackened by an indigo color. He came to me several times and repeated his request to me again and again. I heard him and he thought I would sell my faith to him and I would follow his path leaving my own way. Then I heated a piece of iron and took it near his body so that he might take a lesson from it and he cried the way a person in protracted illness cries with pain and he was about to get burnt with it branding. Then I said to him: 'May moaning women moan over you, O Aqīl! Do you cry on account of this iron which has been heated by a man for fun while you are dragging me towards the fire which Almighty God has prepared for [a manifestation of] His wrath? Should you cry from pain, but I should not cry from the (Divine) Furnace?'²
275. *Al-Manaqib*. "Aqīl went to him, Alī (a.s.), and asked Hassan "Clothe your uncle." Hassan clothed him with a garment and a robe of his own and when dinner was prepared, there was only bread and salt.

'Aqīl said "Is there nothing else beside what I see?"

Alī (a.s.) said "Is this not God's blessings? All praise be to Him."

1 A *ṣā'* is about three kilograms in weight.

2 *Nahj al-Balaghah*, Sermon 24. Also cf., *al-Amālī* by 'Abd al-Qādir p. 79, h. 988.

'Aqil said, "Give me some money to discharge my debt and be quick to fulfil my request so that I may go away from you."

He asked him, "O Abu Yazid, How much is your debt?" He said, "One hundred thousand dirhams."

'Ali (a.s.) said, "By God, there is not such an amount of money with me and I do not own this much, but wait until I receive my share [of the treasury] so that I help you with half of it and if it were not for the needs of my household, I would grant it all to you."

Aqil said, "The treasury is at your disposal and you put me off to [the time of receiving] your own share. Now, how much is your share? And if you gave your entire share to me, how much would it be?"

He said, "You and I are [treated] like anyone of the Muslims in this wealth."

They were talking together on top of *dār al-hukūma*, the seat of rule, overlooking the [safe] boxes of the marketers and 'Ali (a.s.) told him, "O Abu Yazid, If you do not accept my words, go down, break the boxes, and take what is in there!"

Aqil said, "What is in these boxes?"

He replied, "The wealth of the traders."

'Aqil said, "Do you command me to break the boxes of the people who have trusted God and placed their wealth in here?"

The Commander of the faithful said, "Do you command me to break into the treasury of the Muslims and give their wealth to you while they have trusted God and locked it? If you like, take your sword and I will also take my sword and go to Hira, as wealthy merchants live there and we will ambush them and take their wealth."

Aqil said, "Did I come here as a thief?"

1. An ancient city near Kūfa in which the house of 'Alī (Kā'mān Māndī) is located. It had many rivers and a better climate than Kūfa.

قَالَ نَسَرُّكَ مِنْ وَاحِدٍ حَيْرٌ مِنْ أَنْ يَسْرِقَ مِنْ أَسْمِئِينَ خَمِيحاً!

قَالَ لَهُ أَمَّا ذَنْبِي أَنْ أُخْرِجَ إِلَى مُعَاوِنَةٍ؟

فَقَالَ لَهُ قَدْ أَذِيتُ نَفْسَ

قَالَ فَاتَّبَعَنِي عَلَى سَفَرِي هَذَا

قَالَ يَا حَسَنُ، أَعْطَيْتُكَ أَرْغَبَ ثَمَنٍ دَرَاهِمٍ

فَخَرَجَ غَفِيلٌ وَهُوَ يَمُوتُ

فَتَبِعَنِي بَنِي أَعْمَالٍ عَنِّي وَيَقْصِي ذَنْبَ زَنْتٍ قَرِيبٍ

5 15-4

عَنْدُ اللَّهِ مِنْ جَعْفَرٍ

276. لِمَارَاتٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ عِنْدُ اللَّهِ مِنْ جَعْفَرٍ مِنْ أَبِي طَالِبٍ بِعِيَّةً ب

أَمِيرَ الْمُؤْمِنِينَ، لَوْ أَمَرْتُ بِإِمْعَانٍ أَوْ بَقِيَّةٍ، فَوَاللَّهِ مَا عَدِي إِلَّا أَنْ يَخُفَّ نَعِصَ عُمُو مَنِي

قَالَ لَهُ لَا وَلَوْ، مَا أَحَدُ نَفْسٍ شَيْئاً إِلَّا أَنْ تَأْخُذَ عَمَّتُ أَنْ يَسْرِقَ فَيُعْصِبُ²

5 15-5

خَبَرَةُ الْإِمَامِ

277. أَسَابَتِ الْأَشْرَافَ عَنْ مُسْلِمٍ صَاحِبِ الْحِجَابِ مَا فَرَّغَ عَنِّي مِنْ أَبِي طَالِبٍ مِنْ أَهْلِ

لَحْمٍ أَتَى لِكُوفِهِ فَمَزَحَ بَنَاتُهَا ثُمَّ حَادَّتْهُ لِيَحْضِيَ أَوْ يَحْضِيَ³

¹ نسخة لايس شهر شوال ج 2 ص 108، بعض النسخ ج 4 ص 3 ح 23 والطبعة ع غير من أبو طالب م

² باب معاوية عن مسعود الإمام علي

³ لِمَارَاتٍ ج 5 ص 56 شرح صحيح النسخة لايس من حديث ج 2 ص 200 عن معاوية بن سفيان روى عنه أبي بصير

بعض عمو مَنِي

He said "It is better that you steal from one person than to steal from all Muslims."

'Aqil said: "Do you permit me to go to Mu'awiyah?"

He said: "I permit you."

Aqil said: "Then help me with this journey."

He said "O Hasan! Pay your uncle four hundred dirhams."

'Aqil left the place saying:

"Soon he will make me needless (of you), He who made you needless of me,

*And the Proximate Lord will soon discharge our debts."*¹

5/15 – 4

'Abdullah ibn Ja'far

276. *al-Gharāt* narrating from Habbib ibn Abi 'Ishāq: "'Abdullah ibn Ja'far ibn Abu Tālib told Ali (a.s.): "O Commander of the Faithful, Give an order so that I am being helped or provided with an allowance by God. I have nothing except that I sell some of the forages."

'Ali (a.s.) said "No, I do not find anything [of a share] for you, except that you command your uncle to steal and give it to you!"²

5/15 – 5

The Imam's Granddaughter

277. *Ansāb al-Asnāf* narrating from Mas'um, the author of *al-Hanā*: "When Ali (a.s.) was through with the Battle of Jamal he came to Kūfa and entered the treasury. Then the daughter of Hasan –or Husayn– (a.s.) came in and took something from it."

1. *Manāqib 'Alī ibn Abi Tālib*, v. 2, p. 108. *Bihar al-Anwar*, vol. 4, p. 3, 73.

2. *al-Gharāt*, vol. 1, p. 66, *Sharh Naṭṭ al-Balāghah*, vol. 2, p. 200.

فسألت منه شيئاً، فسعى وراءها فمكث يذهب ويرجعُ منها، فلما فُتسبب
أمية المؤمنين، إنَّ لها فيه حقاً! قال: إذا أخذتُ منها حَقَّه فليعطها ما شاء.

5 6-15

أُحْتُ الْإِمَامُ

278. الاحتصاص دحمت عليه أخته أم هاني بنت أبي طالب، فدفعَ إليها عشرين
درهماً، فسألت أم هاني مولاتها لعجيبته فدمت كنه دفعنَ بنتَ أمير المؤمنين^٤
فدالت عشرين درهماً، فبصرف مُسحطه، فقال لها بصري رجبك الله! ما
وَجَدْنَا فِي كِتَابِ اللَّهِ لِمُصَلَّى إِبْرَاهِيمَ عَلَى إِسْحَاقَ!!^٥

5 7-15

أُمُّ وَلَدِ الْإِمَامِ

279. انصاف لاس أبي شسة عن أم عثمان أم ولد لعبي^٦ حدثت غيرةً ومن تديهِ قرش^٧
مكوث في سرخيه، فمكثت ي أمير المؤمنين، هب لاسني من هذا انقراض فلاة،
فصب هكك وتقر بيديه ربي درهماً خداه فبش هذا المسمين، ولا قصري
حتى يأبى خطب منه فمكث لاسني منه فلاة^٨

^١ كتاب الأثر ج ٢ ص 370

^٢ الاحتصاص ص 51

^٣ العنصر نمره شجرة بشفان هذا وهو أفضل لأدوية جده وأدوية لاس العروس ج ٢ ص 4 و 615

^٤ حه مكاب كفسد وندار مبدع ومسته (الاج العروس ج 2 ص 18) وبشرايته هذا رجه لله بان

^٥ صوب لاس العروس ج 3 ص 248

^٦ انصاف لاس مؤلفه ج 8 ص 157 ح 8 و ج 7 ص 622 ح 2 ولله أم عثمان بنت أم عثمان^٧ وقرشي درهم^٨

نمره ربي درهم خداه مكاب لاس شهر صوب ج 2 ص 109 وفيه هذا ربه نمره ربي درهم^٩ هذا هكك

وهو بدية ربي درهم خداه، هذا الاور ج 4 ص 119

He [Ali] (a.s.) went after her, opened her fist and took it back from her."¹

We said "O Commander of the Faithful! There is a right for her in the treasury!"²

He said "When her father receives his share he can give her as much as he wishes."³

5/15 - 6

The Imam's Sister

278. *al-Ikhtisāf* "Ali's (a.s.) sister Umm Hani, the daughter of Abu Talib came to visit him and he gave her twenty dirhams.

Umm Hani asked her non Arab freed slave girl "How much did the Commander of the Faithful give you?"

She said "Twenty dirhams."

Umm Hani angrily returned [to 'Ali (a.s.)] and 'Ali (a.s.) said to her "Go back May God have Mercy on you. We did not find any precedence for Isma'il (Ishmael, over Ishaq, Isaac) in the Book of God."⁴

5/15 - 7

The Imam's Maidservant

279. *Al-Musannaf* narrating from Umm Uthman, a maidservant who had a son from Ali (a.s.) "I went to visit Ali (a.s.) and saw carnations before him scattered in the yard. I asked him to give some flowers to my daughter and he said "Like this gesturing with his hands meaning "show me a good one dirham", because these belong to the Muslims or wait until we receive our share, then I shall give a bunch to your daughter."⁵

1 *Ansāb al-Ashraf* vol. 2, p. 310.

2 *al-Ikhtisāf*, p. 15.

3 *al-Musannaf fi al-Aḥādīth wa al-Athār*, vol. 8, p. 57 h. 8 and vol. 7, p. 622 h. 2.
Manāqib Ali ibn Abi Talib, vol. 2, p. 109.

16 / 5

التَّقَشُّفُ الْإِخْتِطُ فِي النِّقَّةِ مِنْ بَيْتِ الْمَالِ

280. الإمام عليّ عليه السلام في كسبه في عهله - أدقوا أعلامكم، وقادروا بصر شعوركم، وحيدوا عني فصولكم، واقصدوا قصد لمعي، وإيتكم والإكثار، فإن أموال المسبيين لا تحمّل الإصرار.

281. إحقاق الحق، كان أمير المؤمنين عليّ دخل سنة في بيت ابن بكثت قسمة لأمواله. مورد عليه صحته وأثره، فأصفاك لسه أخ لذي من يسه، وأمر به حصصه شرح حر من نيته، فسأله على ذلك، فقال: كان رأيتك من بيتك، لا ينبغي أن تصحكم في صوته.

282. مكارم لأخلاق عمر عقیل من عبد الرحمن خولاني كتاب عملي تحت عقيل بن أبي طالب، قد حثت على عليّ، تكوفه وهو حاس على ردعه، حمير منته، قد قد حثت على عليّ، مزاة من بني تميم قسمة، وعجب ابن بيتك مني، متاع وأمير المؤمنين، حاس على ردعه حمير منته.

قد لا تنوميني، فو الله ما يرى شيئاً ينكره إلا أحداً، فطرخه في بيتك.

لخصاً، ص 110 ح 86 عن محمد بن يونس الرقي، وفيه في الإمام الصادق عن أبيه، بحار الأنوار، ج 41

ص 105 ح 6

٢ إحقاق الحق، ج 8 ص 239، المصنف لم يصحبه، ص 239

٣ الردعة والردعة، ما يوضع على البحار أو البعل، يركب عليه، كالسرج يلقى من المصباح، ص 48 ح 148

٤ أي مقصدة يقال بلفظ خطبة، كتبتة (راجع جامع العرب، ج 4 ص 40)

٥ مكارم الأخلاق، ج 1 ص 286 ح 394، صاحب من شهر شوم، ج 9 ص 97 ح 4

5/16

Simplicity and Caution in Spending from the Public Treasury

280. Imam 'Alī (a.s.) in his letter to his administrators "Sharpen your pens, shorten the space between the lines [in writing to me] be brief and terse in wording and attend to the meaning, and avoid excessive writing; for the public treasury will not withstand to incur loss."¹
281. *Iḥqāq al-Haq* "One night 'Alī (a.s.) entered the treasury and was writing down the distribution of the wealth when Talha and Zubair came in. He turned off the light in front of him and ordered a light to be brought in from his house.

Talha and Zubair asked him for the reason and he said "The oil of the light belongs to the public treasury and it is not correct for me to speak with you under its light."²

282. *Makārim al-Akhḍāq* – narrating from Aqīl ibn 'Abd al-Rahmān al-Khawāṣi "My aunt was the wife of Aqīl, son of Abū Ṭalib and she went to visit 'Alī (a.s.) in Kufa and he was sitting on a worn out donkey packsaddle. She said "At this time 'Alī (a.s.) wife from the Banī Tamīm tribe arrived and I told her "Welcome onto you. Your house is full of goods and the Commander of the Faithful is sitting on a torn packsaddle."

The woman said "Do not reproach me. By God, whatever he sees that is unfamiliar to him, he places it in the treasury."³

¹ *al-Kh. al.*, p. 30, h. 85, *Bihar al-Anwār*, vol. 4, p. 105, h. 6.

² *Iḥqāq al-Haq*, vol. 8, p. 432, *al-Manāqib al-Murtaḥawiyin*, p. 289.

³ *Makārim al-Akhḍāq* vol. 1, p. 286, h. 894, *Manāqib 'Alī ibn Abī Ṭalib*, vol. 1, p. 17.

283. *ʿAḍāʾ al-ṣaḥāba* narrating from al-Aʿmaṣh: "Al-ʿAṣa used to have breakfast and dinner and eat from what was brought to him from Madīna."¹
284. *al-Gharat* narrating from Bakr ibn ʿAsā: "Imam 'Alī as would say: 'O Kufans! If I leave you with something other than my mount, my traveling apparatus and my servant, then I am a traitor.'" His income came to him from his products from Yanbu' in Madīna.²
285. *al-Jamal* narrating from Abu Mikhnaf Lut bn Yahyā on the authority of his narrators: "When the Commander of the Faithful decided to set out for Kufa, he stood up among the people of Basra and said: 'O People of Basra! By which do you want to criticize me for?' He pointed to his clothes and said: 'By God, these two pieces of clothes are made from my wife's spinning. How can you criticize me, O People of Basra?' He pointed to a bag in his hand which contained his income and he then said: 'By God, this is from my crops in Madīna so if I leave you and you see more than what is with me then I will be among the traitors in the eyes of God.'³
286. *Ṭarikh Dimashq* narrating from Antara: "I went to visit Al-ʿAṣa, in the region of Khuwarrāq⁴ and he was wearing an old garment and shivering. I said: 'O Commander of the Faithful! God has allotted a share for you and your family in this wealth and you are treating yourself like this.' He said: 'By God, I would not take anything from yours and this is but the garment that I took from my house, for he said: [from Madīna].'⁵

ʿAḍāʾ al-ṣaḥāba, vol. 1, p. 536 and 897, *Ḥayat al-Awṣiyya*, vol. 1, p. 87 and ʿAḥmad al-Nadwī, vol. 3, p. 121.

2. *al-Gharat*, vol. 1, p. 68. *Sharḥ Naby al-Baḍāʾiḥ*, vol. 2, p. 300. Also cf. *Manāqib ʿAlī ibn Abī Ṭālib*, vol. 2, p. 28.

3. *al-Jamal*, p. 422. *Manāqib ʿAlī ibn Abī Ṭālib*, vol. 2, p. 28.

4. A place around Kūfa.

5. *Ṭarikh Dimashq*, vol. 42, p. 477 and 48, and *Amwāl*, p. 284. I. 6. *Ḥayat al-Awṣiyya*, vol. 1, p. 87.

287. الغارات عن رادان: انطلقت مع فبر إلى عبيد فقد - فم يا أمير المؤمنين. فقد حثأت بك حسنة وإن في هو؟ قال فم معي عمام وطلقوني نيتي، فإدا بسنة^١ مكنوة^٢ حمانت^٣ من ذهب وقصية، فقال يا أمير المؤمنين، إنك لا تبرك شئ إلا قسمته، ودخرت هديك

قال عبيد: لقد أحسنت أن تدخل بيتي دار كثيرة^٤ فسل سيمه فصرته، فاشترت من نبي بء مفطوع بصله أو ثمنه^٥ ثم قال اقبموه^٦ بخصص فمحو، فمحو يقول

هد خباي وحارده فيه
يد كل جرب ياء إلى فيه^٧

يا نبيصاء عري عري، وب صبر ع عري عري^٨

288. الاحصاص - في ذكر طعام الإمام علي عليه السلام - سجع مقن في نيته، فهو يقول في دمة علي بن أبي طالب مقن لكر كير^٩ قد فرغ عدله وبنو يا أمير المؤمنين،

١ في مصدر وفي تاريخ دمشق والأموال (في هي) وهو السب

٢ يا بسه كالموسى! وهو ١٠٠٠ معروفه بإعليط^١ يتخذ من ثمنه الكنان أعلط ما يكون ومنهم من يجمع في ذلك ألف - يا بسه كسبه محيط بجعل فيه حدم - في العرب ح ٦٣ ص ٦٢.

٣ جمع حرم وأبو حرم جامع من كسبه (الحظ في الدمة ح ٦ ص 206)

٤ هذا مثل، أو أن من قاله عمرو بن أخت جديمة لأبيوش: كان يجي الكماء مع أصحاب له، فكانوا إذا وجدوا حرم الكماء أكنوها، وإذا وجدوا صومق حبها في كمنه حتى يأتي بها خاله وقال هذه الكماء فبسرعة مثلاً وأراد علي رضي الله عنه بقوله أنه م يطلع شيء من في سمس من رصعه فواضعه (النهاية ح ص 309)

٥ انعم به ح ص ٩٥، مناقب حكوي ح 2 ص ٦٩ ح ٦٩ بحور، ح ص ١٠٠ لابن شهر آشوب ح 2 ص 109 وتاريخ دمشق ج 42 ص 427 و 428 والأموال ح 284 ص 674

٦ قوله أي دمه هي بن أبي طالب معنى الكركي منهمام مسكاري في حذوف منه اداة الاستفهام: كان مقابله أو ما يعني في بيته من خم في دمه وبسبب هذه كان دحوا به من غير أحد الله له وكانه عر بنكر كير حايه عن النجم الطيب فإن الكركي ك من ابن لادن جمع كركي رول: صمد البعير الذي إذا برد أضاف الأرص، وهي مائة عن جسمه كالفرصة ومنه حديث عمرو لما أجهل عن كركي وأخيه: فأنه من أظفب مذكول من الإبل (النهاية ج 4 ص 36)

287. *al-Ghārāt* narrating from Zadan: "I went together with Qanbar to visit 'Alī (a.s.), and Qanbar said to him: "O Commander of the Faithful! Stand up as I have hidden something valuable for you."

He asked: "What is it?"

Qanbar said: "Come with me."

'Alī (a.s.) stood up and left for his home and there he saw bags full of gold and silver cups. Qanbar said: "O Commander of the Faithful! You do not leave anything without giving it, so I saved these for you."

'Alī (a.s.) said: "You liked to bring a huge fire into my house!" Then he unsheathed his sword and struck down on the cups and cleaved each into two or three parts. He then said: "Divide them into portions." They did so, and then he uttered the following poem:

This is my harvest, and the best of it is in it,

Yes, every harvester put it with his own hand in his own mouth.

O white (silver), deceive someone else! O yellow (gold), deceive someone else."¹

288. *al-Ikhtisā*, concerning the food of Imam 'Alī (a.s.). "He heard [the sizzling of] meat being roasted in his house and he rose to his feet and said: "Woe betide 'Alī ibn Abī Tālib if he eats this roasted meat (*karakar*)!"²

The narrator goes on to say: "His family got scared and said: "O Commander of the Faithful! A camel has been slaughtered

1 *al-Churāt*, vol. 1, p. 55, *Manāqib al-Imam 'Alī (a.s.)*, vol. 7, p. 33, b. 5.7. Also cf., *Manāqib 'Alī ibn Abī Tālib*, vol. 2, p. 118.

2 This statement means that if the meat being roasted in 'Alī's house is procured by an awful means, he will be punished for it. *Karakar* here means tasty meat as it is from the breast part of the camel's meat which is its most delicious part. *al-Nisāya*, vol. 3, p. 166.

in your wife's tribe and her family has brought her a share as a gift." He said "Eat it, may it be pleasant and pure!"¹

289. *Tārīkh Dimashq* narrating from 'Abd al-Rahmān ibn Abī Bakrah "Al-ibn Abī Tālib (a.s.) did not take anything from our treasury (of Basra) until he parted from us, except for a cheap fur garment or a black tunic from the region of Dārābgard [in Shirāz]."²

290. *al-Gharat* narrating from Abū Ra'ā "Al- (a.s.) brought a sword to the market and said "Who will buy this from me? If I had enough for [buying] a garment I would not sell this." He said "O Commander of the Faithful I sell you a garment on credit until you receive your share [of the public treasury]."

So I sold him the garment [on credit] until the time of distribution of treasury, and when he received his share he paid me my due."³

1 *al-Ikhtisās*, p. 152.

2 *Tārīkh Dimashq*, vol. 42, p. 476, *al-Amwāl*, p. 283, h. 570.

3 *al-Gharat*, vol. 1, p. 63, *Hilyat al-Awliyā*, vol. 1, p. 83 *Sharh Nahj al-Balaghah*, vol. 2, p. 300.

السياسة الاجتماعية

16

إقامة لعذر

291. الإمام علي عليه السلام - في كبدته لأمير عديس - فقد وهدم علي رسولك، وذكرته ما رأيت
وسمعت عن أهل بصرة بعد بصري، وسأحدثت عن يقوم لهم بين مقيم برعه
يرجوها، أو عقوبة يحشاها، فأرجب عنهم بالعد عديس، ولا يصف به،
ولا حساب إليه

292. عنه - في عهده يل ملبك الأشهر - وليكن حب لأموال بيت وسطها في الحق،
وأعمها في العدل، وأحعب برصي للرعية إن أفضل قرء عبي نؤالة سفسمة
عديس في سلاط، وطهور مودته برعية^١

293. عنه - في كتابه بن الأسود بن قطبة صاحب حيد حيون - أما بعد، فإن موالي دا
احتلف هرة مبعه ديك كثير من الغد، فسكن أمر لئاس عبدك في حق سوسة
قبة ليس في الجور عوص من العدل، فأجيب ما تُسكّر أمثاله^٢

^١ وثقه صحيح، ص 109، نبر المنى ج 1 ص 322 نحوه

^٢ صحح البلاغة، الكتاب 3: 353 تحفة المطوبين، ص 128 و 123، بنجوه، وراجع دعائم الإسلام ج 1 ص 355 و 358

^٣ صحح البلاغة، الكتاب 59 بحار لأموال ج 3 ص 61 ج 708

Chapter Six Social Policies

6/1

Establishing Justice

291. Imam 'Alī (a.s.) in his letter to Ibn Abbās "Your envoy came to me and you have reported what you have seen or heard concerning the people of Basra after my return. I will now inform you about those people. They are either a group who desire something and aspire to obtain it, or one who are afraid of a punishment. So make the eager ones hopeful by doing justice, being fair and doing good to them."
292. Imam 'Alī (a.s.) – in his instructions to Malik al-Ash'ar "Let the dearest of your affairs be those which are the nearest of them to righteousness, most inclusive in justice and most comprehensive in establishing the pleasure of the subjects. Verily the foremost delight of the eye for rulers is the establishment of justice in the land and the appearance of friendship among the subjects."
293. Imam 'Alī (a.s.) in his letter to Aswad ibn Qaṣaḥ the commander of the Hulwan troops "Now, if the governor's passions and desires increase, then he will be greatly hampered in justice. All people should be equal in right before you, for there is nothing in tyranny and oppression to substitute for justice. So avoid what you would not like for yourself."¹

¹ *Waq'at Siffin*, p. 105, *Nathr al-Durar*, vol. 1, p. 522

² *Nab al-Ba'aghah* Letter 53, *Tuhfat al-Iqbal* p. 78 & 133, *Da'irat al-'Ilm*, vol. 1, p. 375 & 358.

³ *Nab al-Ba'aghah*, Letter 59 *Bihar al-Anwar*, vol. 33 p. 5, p. 708

294. عنه عليه السلام هـ ما عهد عند الله عبي أمير المؤمنين إلى محمد بن أبي بكر حين ولّاه مصر، أمره بتقوى الله، بالصّاعة نه في السرّ والعلانية، وحروب الله في سبيل الله، وشهيد، ودينه بدمه، والنجدة على الفجر، وبعث على أهل الدّعة، وبصرف المظنوم، وبشدة على الظالم، وبعثوا على الناس، وبالاحسان في صنع، والله عزّري المحسنين ونعتهم مجرمين

295. عنه عليه السلام في عهد من أبي بكر حين قنّه بمصر في حصرهم فحصرهم فحاصهم حتى لا يسلم لهم حديثك، وسقط لهم وجهك، وأس سبهم في محبة، والضرّة، حتى لا يطمع لخصه في حيث هم، ولا يأس لخصه من عندك عنهم، فبث الله على سبائكم معشر عديه عن نصيحة من أعينكم والكيرة، ولظهوره ونسوره، فبث يعبث فأنته أصبه، وبعث فهو كرم

296. عنه عليه السلام من كلام نه في عترة عن انشوية في الغطاء أما مروني أن أعت سبهم بخور فيمن ولبت عليه والله لا أطور به من سفر سمير، وما أة لحم في شيء نحيماً لو كان المال في نسوت نيسهم، فكيف وإن لال مال لله ^{١٩}

297. عنه عليه السلام والله لأن أتب على حسب سعداب مسه، وأحرّ في الأعلان فصفت، حتّ إلي من ن أنقى الله ورسوله يوم بقاءة طلبة لبعض العباد، وغصب شيء من الخطم وكيف أظلم أحداً سبب يسرّ إلى أبي فمولا، ويظنّ في الثرى خنوها ^{١٩}

١ تحفة العقول ص 76، الفهرست ج ٦ ص 224 ح ١

٢ مجمع البحار ص 27، 46، ح 177 وجهه بن عبدك عليهم

٣ الله الدهر أبي لأقله بقي ندم (البحار ج 2 ص 400)

٤ مجمع البحار ص 126، تحفة العقول ص 185 وفيه أسودهم بدل مال الله

٥ مجمع البحار ص 274 عيوب حكيم ووعظ ص 208 ح 285، الفهرست ج ٦ ص 63 ح ١

٦ ح 442 ح 6 وفيه "خادم" ورجع لأبي بصير ص 9 ح 288

294. Imam 'Alī (a.s.) "This is the commandment of the servant of God the Commander of the Faithful 'Alī to Muhammad ibn Abi Bakr when he appointed him as the governor of Egypt. He ordered him to be wary of God secretly and openly, to fear God in privacy and in public, to be gentle with Muslims, to be hard on the evil-doers, to do justice to those under the protective covenant (*ahl al-dhimma*) from among non-Muslims, to be fair to the oppressed and severe to the oppressors, to pardon people and to be charitable to them as much as possible, God will reward the righteous and punish the sinful."
295. Imam 'Alī (a.s.) "In his commandment to Muhammad ibn Abi Bakr when he appointed him as the governor of Egypt: 'Behave humbly with the people, keep yourself lenient, meet them with cheerfulness, accord them equal treatment so that the big should not expect injustice from you in their favor and the low should not be despondent of your justice to them. O group of His servants, God the Sublime will certainly question you about your actions, small or big, manifest or concealed. If He punishes you, it is because you have been oppressive, and if He forgives, then it is because He is the Most Generous.'"
296. Imam 'Alī (a.s.) "from his words when he was reproached for showing equality in the distribution of shares from the public treasury: 'Do you command me that I should seek support by oppressing those over whom I have been placed as ruler' by God, I will never do so as long as the world goes on and as long as the stars lead another in the sky. Even if it was my wealth, I would have distributed it equally among them, so now would be the case when the wealth is that of God."¹
297. Imam 'Alī (a.s.) "By God, I would rather pass a night in wakefulness on prickly thorns or be driven in chains as a prisoner than meet God and His Messenger on the Day of Judgment as an oppressor over any person or a usurper of anything out of worldly wealth. How can I oppress any one for the sake of a life that is fast moving towards destruction and [the body that] is to remain under the earth for a long time!"²

¹ *Tuhaf al-Uqūl*, p. 76, *al-Gharāʾi*, vol. 1, p. 224

² *Nahj al-Balāghah*, Letter 27 & 46, *Tuhaf al-Uqūl*, p. 76

³ *Nahj al-Balāghah*, Sermon 126, *Tuhaf al-Uqūl*, p. 85

⁴ *Nahj al-Balāghah*, Sermon 271, *al-Ikām wa al-Mawāʾiz*, p. 506, h. 2285, *al-Sirāt al-Mustaqīm*, vol. 1, p. 63

298. عنه: «والله لو أعطيت لأقربكم أسنعة بي تحت أظلالها، عن أن أعصي الله في نمية

أسنعتها، تحت شعرة ما غفلت، وإن دُبُّكم عدي لأمور من ورقة في قم جرده

تفصمها، ما لي عليّ وسعيم يقضي، ولعمري لا تبقى!

299. عنه: «سُحِّحَ السَّاسُ يَوْمَ الْقِيَامِ بِسَبْعِ بِقَامِ صَلَاةٍ، وَبَيْتِ لُرُكَةِ، وَلَأَمْرِ بِمَعْرُوفٍ،

وَلَهْيِ عَنِ الْمَكْرَةِ، وَغَدَرٍ فِي زُرْعَةٍ، وَنَقْصِ بِاسْتِوَاةٍ، وَاسْتِجَادٍ فِي سَبِيلِ شَعْبٍ،

وَإِقَامَةِ الْحُدُودِ، وَأَشْبَاهِهَا»

300. تاريخ دمشق عن علي بن ربيعة جاء خدعة من هيرة إلى عبيد الله بن أمير المؤمنين،

بأنيت سر حلال بن أنت احب إلى اخذهم من نفسه، أو من هبة وصديه - ولا آخر

لو يستطع أن يذهبك لدبحك، فتصفي يد علي هذا؟ قال فقهه عني ودا بن

هذا شيء لو كان في فعلك، ولكن إن شئت شيء لله

301. الكامل في التاريخ في ذكر عبيد الله بن الحر الجعفي - لما قتل عثمان ووقعت

الحرب بين علي ومعاوية عاصد معاوية، فكان معه محبوه عثمان، وشهد معه صديق

رجح البلاغة خطه 224، الصراط المستقيم ج ص 67، السمع مود ج 1 ص 44، ح 6، رجع الأموي

معهود ص 2 ح 988

٢ فضائل الصحابة لابن خزيمة ج ٦ ص 598 ح 898، فضائل ص 363 ح 53 عن عباد بن يحيى عنه السج ١ ص

٥٥٥، وليس عنه في معجم في سبيل الله ١٠٢٨

٣ النهي الضرب بجمع الكف في المصدر (النهاية ج 4 ص 28٦)

٤ رجع عمن ج 42 ص 488، البداية والنهاية ج 8 ص ٤5، مذهب مكر في ج 2 ص ٢٢ ح ٢٨٦، ح ٢

٥ عبيد الله بن الحر الجعفي كان من الشجعان لأخطار ومن صلح علي عليه السلام عشر رجا، من معاوية

إلى الله بعد أمي أحب عثمان ولاصبرته من مخرج من الشام وشهد مع معاوية صديق ومهر مع حو فل علي

٦ ربيع الطبري ج 6 ص 128، الزكامل في التاريخ ج 2 ص 2٢

وبعد قيام الإمام الحسين خرج من الكوفة كرامة إلى مدحها لإله مكة وهو جبارود، والله ما رد أن رولاير

(تاريخ الطبري ج 5 ص 407)

298. Imam 'Alī (a.s.): "By God, even if I was given all the seven domains and all that exists under the skies in order to disobey God to the extent of snatching one grain of barley from an ant I would not do so. For me your world is inferior than the leaf in the mouth of a locust that is chewing it. What has Alī to do with bounties that will pass away and pleasures that will not last?"¹
299. Imām 'Alī (a.s.): "On the Day of Resurrection I will argue with people regarding nine things: Performing of prayers (*ṣalat*), paying alms tax (*zaka*), enjoining good and forbidding wrong, doing justice among people, equal distribution, fighting in the path of God, implementing punishments and the like."²
300. *Tarikh Dimashq* narrated by 'Alī ibn Rabi'a: "Ja'dun Hubayra came to Alī (a.s.) and said: "O Commander of Faithful! If two men come to you and you are more likely to one of them than his own soul or his household or his wealth and the other one would kill you if he could, then would you judge in favor of the first man and against the second one?"

He struck me on my chest and said: "Indeed, if it were up to me, I would do so, but this is an affair pertaining to God."³

301. *Al Kāmil fi al Tarikh* – in a report about 'Ubaydu llah son of Hurr al Ju'fi: "When Uthmān was killed and the war broke

1 *Nah. a Ba'ghah* Seroton 124, a. 374, a. *Musāqim*, vol. 1, p. 63, *ṭarīḥ*, a. *Mawadda*, vol. 1, p. 442, h. 6.

2 *Fuḍā'il al Ṣaḥāba*, vol. 1, p. 438, h. 898, a. *Khiṣāl*, p. 363, h. 53.

3 *Tarikh Dimashq*, vol. 42, p. 488, a. *Bayyā wa al-Ṭibāya*, vol. 8, p. 5. *Manāyib al-Imām Aḥmad al-Mu'minīn*, vol. 2, p. 57, h. 545.

4 Ubaydu llah ibn Hurr al-Ju'fi was a brave warrior and one of the companions of Uthman. When the latter was killed, Ubaydu llah became enraged towards Mu'awiyah and said: "God knows that I love Uthman and I will be pained until I die."

He therefore fled to Shām and attended the Battle of Siffin along with Mu'awiyah and remained beside him until Alī (a.s.) was killed. After the uprising of Imam Husayn (a.s.), he left Kufa so that he would not enter Kufa while he was here, as he said: "By God, do not want to see him nor should he see me."

هُوَ وَمِنْكَ بِنُورٍ مَسْمُوعٍ وَأَقَامَ عَلَيْهِ اللَّهُ عِدَّةً مُعَدَّةً، وَكَانَ لَهُ رُوحٌ بَكُوفَةٍ، فَتَنِي
صَالَتُ عَلَيْهِ رُوحِي أَحْوَجَ، رَحُلًا بُعِثَ لَهُ عِزْرَتُهُ مِنْ الْحِصْنِ، وَنَجَّ دُثْرُ
عُيْدٍ لَهُ فَأَقْبَلَ مِنْ شَأْمٍ فَخَصَصَ عِزْرَتَهُ إِلَى غِيٍّ، فَقَالَ لَهُ طَاهِرُ عَبْدِ عَدُوٍّ
فَعُتْتُ؟ فَقَالَ لَهُ يَمْنَعُنِي دُثْرُ مَنْ عَدَيْتُ؟ قَالَ لَا فَخَصَّ عَلَيْهِ قِصَّتَهُ، وَرَدَّ عَلَيْهِ

عنه. و. ابن جرير. قصص بني معاوية. ر. في حقه. أ. ر. حصن أصح. له الله يدعو إلى نصرته. فله حب دعونه
والأمان. للبصير. (في 219) فأنشد الإمام عليه السلام: «مَدَّ يَدَهُ لِمَنْ دَعَا إِلَى حَيْثُ عَلَيْهِ السَّلَامُ وَحَسْبُ» ثم دعاه إلى
الخروج. ثم مجيء (تاريخ الطبري ج 5 ص 407)

وبعد قتل الإمام دخل على بني مروان فدعاه بمقدم بصرى جيش يزيد على الإمام. فعدله. وخرج حتى أتى كربلاء
مظروبا مضطربا اليوم. فاستنصرهم وهما في دث

يَقُولُ أَمِيرٌ تَجِدُ حَقِّي عِنْدَهُ	أَلَا تَجِدُ قَاتِلَ الشَّهِيدِ بِنِ فَاطِمَةَ
فِي يَدَيْهِ أَلَا أَكُونُ بَصِيرَةً	أَلَا أَكُونُ بَصِيرَةً
وَتَنِي لَأَنِّي لَمْ أَكُنْ مِنْ حِجَابِهِ	لَسَوْ حَسْرَةً لِمَا تَعْدِلُ لَأَزِيهِ
سَقَى أَهْلَهُ أَوْ رَحَّ الدِّينَ تَأْزِرُهُ	عَلَى بَصْرَةٍ تَشْتَدُّ مِنْ أَلَيْتِ دَائِمَةٍ
وَسَبَّ عَوْدَهُ أَلَيْتُهُمْ وَدَعَاهُ	فَكَانَ خَدُّهُ مَعْقُورًا وَنَحْسُهُ حَمَامَةٍ
مَعْرُوبًا لَمْ يَكُنْ سِوَا الْغِي	بِأَعْيُنِ حَسْبَاءٍ حَصَامَةٍ
أَسْبَغَ عَلَى بَصْرِهِ بِنِ بَصِيرَةٍ	بِأَعْيُنِهِمْ حَمَامَةٍ عَنِ حَمَامَةٍ
فَوَيْلٌ لِمَنْ يَتَّقُوهُ هَكَوْ عَسَ بَصِيرَةٍ	هُوَ الْأَرْضُ فَذَلِكَ أَفْضَلُ دَائِمَةٍ
رَمَاهُ إِلَى الْأَرْضِ فَصَلَّاهُ	أَيُّ مَوْتٍ سَادَ رَمَاهُ فِي قَدَمَةٍ
أَلْقَيْنَهُمْ حَيًّا وَبَرَجًا وَدَائِمَةٍ	فَدَعَى خَطَّةً لَيْسَتْ لَهَا سِلَاقَةٌ
بِهِمْ يَتَّقُوهُ أَعْدَاءُ رَاغِبِينَ بِقَتْلِهِمْ	فَجَمَّ دَمُهُمْ فِي عَيْنَيْكَ وَدَمُهُ
أَعْلَمُ مِنْ أَرْمِزِهِمْ بِجَعْدِهِ	بِأَعْيُنِهِ عَمَّ عَلَى حَيْثُ صَادَةٍ
تَكْفُو وَلَا تَكْفُو فِي كِتَابَةٍ	مَدَّ عَيْنَيْكَ مِنْ حَوَالِ أَيْدِيهِ

في حقه. (في 219)

ثم لما هو وأرلاده فقتلوه. ثم يقتصر على حب الأموات المحبوبة بن حب الأموات معاه. واسم في قوله
ما من حب. مصعب. والهي. لا أمر. مؤامرة. عبد. دث. بن. ع. قبل. في. حرب. مع. جيش. مصعب. (تاريخ

الطبري ج 6 ص 128 - 138)

out between 'Alī (a.s.) and Mu'awiya, he [Ubaydul ah] went towards Mu'awiya and remained with him because of his love for 'Uthmān Ibn al-Affan and Malik ibn Mas'ar accompanied Mu'awiya in the battle of Siffin. Ubaydullah stayed with Mu'awiya and his wife was in Kufa and since his separation lasted long, his brother-in-law married her off to someone called 'Ikrama ibn Khabis. When Ubaydullah was informed about this, he left for Kufa and went to 'Alī (a.s.) to make a complaint against 'Ikrama.

'Alī (a.s.) told him "You helped out the enemy and now you are infuriated?"

'Ubaydullah said "Will this deprive me of your justice?"

The Imam said "No."

When Imam Husayn (a.s.) entered Qāfir bānī Maqāṭ, one of the rest areas between Mecca and Kufa and saw his tent, he sent one of his companions to him [Ubaydullah] to call him for his assistance, but he did not reply. Imam Husayn (a.s.) put on his shoes and went to him, he greeted him and said "Welcome." Then he invited him to join the uprising, but he did not accept.

After Imam Husayn (a.s.) was killed, Ubaydullah went to a slave boy who had reproached him for not helping the troops of Yazid against Imam Husayn (a.s.). He then held back his ears and left for the land of Kharāṭ. He observed, he believed and asked for God's forgiveness for them and composed a long poem in which he praised Imam Husayn (a.s.) and his martyred companions, showing his repentance and pity for not joining them in the uprising against the wicked tyrants of the time.

He and his children rose up and turned to fighting and robbery. He robbed not only private but also public property. His uprising continued through the time of Muḥarrar and Muḥarrab, ending up to his cooperation with Abd al-Malik ibn Marwān. He was killed when confronting the troops of Muḥarrab. [*Tārīkh al-Jahāzī*, vol. 6, p. 128-129]

Then he told his story to 'Alī (a.s.) and he returned his wife to him. She was pregnant, so he left her with someone whom he trusted until she gave birth to her child and he handed the child to 'Ikrima and returned the woman to Ubaydullah. He [Ubaydullah] went back to Shām where he stayed until 'Alī (a.s.) was killed.¹

302. *Tārīkh al-Ya'qūbī* narrating from al-Zuharī: "One day, I went to see 'Umar ibn 'Abd al-'Azīz and while I was with him, he received a letter from one of his administrators stating that their city needed rehabilitation. I told 'Umar: "One of the administrators of 'Alī ibn Abī Ṭalīb (a.s.) had sent him a similar letter and he had replied to him as follows: "Now, fortify the city with justice and clean the tyranny off its pathway!" 'Umar wrote the same reply to his administrator."²

See 1/4 The Imam's Motives for Accepting the Rulership

6/2

Commitment to Rights

303. Imām 'Alī (a.s.) – in the Battle of Siffin: "God the Glorified has made incumbent upon you some rights for me by placing me over your affairs (being your ruler, and you too have a right over me like mine over you). The truth is very encompassing in its description but very narrow [difficult] in its application.

Right does not apply in favor of any person unless it applies against him also, and it does not apply against a person unless it also applies in his favor. It is only Allah the Glorified that has rights over others without them having any rights over Him and that is by virtue of His Might over His creatures and by virtue of the justice permeating all of His decrees. He the Glorified has made His right over creatures that they should obey Him and He has laid upon Himself to reward them several times as a mark of His bounty and the generosity that He is worthy of.

Then, from His rights, He the Glorified assigned certain rights for certain people against others. He made them so as to equate with one another. Some of these rights preclude other rights. Some rights are such that they do not apply except when

1. *al-Kāmil fi al-Tārīkh*, vol. 3, p. 25.

2. *Tārīkh al-Ya'qūbī*, vol. 2, p. 306.

بِعَصْنٍ، وَأَعْطَمْتُ مَا فَتَرَضَ سُجْحَانَهُ مِنْ بِنْتِ الْحَمُورِيِّ حَقُّ أَبِي عَنِّي رِعْيَتِهِ، وَحَقُّ
الرِّعْيَةِ عَلَى الْوَلِيِّ، فَرِيضَةٌ فَرَضَهَا اللَّهُ سُجْحَانَهُ لِكُلِّ عَلَى كُرٍّ، فَجَعَلَهَا بَعْدَ مَا
لَا كُفْتَهُمْ، وَغَيْرَ لَدَيْهِمْ، فَلَيْسَتْ بِصَلُحٍ لِرِعْيَتِهِ إِلَّا بِصَلَاحٍ لَوُلاؤِهِ، وَلَا نَصِيحَةٍ
أَبْرَؤُلَاؤِهِ إِلَّا بِسَيِّقَامَةِ الرِّعْيَةِ

فَإِنَّ أَذَى الرِّعْيَةِ عَلَى أَبِي حَقُّهُ، وَأَذَى لَوِيِّ بِهَا حَقُّهَا عَرَّ لِحَقِّ سَهْمٍ،
وَقَامَتْ مَدَاهِجُ الدِّينِ، وَاعْتَدَلَتْ مَعَهُ عَدَبٌ، وَخَرَبَتْ عَلَى أَدْلَاهَا نُشْرٌ، فَصَلَحَ
بِنْتُكَ الرِّعْيَةِ، وَطُمِعَ فِي بَقَاءِ دَوْلَتِهِ، وَنَيْسَتْ مَصَائِعُ الْأَعْدَاءِ

وَإِذَا عَظِمَتِ الرِّعْيَةُ وَارْتَهَتْ، أَوْ أَحْتَفَتْ أَبِي رِعْيَتِهِ، أَحْصَيْتَ هَذَا بِكَمْنَتِهِ،
وَضَهَرَتْ شُعَائِمُ الْحُكْمِ، وَكَثُرَ الْإِدْعَالُ فِي دِينِهِ، وَتُرِكَتْ مَحَارِجُ اسْتِزْجَارِ، فَعَمِلَ
بِغُورٍ، وَعُظِّلَ الْأَحْكَامُ، وَكَثُرَتْ عَنَلُ الْقَوْمِ، فَلَا تُسْتَوْخَشُ بِعَظِيمِ حَقِّ
عُظْمٍ، وَلَا بِعَظِيمِ عَظْمٍ فُجْرٍ

فَهَذَا نَدَى الْأَبْرِ، وَتَعَرُّ الْأَشْرَارِ، وَنَعَضُ بَعْدَ اللَّهِ سُجْحَانَهُ عَمْدَ بَعْدِهِ،
فَعَلَيْكُمْ بِاتِّدَاعٍ فِي ذَلِكَ، وَحُسْنِ تَعَاوُبٍ عَلَيْهِ، فَلَيْسَ أَحَدٌ - وَإِنْ شَاءَ عَلَى
رَضَى اللَّهِ حَرَضُهُ، وَطَابَ فِي لَعْمِهِ حَتَّهْدُهُ - بِأَلِمْ خَفِيقَةً مِ اللَّهِ سُجْحَانَهُ هُمَةً مِنْ لَطْفَعَةٍ لَهُ
وَلَكِنْ مِنْ وَاجِبِ حُقُوقِ اللَّهِ عَلَى عِبَادِهِ نَصِيحَتُهُ بِمَنْعِ حُجْهِهِمْ، وَتَعَاوُنُ
عَلَى إِقَامَةِ حَقِّ نَيْبِهِمْ، وَبَسْ مَرُؤٌ وَإِنْ عَظُمَ فِي حَقِّ مَرِئَتِهِ، وَتَمَدَّنَتْ فِي
أَدْيَانِ قَصِيئَتِهِ بِغَوِيٍّ أَوْ بُعَانَ عَلَى مَا حَمَلَهُ اللَّهُ مِنْ حَقِّهِ وَلَا مَرُؤٌ وَرَبِّ صَغَرَةٍ
لَقَوْمٍ، وَفَتْحَتُهُ أَعْيُونُ - بِدَوَلٍ أَلِمْ يُعِينُ عَلَى ذَلِكَ أَوْ يُعَادُ عَلَيْهِ

أبي وجوهه، وظرفه، وهو جمع ذل (الهيبة ج 2 ص 106)

٧ تنج البلاغة الخطبة 216. ورجع الكافي ج 8 ص 352 ح 550

shers d). The greatest of these rights that God Almighty has made obligatory is the right of the ruler over the ruled and the right of the ruled over the ruler. It is an obligation which God the Creator has placed on each of us against the other. He has made it the basis of their mutual relations and hence for their religion. Consequently the ruled cannot prosper unless the rulers are sound, while the rulers cannot be sound unless the ruled are steadfast.

If the ruler fails in the rights of the ruler and the ruled fails in their rights then right attain the position of non-existence. Then the ways of religion become established signs of decay, become fixed and the traditions *sunna* are casted out. If this way turns will deprive the continuance of government will be expected and the aims of the enemies will be frustrated.

But if the subjects overcome the ruler or the ruler oppress his subjects then differences will arise signs of oppression will appear while will enter the religion and the traditions *sunna* will become taken. Then troubles are added upon the calamities and religious diseases of the society no matter how and there is no fear for disregarding even great rights that for the committing of major wrongs.

In such circumstances the virtuous are hated and the wicked are honored and there are serious problems from God almighty on the people.

Yahya and therefore counsel each other for he that must it with obligatorily and cooperate with each other. However extremely eager a person may be to secure the pleasure of God and however truly he strives for it he cannot discharge his obligation for belief in God Almighty as is necessary for him.

It is an obligatory right of God over the people that they should advise each other to the best of their ability and cooperate with each other for the establishment of their religion. No person however great his position or the magnitude of his affairs however advanced his distinction in religion or he is above needing help in connection with the obligations placed on him by God. No man however small he may be regarded by others or however small he may appear to the eyes of the world is assist or to be afforded assistance in this matter."

304. عنه: **«جَعَلَ اللَّهُ سُحْبَانَهُ حُقُوقَ عِبَادِهِ مُقَدَّمَةً لِحُقُوقِهِ، فَمَنْ قَدَّمَ بِحُقُوقِ عِبَادِهِ لِلَّهِ كَانَ ذَلِكَ مُؤَدِّيًّا إِلَى إقْبَامِ بِحُقُوقِ اللَّهِ»**^١

3 6

ثَلَاثَةُ الْحُرَّةِ الْمَدَائِلِ

305. الإمام علي: **«أَيُّ نَسْأَةٍ دَمٌ مِ بَدْنِ عَدُوٍّ وَلَا أُمَّةٌ، وَإِنَّ أُنْثَى كُنْهَمُ أَحْرَرُ»**^٢

306. عنه: **«أَمَّا بَعْدُ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى بَعَثَ مُحَمَّدًا طَهُرَ بِطَلْقٍ يُخْرِجُ عِبَادَهُ مِنْ عِبَادَةِ عِبَادِهِ إِلَى عِبَادَتِهِ، وَمِنْ عُيُودِ عِبَادِهِ إِلَى عُيُودِهِ، وَمِنْ طَاعَةِ عِبَادِهِ إِلَى صَاعِيهِ، وَمِنْ رِلَايَةِ عِبَادِهِ إِلَى وَلايَتِهِ»**^٣

307. عنه: **«لَا تُكْرَهُ عِبَادَةُ عَيْرِكَ وَقَدْ حَبَّكَ اللَّهُ شُرًّا»**^٤

308. عنه: **«مَنْ قَامَ بِشَرِّ لُطْ لِعُبُودِيَّةٍ هَلْ سَعَتِ مِنْ قَصْرِ عَنْ أَحْكَامِ طَرِيقَةِ عِبَادَةِ اللَّهِ»**^٥

309. عنه: **«يَتَذَرُ وَمَا يُسَجِّطُ رَبُّكَ وَمَا يُؤَجِّشُ أَلْسِنَ صَدِّقٍ، فَمَنْ أَمْسَحَ رِزْقَهُ مَغْرَضٍ سَمِيئَةٍ، وَمَنْ أَوْحَشَ أَلْسِنَ تَرَأَى مِنَ الْحُرَّةِ»**^٦

^١ عمر، الحكم ج 4780، عيون، الحكم ومواعظ ص 23 ج 4747

^٢ الكافي ج 8 ص 69 ج 26 عن محمد بن جعفر عفي عنه، الأورد ج 32 ص 4 ج 1 ص 10

^٣ الكافي ج 8 ص 38 ج 586 عن محمد بن حسين عن أبيه عن حماد عن سفيان السافلي ص 37 ج 258، بغير الأورد ج 77 ص 365 ج 34

^٤ صحيح الصلاة الكتاب 37، نصب العيون ص 7، عيون، الحكم ومواعظ ص 56 ج 5579، جامع بركاته ج 2 ص 253 ج 710 ج 3 ص 441 ج 10

^٥ عمر، الحكم ج 8529 و 8530، عيون، الحكم ومواعظ، ص 450 ج 8004 و 8005

^٦ عمر، الحكم ج 2728، عيون، الحكم ومواعظ، ص 100 ج 2282، نحوه

304. Imām 'Alī (a.s.) "God the Glorified has put the rights of His servant ahead of His own rights (given priority to their rights). Therefore, whoever fulfils the rights of the servants of God will fulfill the rights of God."¹

6/3

The Development of Constructive Freedom

305. Imam 'Alī (a.s.): "O People verily Adam (a.s.) did not beget slave men and women, all people are free."²
306. Imām 'Alī (a.s.), "And now verily God the Blessed and the Exalted sent Muhammad (s.a.w.) so as to bring His servants out from the servitude of His servants towards the servitude of Himself, from the covenant of His servants to the covenant of Himself, from obedience to his servants towards obedience to Himself and from the guardianship of His servants toward guardianship of Himself."³
307. Imām 'Alī (a.s.): "Do not be the slave of others as God has made you free."⁴
308. Imām 'Alī (a.s.): "He who fulfils the requirements of servitude to God, deserves freedom and he who neglects the rules of freedom will be returned to slavery."⁵
309. Imam 'Alī (a.s.): "Beware of what infuriates your Lord and frightens people away from you' He who infuriates his Lord will be exposed to death and he who frightens people has disclaimed freedom."⁶

1 *Ghurur al-Hikam*, h. 4786. *Uyūn al-Hikam wa al-Mawā'id*, p. 223, h. 4347.

2 *al-Kāfi*, vol. 8, p. 69, h. 26. *Bihār al-Anwār* vol. 32, p. 134, h. 107.

3 *al-Kāfi* vol. 8, p. 386, h. 586, *Ta'āib al-Jā'id*, p. 172, h. 248. *Bihār al-Anwār*, vol. 77, p. 365, h. 34.

4 *N. h. al-Balāghah*, Letter 3, *Intibāh al-'Aql* p. 77, *Uyūn al-Hikam wa al-Mawā'id*, p. 526, h. 9572.

5 *Ghurur al-Hikam*, h. 8529-30. *Uyūn al-Hikam wa al-Mawā'id*, p. 450, h. 80045.

6 *Ghurur al-Hikam* h. 2728, *Uyūn al-Hikam wa al-Mawā'id*, p. 100, h. 2297.

310. Imam 'Alī (a.s.): "The beauty of a free person (from all sorts of bondages) is in keeping away from infamy."¹
311. Imām 'Alī (a.s.): "A free person remains free even if distress befalls him and a slave remains a slave even if destiny assists him."²
312. Imam 'Alī (a.s.): "O Kufans! I am entangled with you, there are three things [that you possess] and two others [that you lack] [Concerning the three things] you are deaf in spite of having ears, dumb in spite of speaking and blind in spite of having eyes [As for the two] you are neither true supporters in combat nor dependable brothers in distress."³
313. Imam 'Alī (a.s.) – after hearing about the issue of the arbitration: "What befall you, I had to bear a lot of difficulties from you. One day I have to call you to leave the *ḥād* and one day I have to whisper to you in confidence, you are neither true free men at the time of the call, nor trustworthy brothers at the time of speaking in confidence."⁴
314. Imam 'Alī (a.s.) – from the aphorisms attributed to him: "Whatever befalls a free man, he will bear it and see it as proof of his magnanimity, unless when a small fraction of his freedom is degraded, and that is when he refuses and does not respond to it."⁵

6/4

Attaching Importance to the Pleasure of the Public

315. Imam 'Alī (a.s.) – in his instructions to Malik al-Ash'ar: "Let the dearest of your affairs be those which are raddlemost and rightfulness, most inclusive in justice and most comprehensive in (establishing) the content of the subjects, for the discontent of the masses invalidates the content of favorite people and the discontent of favorites is pardoned at the achievement of the content of the masses. Whereas the support of religion the

¹ *Ghurar al-Fikam*, 1:45, *Uyūn al-Hikam wa al-Mawā'iz*, 2:2, ḥ. 4.

² *Ghurar al-Hikam*, ḥ. 1322, *Uyūn al-Hikam wa al-Mawā'iz*, p. 48, ḥ. 1202-3, *Beḥār al-Anwār*, vol. 78, p. 12, ḥ. 70.

³ *Nahj al-Balaghah*, Sermon 97.

⁴ *Nahj al-Balaghah*, Sermon 125.

⁵ *Sharḥ Nahj al-Balaghah*, vol. 20, p. 279, ḥ. 210.

وَجَمْعُ أَسْمِينَ، وَبَعْدُ لِلْأَعْدَاءِ، بَعْدَةُ مِنَ الْأُمَّةِ، فَسَكُنْ صَبُوحُكَ هُمْ، وَنَسَتْ
مَعَهُمْ. بَ أَعْصَلَ قُرَّةَ عَيْنٍ لَوْلَا سَيْفُهُ لَعَدِلَ فِي سِلَاحِهِ، وَصُحُورُ مَرَدِّهِ
بَرَعَهُ، وَإِنَّهُ لَا تَضَهُرُ مَرَدَّتُهُمْ إِلَّا بِسِلَاحِهِ صَبُورِهِمْ^٢

316. عَمِدَةٍ - فِي عَهْدِهِ إِلَى مَدَى الْأَشْرِ - فَعَمِلَ فِيهِ وَكُنْتُ عَمَلٍ مِنْ يُحِبُّ أَنْ يَسْحَرَ
حُسْنُ لُحْدِهِ مِنْ بَرَعِيهِ، وَالْمُثَوِّبَةُ مِنَ اللَّهِ، وَالْإِرْصَافُ مِنَ الْإِمَامِ وَلَا قُوَّةَ إِلَّا بِاللَّهِ^٣

5 6

الرَّحْمَةُ لِلرَّحْمَةِ وَالْمَحَنَةُ لِلْمَحَنَةِ

317. الْإِمَامُ عَلِيٌّ - فِي عَهْدِهِ إِلَى مَدَى الْأَشْرِ - وَأَشْعَرُ قَسَمْتُ رَحْمَةً بِرَحْمَةٍ، وَنَحَنَةً
هَؤُلَاءِ، لِنُطْفِئَ بِهِمْ، وَلَا تَكُونَنَّ عَنْهُمْ سَعَا صَدْرًا تَعَسَّمَ أَكْبَهُمْ، فَيَنْتَهِي صَصَابُ مَا
أَحْلُكَتَ فِي لَبْسٍ، وَإِنْ نَظَرْتُكَ فِي حَقْبٍ، يَقْرَظُ مِنْهُمْ الرُّكْلُ، وَتَعْرِضُ هُمْ أَعْيُنُ.
وَيُؤْتَى عَلَى أَيْدِيهِمْ فِي بَعْدٍ وَاحْتِصَا، فَأَعْطِيهِمْ مِنْ عَقِيرَةٍ وَصَصَحَتْ بِمِثْلِ نَدِي
يُحِبُّ وَبِرْصَى أَنْ تُعْطِيَكَ اللَّهُ مِنْ عَهْوِهِ وَصَصَحَتْ قَوْلُكَ قَوْلَهُمْ، وَوَلِي الْأَمْرِ سَمْتُ
هَوْنِكَ، وَبَلَّغَ فَوْقَ مَنْ وَأَلَاكَ. وَقَدْ اسْتَكْفَانَهُ أَعْرَهُمْ وَأَتَاتَلَتْ سَمٍ وَلَا يَصْنَعُ
نَصَبَتْ حُرْبَ اللَّهِ؛ فَإِنَّهُ لَا يَدْرِيكَ سَفَهَتِهِ، وَلَا عَيْنَ يَدٍ عَنْ عَهْوِهِ وَحَنِهِ

وَعَسَمَ تَهْنَسُ شَيْءًا يُدْعَى إِلَى حُسْبٍ حَسْرَ رَاغٍ بَرَعَتِهِ مِنْ حَسَابَةِ بَيْتِهِمْ، وَتَحْقِيقِهِ
لِقَوْلِهِمْ عَنْهُمْ، وَتَرَى اسْبِكْرَهُ يَأْتُهُمْ عَلَى مَا سَمَّيْتَهُ مِنْهُمْ، فَسَكُنْ مَدَى فِي مَدَى

^٢ صَبُورُهُ مَعَهُ أَيُّ مَعَهُ الْعَرَبُ ج ٤ ص 461

^٣ سَبْحُ الْبَلَاغَةِ بَكَاةً، وَكَأَنَّكَ نَعْمًا، ص ٤٠٤، ر ٥١١، دَعَالِمُ الْإِسْلَامِ ج ٢ ص ٢٥٥ و ٢٥٨، حَوْصَلَةُ ص ١٠٠

فِيهَا مِنْ قَائِلِ عَمَادِ الْقُرْبَى إِلَى مَعَهُمْ^٤

^٤ كَأَنَّكَ نَعْمًا، ص ١٣٨

solidarity of Muslims and preparedness in the face of the enemy lie only with the common people of the community so let your inclination and affection be towards them. Verily the foremost delight of the eye for rulers is the establishment of justice in the land and the appearance of friendship for the subjects. But surely the subjects' love will not appear without their hearts being sound."¹

316. Imam 'Alī (a.s.) in his instructions to Malik al-Ashtar: "Therefore, you should act in your rule like him who desires to secure the praise of the subjects, the reward of God and the pleasure of the Imam. There is no power save in God."²

6/5

Kindness to the Subjects and Love for them

317. Imam 'Alī (a.s.) in his instructions to Malik al-Ashtar: "Encase your heart with mercy, love and kindness for your subjects. Be not in face of them a voracious animal, counting them as easy prey, for they are either your brothers in religion or your like in creation. They are subject to mistakes, deficiencies over which when evil deeds are committed by them intentionally and by mistake. So grant them your pardon and your forgiveness to the same extent that you hope God will grant you His pardon and His forgiveness, for you are above them and he who appointed you is above you and God is above him who appointed you. God has sought from you the fulfilment of their requirements, and He is trying you with them. Set not yourself to war against God, for you have no power against His vengeance, nor are you able to dispense with His pardon and His mercy.

Know that there is nothing that brings about the trust of the ruler in the subject more than to be kind to them, to lighten their burdens and abandon coercing them in that in which he possess not any right over them. So you should attain

Nahj al-Balaghah, Letter 43, *Tuhaf al-Uqūb*, p. 28 & 29, *Da'ā'im al-Islām*, vol. 1, p. 355 & 358.

2. *Tuhaf al-Uqūb*, p. 38.

أمرٌ بجمعك لك به خُسْنُ الظَّنِّ مزجيٌّ؛ فإنَّ خُسْنَ الظَّنِّ يَقْطَعُ عَنْكَ نَصَبَ طَوِيلٍ،
وإنَّ أَحَقَّ مَنْ خُسْنُ ظَنِّكَ بِهِ مِنْ خُسْنِ تِلَاوَةِ عِبْدِهِ وَإِنَّ أَحَقَّ مَنْ سَاءَ ظَنُّكَ بِهِ مِنْ
سَاءِ تِلَاوَةِ عِبْدِهِ

ورد في تحف العقول فأعرف هذه المبررة لك وعلمت بتدث بصيرة في خُسْنِ
الصُّبْحِ، واستكثر خُسْنَ تِلَاوَةِ عِبْدٍ لِعِدَّةٍ، فع ما بوجت لله أب لك في بعد^٢
318. عمنه من كتابه لاس عبدسي، وهو عديمة على لتصرة - وأعدم أنه انصرة فهبط
إدسن، وفعرس اجتن، فحدث أهنها بالاحساب إليهم، وأحلل عمدة الخوف عن
قلوبهم^٣

6, 6

الاقصاال المباشرة للناس

319. الإمام عتيق - في عهده بل عديت لأشهر جعل يدوي لحداب منك قس تفرغ
هكم فيه شحصت، ونجس هكم عمنه عمنه، فترو صم فيه لله ندي حيفت، وتعد
عنهم جندك وأعونتك من حر سكت وشروطك، حتى كمنمت مكمنهم غير
مستمتع؛ فبني سمعت رسول الله ﷺ يقول في غير مواضع من يقدس قته لا يؤخذ
ليضعف فيه حقه من اغوي غير مستمتع
ثم أمور من أمورك لأنه لك من مائزها، منها حانة علك من بعد عنه
كتاكت ومنها إصدار حاجات الناس يوم ورو عيت من كوخ به صدور

٢ معج البلاغة المكنات 53، دعامة الإسلام ج ٢ ص 354 355 نحوه

٣ تحف العقول ص 126 40

٣ معج البلاغة المكنات 18 ج ٢ ص 699 ح 13 ص 492 ح 699

situation in which you can have trust in your subjects, as trusting them will sever from you a lasting strain. Surely he who most deserves your trust is he who has succeeded when you have tested him and he who most deserves your mistrust is he who has failed when you have tested him."¹

[In *Tuhaf al-Uqul* the following is added to the above:] "Try to realize that this position can be for or against you so that you will be more cognizant in doing good and leaving a good impression with people in addition to the reward that God shal. have for you on Judgment Day."²

318. Imām A. (a.s.), from his letter to Ibn 'Abbās when he was his agent in Basra: "You should know that Basra is the place where Satan descends and mischief happens. Therefore, keep the people of this place pleased with good treatment and untie the knots of fear from their hearts."³

6/6

Direct Contact with People

319. Imām 'Alī (a.s.) in his instructions to Malik al-Ashtar: "Set aside for those who have requests from you a portion (of your time) in which you yourself are free to attend to them. Hold an open audience for them and therein be humble before God who created you. Keep the soldiers and aids that are your bodyguards and police away from them so that the spokesman may address you without stammering in fear. I heard the Messenger of God say: "Way on more than one occasion." "A nation in which the rights of the weak are not taken from the strong without stammering shal. never be sanctified."

"Then there are certain matters of your affairs in which you must carry out personally. Among them are: responding to your administrators when your secretaries are unable to do and meeting people's need the same day presented to you. Do not

1 *Nahj al-Balāghah*, Letter 53, *Da'ā'im al-Islām*, vol. 1, p. 354-356

2 *Tuhaf al-Uqul*, p. 126-130

3 *Nahj al-Balāghah*, Letter 18, *Bihar al-Anwār*, vol. 33, p. 497-499

أَعُوذُ بِكَ فَلَا تُطَوِّسْ حَتَّى تَكُونَ عَنْ رَعِيَّتِكَ؛ فَإِنَّ حَاجَتَ بُلَاةٍ عَنِ لَرْجَةِ
شُعْةٍ مِنْ بَصِيْقٍ، وَقَدْ جَمِعَ بِالْأُمُورِ، وَإِلَاحِدَاتٍ مِنْهُمْ يَقْطَعُ عَنْهُمْ عَيْنَهُمْ
اِحْتِجُوا دَوْنَهُ، فَيَصْعَقُوا عَنْهُمْ كَثِيرًا، وَيَعْطُمُ بَصْعِيرًا، وَيَنْشُخُ لِحْسًا، وَيَنْجَسُ
لَقِيْعًا

320. عنه - من كتابه إلى قُتَيْبِ بْنِ اَعْتَسِمْ وَهُوَ عَمَلُهُ عَلَى مَكَّةَ - لَا يَكُنْ لَكَ إِلَى لَدُنَّ
سَعِيرٍ إِلَّا بِسُنَّتِكَ، وَلَا حَاجَتُ إِلَّا وَحُكْمُكَ، وَلَا تَحْجُسْ فِي حَاجَةٍ عَنِ بَعْدِكَ بِهِ
فِيهِ، دِيدَ عَنِ أَبِي بَكْرٍ فِي أَوَّلِ وَرِيدِهِ لَمْ تُحْمَدِ فِي نَعْدٍ عَلَى قَصَبِهَا^١
321. عنه - من كتابه لأَمْرَاءِ الْخُرَاجِ - لَا تَحْدَثْ خُفَاءً، وَلَا تَحْجُسْ أَحَدًا عَنْ حَاجَتِهِ
حَتَّى يُبْهِبَهُ بِكُمْ^٢

322. عنه - من كتابه إلى أُمِّهِ عَنِ خَيْشٍ مِنْ عَبْدِ اللَّهِ عَنِ أَبِي طَالِبٍ
أَمِيرِ الْمُؤْمِنِينَ إِلَى أَصْحَابِ الْمَدِينَةِ أَفْ عَدُوٍّ فَإِنَّ حَقَّ عَنِّي وَبِئْسَ نَعِيرُهُ عَنِ
رَعِيَّتِهِ فَضْلُ نَفْسِهِ - وَلَا صَوْلَ حُصْنٍ بِهِ، وَأَنْ يَرِيدَهُ بِحَسْمٍ لِلَّهِ نَفْسُهُ مِنْ عَمَلِهِ دُونَ
عَمَلِهِ، وَعَظْمُهُ عَلَى إِحْوَاهِ^٣

323. عنه - في كتابه إلى قَيْسِ بْنِ سَعْدٍ - قَاتِلِ جَعَانَةَ، وَفِجِ بَنَاتِكَ، وَاعْمِدْ إِلَى
الْحَقِّ^٤

^١ صحيح البلاغة الكتاب 53، مجمع البحار ج 142 مج ١

^٢ صحيح البلاغة الكتاب 67، مجمع البحار ج 33 ص 497 ج 7

^٣ روضة حقائق، ج 1، 58، مجمع البحار ج 75 ص 355 ج 7

^٤ صحيح البلاغة الكتاب 90، روضة حقائق ص 107 عن عمر بن سعد، لأصحابي بطون ص 7 ج 38 عن تعبته من

بريد الخيافي، معيار والمؤرخة ص 109 كتابها ج ٥

^٥ مجمع البحار ج 2 ص 202

prolong your seclusion from your subjects, for the rulers' seclusion from their subjects is a kind of constraint and will result in a lack of knowledge of the affairs. Seclusion from people deprives the rulers from acquiring the knowledge of what they are unaware of and then as a result they begin to regard great matters small and bad matters good. The great appears to them as small and the small as great and the beautiful will appear as ugly and the ugly as beautiful.¹

320. Imam 'Alī (a.s.) from his letter to Qutham ibn Abbās, his agent in Mecca "There should be no intermediary and envoy between you and the people except your tongue and no guard save your own face. Do not prevent any needy person from meeting you, because if the needy one is returned unsatisfied from your door in the first instance, then doing it thereafter will not bring you any praise."²
321. Imam 'Alī (a.s.) from his letter to the tax collectors "Do not employ doorkeepers for yourself and do not bar anyone from making their requests until they hand it over to you."³
322. Imām 'Alī (a.s.) from his letter to the commanders of the troops "From the servant of God 'Alī (a.s.), Ibn Abī al-Asbāḥ the Commander of the Faithful to the commanders in charge of the garrisons. The distinction that an officer achieves or the wealth with which he has been exclusively endowed should not make him change his behavior towards his subjects and rather the riches God has bestowed on him should increase him in nearness to his people and kindness over his brethren."⁴
323. Imam 'Alī (a.s.) in his letter to Qays ibn Sa'd "Cut the distance between you and the people leave your door open and adhere to the truth."⁵

1. *Nahj al-Ba'āghab*, Letter 53, *Tuhaf al-'Uqul*, p. 142

2. *Nahj al-Ba'āghab*, Letter 67 *Bihar al-Anwār*, vol. 4, p. 47, 702

3. *Waq'at Siffin*, p. 108, *Bihar al-Anwār*, vol. 75, p. 353 h. 70

4. *Nahj al-Ba'āghab* Letter 50, *Waq'at Siffin*, p. 107 *al-Anwār* by al-Tusi p. 712 h. 38
al-Mi'yār wa al-Mawāzīn, p. 63

5. *Tarikh al-Ya'qūbi*, vol. 3, p. 202

324. عنه عليه السلام ثلاثة من كن من الأئمة صلح أن يكون من رصطنع بأمره ر عن
في حكمه، وم يحتاج دونه ر عنته، وأقدم كتب الله تعالى في أقرب وسعد²

7 6

تجمل مونة لرس

325. الإمام علي عليه السلام من لم يجعل مونة لرس فقد نزل قدره لانتها³
326. عنه عليه السلام لا خير من شية⁴
327. عنه عليه السلام في الحكم مسونه لرس من رس نفسه لصبر على جهل رس صلح
أن يكون سديسا⁵
328. عنه عليه السلام إدم ملكك ر روي⁶
329. عنه عليه السلام ر من انشيبه سيعي أن ترفق⁷
330. عنه عليه السلام بعهم انشيبه الرقوق⁸
331. عنه عليه السلام من عاقل يكرقوق وقوق⁹
332. عنه عليه السلام من يرس من دونه م رس حد حنه¹⁰

¹ اصطلاح التفرع من الصلابة، وهي من يداد صلح بحسه في دوي عفه ومضنه (انها) ح 3 ص 97

² كبر العيال ح 6 ص 769 ح 376

³ ح 8 حكم ح 898

⁴ ح 1 حكم ح 772 صوب حكم و موعظه ص 24 ح 9

⁵ شرح معجم الصلابة لرس أبي حمزة - 20 ص 473 ح 676

⁶ غير حكم ح 3974، عيوب حكم و موعظه ص 133 ح 2996

⁷ ح 8 حكم ح 566، عيوب حكم و موعظه ص 263 ح 4781

⁸ ح 8 حكم ح 9947

⁹ ح 8 حكم ح 7842 صوب حكم و موعظه ص 46 ح 2

ح 8 حكم ح 9066

324. Imam 'Alī (a.s.) "There are three traits that if they were possessed by any of the leaders, he would deserve to be regarded as a trustworthy leader to be just in his judgments, not to veil himself from his subjects and to execute God's ordinances [equally] concerning the acquaintances and the strangers."

6/7

Tolerating Difficulties Caused by People

325. Imam 'Alī (a.s.) "He who does not tolerate the cost of people's provision is preparing to hand over power to someone else."¹
326. Imam 'Alī (a.s.) "Tolerance is the adornment of politics (rule)."²
327. Imām 'Alī (a.s.) in the aphorisms attributed to him "He who manages to direct his soul to be patient about the ignorance of the people deserves to become a ruler."³
328. Imam 'Alī (a.s.) "When you become a ruler, be lenient."⁴
329. Imām 'Alī (a.s.) "The foundation of politics is to practice leniency."⁵
330. Imam 'Alī (a.s.) "The best of politics is leniency."⁶
331. Imam 'Alī (a.s.) "He who acts with leniency will be successful."⁷
332. Imām 'Alī (a.s.) "He who is not lenient to those inferior to him, will not achieve his desires."⁸

Kanz al-Ummāl, vol. 5, p. 764, h. 141.¹

2 *Ghurur al-Hikam*, h. 8982.

3 *Ghurur al-Hikam*, h. 177. *Uyun al-Hikam wa al-Mawā'iz*, p. 74, h. 719.

4 *Sabāḥ Nahy al-Ba'aghah*, vol. 30, p. 318, h. 656.

5 *Ghurur al-Hikam*, h. 3974. *Uyun al-Hikam wa al-Mawā'iz*, p. 4, h. 7928.

6 *Ghurur al-Hikam*, h. 5266. *Uyun al-Hikam wa al-Mawā'iz*, p. 763, h. 68.

7 *Ghurur al-Hikam*, h. 9947.

8 *Ghurur al-Hikam*, h. 7842. *Uyun al-Hikam wa al-Mawā'iz*, p. 453, h. 82.

9 *Ghurur al-Hikam*, h. 9006.

333. Imam 'Alī (a.s.) — in what he wrote to Hudhayfa ibn al-Yaman "I command you to be tolerant in your affairs, lenient and just to your subjects."¹
334. Imam 'Alī (a.s.) — in a letter he wrote to the people of Mada'in "I assigned your affairs to Hudhayfa ibn al-Yaman whose approach I favor and whose righteousness I am hopeful of. I have commanded him to do good to your benevolent ones, to be strict on your evil doers and to be lenient to those with good behavior among you. I ask God for well-being and benevolence and His All-embracing Mercy for you and for myself in this world and the hereafter."²
335. Imam 'Alī (a.s.) "Be lenient, for it is the key to righteousness and the character of those who possess intellect."³
336. Imam 'Alī (a.s.) "Tolerance and leniency ease off hardships and facilitate difficult means."⁴
337. Imam 'Alī (a.s.) "He who exercises leniency difficulties will become easy for him."⁵

6/8

Refraining from Anger

338. Imām 'Alī (a.s.) — from his instructions to Ibn Abbas when he appointed him as his administrator in Basra "Treat people with a broad face when meeting them, in gatherings and when passing a rule. Beware of anger because it is an augury of Satan."⁶

1. *Inshād al-Qulūb*, p. 37. *Al-Darajāt al-Rafī'a*, p. 38. *Bihar al-Anwār*, vol. 78, p. 88, h. 3.

2. *Inshād al-Qulūb*, p. 27. *Al-Darajāt al-Rafī'a*, p. 289. Also cf. *al-Chārat*, vol. 1, p. 211.

3. *Ghurar al-Hikam*, h. 64. *Uyūn al-Hikam wa al-Mawā'iz*, p. 35, h. 5705. *Ih d.*, p. 57, h. 565.

4. *Ghurar al-Hikam*, h. 1778.

5. *Ghurar al-Hikam*, h. 8400. *Uyūn al-Hikam wa al-Mawā'iz*, p. 455, h. 825.

6. *Nahj al-Balāghah*, Letter 76. *Bihar al-Anwār*, vol. 33, p. 408, h. 704.

9 / 6

أَلَيْسَ تَكُنْ تَنْشَعُ الْعُيُوبَ

339. الإمام علي عليه السلام: «بَشَّاسُ عُيُوبٍ لَا تَكْشِفُ مَعْدَتَ عَيْتٍ قَبْلَ أَنْ تُسْحَبَهُ لِحُكْمِ

عَيْنِهِ، وَاسْتَرْ لَعُورَةً مِ اسْتَطَعَتْ يَسْتَرْ لَهْ سُحْبَهُ مِ تُحْتِ سِتْرُهُ

340. عنه عليه السلام: «فِي عَهْدِهِ مِ مَاتَ لِأَشْرٍ سَكُنَ أَعْدَاءُ رَعِيَّتِهِ مَعَهُ وَأَشْمَأَزَهُمْ عَيْتُهُ

أَطْلَقَهُمْ مَعْدَبِ سَمٍّ قَبْلَ أَنْ يَلْسَنَ عُيُوبًا، أَوْ يَأْخُذَ مِنْ سِرِّهِ» فَلَا تَكْشِفُ

عَمَّ عَيْتَ عَيْتٍ بِهَا؛ فَإِنَّ عَيْتَ نَظِيرَ مِ صَهْرٍ بَدَّ، وَهِيَ تَحْكُمُ عَنِ مِ عَيْتَ عَيْتِ،

فَاسْتَرْ الْعُورَةَ مِ اسْتَطَعَتْ يَسْتَرْ أَفَلَهُ يَمُوتُ مِ تُحْتِ سِتْرُهُ مِ رَعِيَّتِ^١

341. عنه عليه السلام: «فِي لِحُكْمِ الْمَسْئُومَةِ سَمِعَ مِنَ الْأَشْرَارِ تَبْعُونَ مَسْئُومِي سَمِيٍّ وَتَبْرُكُونَ

تَجَاسِيَهُمْ، كَمَا يَنْشَعُ لِلْسَّابِ الْفَوْضُ الْفَاسِدَةُ^٢

342. عنه عليه السلام: «إِذَا شُنِتِ الْفِجْرَةُ مِنْ فِجْرٍ بَدَّ؟ فَقَالَ: «فَلَا»، فَإِنَّ عَيْنَهُ حَدِيثٍ حَدِّ

لُفُجْرٍهَا، وَحَدِّ لِفِجْرِيَّتِهَا عَلَى لَزْخُلِ مُسَمِّ

343. عنه عليه السلام: «تَنْشَعُ عَوْرَتُ مِ اعْظَمَ شَوْءٍ أَبْ^٣

^١ حرر بحكم ج 503 و جمع دعاء الإسلام ج ص 355

^٢ صحيح البلاغة: كتاب 53، تحف العصور، ص 128 وليس فيه من الحديث^١ حتى 503 عنه عليه السلام

^٣ شرح صحيح البلاغة: لسان أبي حمزة ج 20 ص 269 و 113

^٤ الكافي ج 2 ص 209 ج 20، تهذيب الأحكام ج 0 ص 48 ج 78 كلامها عن السكوت عن الإمام الصادق عليه السلام

عنه عليه السلام: «الرَّضَاءُ ج 2 ص 39 ج 0 ص 1 عن الرواد بن ميثاق عن الإمام برهيد عن والده عنه عليه السلام، جعفر بن

ص 138 وفيه ما أقرت على نفسه من قبل المصنوعين

^٥ عن بحكم ج 4980

6/9

Forbidding Fault-finding

339. Imām 'Alī (a.s.) "Certainly people are subject to faults, so do not uncover what is concealed from you for God the Glorified will judge about it. Yet imperfection as much as you are able to and God will veil what you would like to be veiled."¹
340. Imām 'Alī (a.s.) in his instructions to Malik al-Ashtar "Let the furthest of your subjects and the most hateful to you be he who most seeks out the faults of men. For people have faults which the ruler more than anyone else should conceal. So do not uncover those of them that are hidden from you, for it is only incumbent upon you to remedy what appears before you. God will judge what is hidden from you. So veil imperfections as much as you are able to and God will veil what you would like to be veiled from your subjects."²
341. Imām 'Alī (a.s.) in the aphorisms attributed to him. "The mischievous look for the defects of people and overlook their merits like the flies that go after putrid places."³
342. Imām 'Alī (a.s.) "When a debauched woman is asked 'who has committed debauchery to you?' and she answers 'so-and-so' then two punishments must be inflicted on her: a punishment for her debauchery and another one for accusing a Muslim man."⁴
343. Imām 'Alī (a.s.) "To pursue others' weaknesses is of the worst of vices."⁵

1 *Ghurar al-Hikam*, h. 3505. Also cf., *Da'ir al-Islam*, vol. 1, p. 355.

2 *Nahj al-Balaghah*, Letter 53. *Tuhaf al-Uqul*, p. 123.

3 *Sharh Nahj al-Balaghah*, vol. 20, p. 269, n. 13.

4 *al-Kafi* vol. 1, p. 209, n. 20. *Tahzib al-Ahkam*, vol. 1, p. 48. 78. *Uyūn Ashkār*, vol. 2, p. 39, h. 1, 8.

5 *Ghurar al-Hikam*, h. 4586.

10 / 6

الإصْحَارُ بِالْعَذْرِ لِلذَّاعِ سَوَاءُ الظَّنِّ

344. الإمام علي عليه السلام في عهده إلى ماليت الأشتر - إن طلبت الرعية بك خفياً فأصحرهم بعدك، و عدل عندك صوابهم بوضوحهم، فإن في ذلك رياضة منك لبقيت، ورفقاً بزعيبت، و عدد رسلع به حاجتك من تقويمهم على الحق.

11 / 6

إعانة المظلوم

345. الإمام علي عليه السلام من لم يصب مظلوم من نصلب سبب الله فمرته.
346. عنه عليه السلام أما وأندي فليح الحق وترأ التسمه، لولا حضور الحاضرين، وقدم الحاجة بوجود لتجبر، وما أخذ الله على لعنه ألا يدرو على كطلة ظالم، ولا سعت مظلوم، لألفت خنتها على عاربها، ولستقيت آجزها كناس أوبها، ولا يقسه ذككم هذه أرها عدي من عطفة غيرا.
347. عنه عليه السلام أتيت لتسأ أعنوي عن أنفسكم، وإيم الله لأصفر لمظلوم من صده، ولا قودن الظلم مجرمته، حتى وردة سهل حق وإن كان كارهاً.

¹ أي من أمرهم عن أم وصح متكشف، من أصحر الرجل إذا جرح إلى الصحر (النهاية ج 3 ص 12)

² معن البلاحة كتاب 53، محسن العواص ص 45 ورد في غيره في خفض في حاشا

³ ضرر الحكم، مع 8966، عيون الحكم ونبوء عطف، مع 428 ج 261

⁴ الكيلة ما يجري لمنزلي من الطعام (النهاية ج 4 ص 177)

⁵ معن البلاحة ملخصه 3، معن الأخبار، مع 362 ج 1، الإبراهيم ج 1 ص 289 بحرق وفيها الحضور بلا حرق لشد

الحضور الحاضرين، على شمع مع 56 ج 1، الاحمد ج 1 ص 458 ج 105 وفيه لأوبه لأمره يدين

⁶ تعباده وفيه أيم و 11 بعد ليقار، 10 وكنته عن من عباس، النافعة لأب سنير شوب ج 2 ص 205

⁷ معن البلاحة ملخصه 36، ج 1، انوار ج 72 ص 49 ج 73

6/10

Uncovering Excuses to Remove Suspicions

344. Imam 'Alī (a.s.) – in his instructions to Mālik al-Ashtar: "If your subjects should suspect you of an injustice then explain to them your justification. By your explanation turn their suspicions away from yourself. This way, you are training yourself, acting kindly to your subjects and you will achieve your goal of setting them on the path of the truth."¹

6/11

Helping the Oppressed

345. Imam 'Alī (a.s.): "He who does not take the rights of the oppressed from the oppressor God will take his strength from him."²
346. Imam 'Alī (a.s.): "Behold, by Him who split the grain (to grow) and created living beings. If people had not come to me and supporters had not exhausted the argument and if there had been no pledge of God with the learned to the effect that they should not acquiesce in the gluttony of the oppressor and the hunger of the oppressed, I would have cast the rope of Camphate on its own shoulders. I would have given the last one the same treatment as to the first one (i.e. leave it as before). Then you would have seen that this world of yours in my eyes is no better than the sneezing of a goat."³
347. Imam 'Alī (a.s.): "O people! Support me in your own affairs. By God I will take revenge on the oppressor on behalf of the oppressed and will put a string in the nose of the oppressor and drag him to the spring of truthfulness even though he may grudge it."⁴

1 *Nahj al-Balāghah*, Letter 53, *Tuhaf al-'Uqūl*, p. 145.

2 *Ghubar al-Hikam*, h. 8966, *Uyūn al-Hikam wa al-Mawā'id*, p. 423 h. 761.

3 *Nahj al-Balāghah*, Sermon 3 *Ma'āni al-Akbbār* p. 362, h. *al-Irshād*, vol. 1, p. 286, *Ilāl al-Sbarā'*, p. 51, h. 12.

4 *Nahj al-Balāghah*, Sermon 36, *Bihar a Anwār* vol. 72, p. 49 h. 33.

348. عنه: **أَرْسِلْ عَدِيَّ عَرِيضًا حَتَّى آخُذَ الْحَقَّ نَهْ. وَلَهُوِيَّ عَدِيَّ صَعِيفٌ حَتَّى أَحْذَ لِحْوِيَّ**

349. عنه: **يَا عَهْدِي إِلَى مَنَتِ الْأَشْرَ ثُمَّ انْطَرِي أَمْرٍ لِأَحْكَمِ بِنِ سَاسِ سِيَّةٍ صَالِحَةٍ. فَبِنِ الْحَكَمِ فِي بَصَافٍ مَطْمُومٍ مِنْ بَصَالٍ وَ لِأَحَدٍ بِلِصْعِيفٍ مِنْ اَشْوِيٍّ وَ بِقَامَةِ حُدُودِ اللَّهِ عَلَى نُسَيْبِهِ وَ مَسَاحِجِهَا بِمَا تُصْبِحُ عِبَادُ اللَّهِ وَ بِلَادُهُ**

350. الإمام **لِإِفْرِغِ رَحِمَ عِيٍّ إِلَى دَارِهِ فِي وَقْتٍ يَحِيطُ فِيهِ مَرْءٌ وَبَيْتُهُ نَقُورٌ بِأُحْيَى صَدْمِيٍّ وَ أَحْيَى وَ عَدِيٍّ عَلَى وَ حَنَفٍ بِبَصْرَتِي. فَقَالَ يَا أَمَّهُ اللَّهُ! صَدْرِي حَتَّى مَرَدُّ لَهَا ثُمَّ أَهْبْتُ مَحَلِّيهِ إِلَى شِئَاءِ اللَّهِ، فَقَامَتْ بِشَدِّ عَصِيَّةٍ وَ حَرْدَةِ عَنٍّ. فَضَاطَ رَأْسُهُ ثُمَّ رَفَعَهُ وَهُوَ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَ يُؤْخِذُ بِمَطْمُومٍ حَقُّهُ عِيرٌ مُعْتَمِعٍ. بَيْنَ مَرَلُثٍ قَمَصِيٍّ بِأَمَةٍ عَوَاقِفٍ، فَقَالَ اسْتَلامٌ عَلَيْكُمْ فَخَرَجَ شَدَّتْ. فَقَالَ عَلِيٌّ يَا عَبْدَ اللَّهِ! تَرَى اللَّهَ فَيَنْتَقِزُ أَحَقَّتْهَا وَأَخْرَجَهَا فَقَالَ لَفِيٍّ وَمَا أُنَبِّدَالِكُ؟ وَ لِلَّهِ لِأَحْمَرِ قَتْلَهَا بِكَلَامِيٍّ!**

فقال أمير المؤمنين **مُرَّاهُ** المعروف **وَأَمَّهُ** عن **لُكْمَرٍ** **بِسُقُيَّ** **مُكْرٍ**، **وَتُكْرٍ** **مَعْرُوفٍ**، قال **فَأَمْسَ سَاسٌ** من **عُطْرِي** ويقومون **سَلامٌ** عليكم يا أمير المؤمنين، فسقط **أَرَحُ** في **بَدْنِهِ**، قال يا أمير المؤمنين **أُفْعِي** عتري، **خَوَّيْ** لأكون **هَـ** أَرْضاً تعدي، فأعمد عليٌّ سيفه وقال يا مَنَ اللَّهِ **دُحِي** مبرك، **وَلَا تُجَنِّي**، **وَحَدِي**، **مَثَلُ هَذَا وَبَشِيرُهُ** ^٢

^٢ روح البلاغة المجلد ٦٦، ص ١٤٠، ج ٩ ص ٣٩ ج ٢٥

^٣ عبد الحميد ص ١٣٩

^٤ وقال لكن من دم وعجز عن الشيء قد سقط في بده، وسقط في بده، عاب اصمغ العيون ج ٤ ص ٨٤١

^٥ الخلف لا بين شهر آشوب ج ٢ ص ١٥٥، مطهر الأمراء ج ٤٩ ص ٥٢ ج ٢

348. Imam 'Ali (a.s.): "The humiliated person in my view is honorable until I secure his rights for him and the strong in my view is weak until I take the rights (of others) from him."

349. Imam 'Ali (a.s.) —in his instructions to Malik al-Ashtar: "Then look into the matter of the judgments among people with good intent on. The true judgment is to take back the rights of the oppressed from the oppressors, to support the weak against the strong and to execute God's laws according to their proper ways and courses which will set aright God's servants and His lands."

350. Imam al-Baqir: "Ali (a.s.) was returning home in the heat of the day when he saw a woman standing, saying: 'My husband has wronged me, scared me, harassed me and he has threatened to beat me.'"

'Ali (a.s.) said: "O Servant of God! Be patient until the weather cool off and then I will go with you if God wills."

The woman said: "His anger and fury will increase against me."

He lowered his head, then raised it and said: "By God, I will not stop until the right of the oppressed is secured without stammering. Where is your house?"

He went to the man's house, stopped at the door and called out: "Peace be on you (*assalām alaykum!*)"

A young man came out and Ali (a.s.) said: "O Servant of God! Be wary of God! You have scared your wife and brought her forth."

The young man said: "Who are you to get involved? By God, I will burn her because of your words."

Then the Commander of the Faithful said: "I am enjoying you to do good and refraining you from doing wrong and you respond to me with wrong and ignore the good."

The narrator Imam al-Baqir (a.s.) said: "The people were gathering around and saying: 'Peace be on you, O Commander of the Faithful.'"

Repentant and confused, the man said: "O Commander of the Faithful! I give my fault. By God (from now on) I will be like the ground for her to step on."

Ali (a.s.) sheathed his sword and said: "O Servant of God! Enter your house and do not force your wife into such troubles."

1. *Nahj al-Basighah*, Sermon 37, *Bihar al-Anwar* vol. 39, p. 35, h. 25

2. *Tuhaf al-Ughr*, p. 35

3. *Manaqib al-Imam Ali (a.s.)*, vol. 8, *Bihar al-Anwar* vol. 39, p. 35

351. **الاحتصاص** إنَّ مَعِيذَ بْنَ الْقَيْسِ هَمْدَانِيٌّ [أَهْلُ عَسَاةَ] يَوْمًا فِي مَدِينَةِ حَرَّ فِي هَاءٍ حَالِصًا، فَقَالَ يَا أَمِيرَ مُؤْمِنِينَ بِهَذِهِ نُسُوعَةٌ؟ قَالُوا مَا حَرَحْتُ إِلَّا لِأَعْيُنِ مَظْهُومَةٍ أَوْ أَعْيَتْ مَذْهُوفَةٍ فَيَبْ هُوَ كَذَلِكَ بِدَأْتَهُ مَرَأَةً قَدْ خَلَعَ فَمَنْهَا، لَا تُشْرِي بَيْنَ تَحْدُ مِنْ نُسُوبٍ حَتَّى وَقَفْتَ عَلَيْهِ، فَقَدَسَتْ يَا أَمِيرَ الْمُؤْمِنِينَ طَهْمِي رَوْحِي وَبَعْدِي عَيْنِي وَحَيْفَ لِيَصْرُفِي وَدَهَبَ مَعِيَ إِلَيْهَا، فَطَاطَا رَأْسُهُ ثُمَّ رَفَعَهُ وَهُوَ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ حَتَّى يُرْغِدَ لِمَظْهُومٍ حَقُّهُ غَيْرَ مُتَعَتِّعٍ، وَأَيْنَ مَرْئُوتٌ؟ دَسَتْ فِي مَوْجِعٍ كَدَّ وَكَدَّ فَنَظَرَ فِيهَا حَتَّى انْتَهَبَ إِلَى مَرْفَعَةٍ، فَقَالَتْ هَذَا مَرْيَمُ، قَالُوا فَتَسْمِي، فَخَرَجَ شَابٌّ عَلَيْهِ إِزْرٌ مُدَوَّنَةٌ، فَقَالَ إِنِّي اللَّهُ فَعَدَّ أَحْمَتَ رَوْحَتِكَ، فَقَالَ وَمَا أَبْ وَذَلِكَ؟ وَاللَّهِ لِأَحْرَقْتُهَا لِنَارٍ بِكَلَامِكَ

قَالَ وَكَأَنَّهُ إِذَا دَهَبَ إِلَى مَكَانٍ خَدَّ الدُّوْرَةَ بَيْنَهُ، وَالسَّيْفُ مُعَقَّقٌ تَحْتَ بَدَنِهِ، فَتَمَسَّ حَلَّ عَصَاهُ حُكْمًا بِالدُّوْرَةِ صَرِيحًا، وَمَنْ حَلَّ عَلَيْهِ حُكْمٌ بِالسَّيْفِ عَاجِلًا، فَمَنْ نَعِمَ الشَّابُّ لَا وَقَدْ أَصْبَحَ السَّيْفُ وَقَدْ لَهُ أَمْرٌ بِمَعْرُوفٍ وَأَهْلًا عَنِ الشُّكْرِ، وَتَرَدُّ مَعْرُوفًا أَبْ وَلَا قَتْلًا ثَلَاثًا قَالُوا، وَأَقْبَلَ سَأَلَ مِنْ لَسَانِكَ نَسْأَلُونَ عَنْ أَمِيرِ مُؤْمِنِينَ حَتَّى زَفَعُوا عَيْنَهُ، قَالُوا فَاسْقَطَ فِي يَدِهِ الشَّابُّ، وَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ، اعْفُ عَنِّي عَفْ اللَّهُ عَنِّي، وَاللَّهُ عَنِّي، وَاللَّهُ لَا كُفْرًا رَضًا نَقْلًا، وَقَامَرَهَا بِأَنَّهُ حَوْلَ إِلَى مَرْيَمَ وَكَمَا وَهُوَ يَقُولُ لَا حَرَّ فِي كَثِيرٍ مِمَّنْ تَخَوَّنَهُمْ إِلَّا مَنْ أَمَرَ بِصُدْقِهِ أَوْ مَعْرُوفٍ أَوْ بِصَلَاحٍ نَسْأَلُ لَسَانًا أَحْمَدُ اللَّهُ تَعَالَى فَصَلِّحَ بَيْنَ مَرْيَمَ وَرَوْحَهَا، يَقُولُ اللَّهُ بَارَكَ وَتَعَالَى (لَا حَرَّ فِي كَثِيرٍ مِمَّنْ تَخَوَّنَهُمْ إِلَّا مَنْ أَمَرَ بِصُدْقِهِ أَوْ مَعْرُوفٍ أَوْ بِصَلَاحٍ نَسْأَلُ لَسَانًا وَمَنْ يَفْعَلْ ذَلِكَ اتَّجَعَتْ مَرْضَاتُ اللَّهِ فَتُؤْتِيهِ أَجْرَ عَصِيٍّ)^٢

١. نسخة هو الصحيح كما في ج ١ الأور، وفي بعض النسخ في يد النسخة

٢. نسخة ١٤

٣. الاحتصاص ص 57 بعد الأمر ج 40 ص 3

351. A *Khuras* said Ibn Qays al-Jamādhī saw Al-*ʿAṣ* near a wall on a hot day and he asked him "O Commander of the Faithful! What are you doing here at this hour?"

He said "I have not gone forth but to help an oppressed person or assist one who asks for help."

At this time a woman who was disheartened and bewailed came towards him. She stopped before him and said, "O Commander of the Faithful! My husband has wronged me, harassed me and threatened to beat me. Come along with me to go to him."

He lowered his head then raised it and said "By God, the right of the oppressed is secured without stammering. Where is your house?"

She said "In such and such a neighborhood."

He went along with the woman until they reached her house. The woman said "This is my house." The narrator goes on to say "He greeted and then a man came out and he was wearing a long garment. Al-*ʿAṣ* told him "Be wary of God! You have scared your wife." The young man said "What are you to get involved? By God! I will burn her because of your words."

The narrator says "Whenever he [Al-*ʿAṣ*] went somewhere he would carry his whip in his hand and wear his sword. If someone was judged to be punished by whipping, he would whip him, and if someone was judged to be punished with a sword, he would promptly carry it out."

At once a sudden the young man noticed that Al-*ʿAṣ* had unsheathed his sword and was saying "I am enjoining you to do good and restraining you from doing wrong and you are rejecting good? Repent, Or I will punish you."

The narrator says "People from the nearby areas came towards the Commander of the Faithful as a crowd before him. At this time the young man repented and said "O Commander of the Faithful! Pardon me! May God forgive you! By God, from now on, I will be like the ground for her to step on."

Then he ordered the woman to go back to her house and he himself returned home too, while reciting "There is no good in much of the secret talks, excepting him who enjoins charity or what is right or reconciliation between people."

"Praise be to God who through me reconciled between a woman and her husband. Glorify the Blessed and the Exalted says "There is no good in much of their secret talks, excepting him who enjoins charity or what is right or reconciliation between people and whoever does that seeking God's pleasure, soon We shall give him a great reward."

352. الكافي عن أسيد بن صفوان صاحب رسول الله ﷺ ما كان ليوم تدي قبض فيه أمير المؤمنين ﷺ ارتح موضع الكعبة، وذهب الناس كيوم قبض النبي ﷺ، وجاء رجل بكاء وهو مسرع فسرّج وهو يقول ليوم بقطعت جلالة سورة، حتى وقف على باب بيت النبي فيه أمير المؤمنين ﷺ فقام راحته لله بآب الحسن، كنت أؤر لغوم إسلاماً وأحضرهم يميناً، لتضعيف الدليل عندك فويّ عرباً حتى تأخذ به بحقه، ولقويّ لغريز عندك ضعيف دليل حتى تأخذ منه حقاً، وهربك ولنعيد عندك في دلت سوء

راجع موسوعة الإمام علي بن أبي طالب ﷺ ص 1490 لإصدار مباشر من

12 6

تأسيس بيت القصر

353. صحيح الأعشى أول من تحدّس برمي فيه قبض من أهل الطلائع أمير المؤمنين عبي بن أبي طالب (رضي الله عنه) ¹
354. الأوائل عن محمد بن سيرين تحدّس عبي بن أبي بقي لئس فيه بقصص ²
355. شرح نهج البلاغة لابن أبي الحديد كان لأمر المؤمنين بيت سعة بيت القصر، يلقى الناس فيه رعايتهم ³
356. الإمام عليّ ﷺ لأصحابه - من كنت له إني منكم - حة، فميرفعها في كتاب لأصون وأجوهكم عني لمسانة ⁴

الكافي ج 1 ص 454 ح 4، كمال الدين ص 388 ح 390، 1، لأمر بني مصدق ص 2 ح 3 163

² صحيح الأعشى ج ص 414

³ الأوائل لأبي عماد ص 142

⁴ شرح نهج البلاغة لابن أبي الحديد ج 12 ص 87

⁵ العقد العربي ج ص 203

352. *al-Kaḥī* narrating from Usayd ibn Hatwan a companion of the Messenger of God *saw*: "On the day of the death of the Commander of the Faithful the town of Kufa was quivering with the people's weeping and the people were astounded, confused, just like the day of the Prophet's (*saw*) death."

At this time] a man came running towards us and reciting the verse "Indeed we belong to God and to Him do we indeed return" and he said "Today the chain of succession of Prophets has broken off." He stopped at the door of the house in which the Commander of the Faithful (*as*) was and said "O Abū al-Hasan may God have Mercy upon you! You were the first of the people in embracing Islam and their most sincere in faith. The weak and the humiliated were powerful and honorable with you until you would secure their rights and the powerful and strong were weak and humiliated before you until you would take from them the right which was due. The distant people and the nearest ones were all the same to you in these things."

See, 6, 6 "Direct Contact with the People"

6/12

Setting up the 'House of Complaints'

353. *Subḥ al-A'ṣḥā*: "The first person who set up a place for people to lodge their complaints was the Commander of the Faithful 'Alī ibn Abī Ṭālib (*as*)."
354. *al-A'mā'ī* narrating from Muḥammad ibn Sūrin: "Alī (*as*) set up a house in which the people would lodge their complaints."
355. *Sharḥ Nahḍ al-Balāghah*: "There was a house belonging to the Commander of the Faithful, which he named *bayt al-qas* as the house of complaints, and the people would drop the matters of complaints in it."
356. Imām 'Alī (*as*) saying to his companions: "Any one of you who has a request from me should write it in a note so that I spare you a face from direct questioning."⁵

¹ *al-Kaḥī* vol. 1, p. 41; ² *Kamā' al-Dar* p. 88; ³ *Ḥikmat al-A'mā'ī* by al-Bāḍi p. 312, h. 363.

⁴ *Subḥ al-A'ṣḥā*, vol. 1, p. 414.

⁵ *al-A'mā'ī*, p. 142.

⁶ *Sharḥ Nahḍ al-Balāghah*, vol. 17, p. 37.

⁷ *al-Iqā' al-Farīd*, vol. 1, p. 203.

13 6

أمرأة تدفع ظمأ الحواري

357. الإمام علي عليه السلام من عهد الله علي أمير المؤمنين علي من مربيه خيش من جد الحجاج وعنه سواد

أما بعد، فإني قد سرت حوداً هي مائة لكم إن شاء الله، وقد أوصيتهم بما يحب الله عليهم من كف الأذى، وصرف الشدي، وأن أراكم وإلى دماءكم من معرة خيش، لا من حوكة المضطر، لا يجد عنها فلها إلى شبعه، فكنوا من ناول منهم شتاً طم عن طمهم، وكفوا أيدي سعيكم عن مضرتهم، واشترص لهم في استئسدهم، وتبين أظهر خيش، قد رفعوا إلى مقدمكم، وما غركم بما يعينكم من أمرهم، وما لا تطغون رغبة إلا بالله وبني، فإن غيرته بفعوية الله بل شانه الله.^٢

14 6

الخصص على جماعة الأئمة

358. الإمام علي عليه السلام من كتابه إلى أبي موسى لأشعري حواري أمير الحكمين وبني الأسس قد معر كثير منهم عن كثير من خطتهم، فليو مع شمس، ونظفوا بطوى، وإني نزلت من هذ الأمر غير لا ضعيف، احتج به أقوم أعجنه أنفسهم، وإن

الشدى سر، لآدي (النهاية ج 2 ص 454)

٢ معرو، لأمر لتجريح لكرهه والآدي (النهاية ج 3 ص 205)

٣ نهج السلاعة الكتاب 50، بشار الأنور، ج 33 ص 486 ح 691

6/13

Inspection to Repel the Wrongs Done by the Troops

357. Imām 'Alī (a.s.) "From the servant of God 'Alī, the Commander of the Faithful, to whomever through whose jurisdiction the army passes: be they collectors of revenue or administrators of the land

I have sent an army that will pass by you. If God wills I have instructed them about what God has made obligatory on them, namely that they should avoid molestation and evade harm. I declare before you and based on the covenant I have with you for those who are under your protection, that I denounce any annoyance committed by the army except when one is compelled by hunger and there is no other way of satisfying it. Then punish those who commit injustice. Prevent those who intend to do wrong to them from their injustice and avert the silly ones among you from harming them [the army] and to intervene in their affairs except in that which I have allowed. I myself am within the army, so refer to me their complaints and any hardship which is caused by them and which you cannot repel except through God and through me. I shall then repel it with the help of God, if He so wills."

6/14

Attempts towards Unifying the Muslim Community

358. Imām 'Alī (a.s.) "In his letter to Abū Mūsā al-Ash'arī in response to the issue of the arbitration: "Certainly many people changed because they lost so many lasting benefits. Therefore they inclined towards the world and spoke out of desire. I have been struck with wonder in this matter upon which people who are self-conceited have gathered. I am providing a cure for their wound, but I fear it develops into a clot of blood (and becomes incurable). Remember that no person is more covetous than I am for the unity of the nation of Muḥammad (s.a.w.), and their

solidarity I seek through a good reward and an honorable place to return to I shall fulfill what I have pledged upon myself"¹

359. Imam 'Alī (a.s.) on warning against seditions (*fitnah*) "You should not be signs of sedition and flags of innovations but should adhere to that on which the community is united and on which the pillars of obedience (of Allah) have been founded."²
360. Imam 'Alī (a.s.)— from his speech to the Khawārj "Be with the great majority (of Muslims) because God's hand [of protection] is with the united community. You should beware of division because the one isolated from the group is a prey to Satan just as the one isolated from the flock of sheep is a prey to the wolf."³
361. Imam 'Alī (a.s.) "Let Islam and its dignity keep you away from rebelliousness and blathering. Be united on one word. Hold fast to the religion of God that beside it no other creed would be accepted from any one, and to the word of sincerity (There is no god but Allah) which is the firm basis of religion."⁴
362. Imām 'Alī (a.s.) "You should avoid being divided in the matter of God's religion for your unity in respect of a right you dislike, is better than disunity in respect of a wrong that you like. Certainly God the Glorified has not given any person, neither in the past nor present, any good for [his] separation."⁵
363. Imam 'Alī (a.s.) "Satan has made his ways easy for you and wants to break the points of your religion one by one and to cause division among you in place of unity and bring you turbulence by division. So keep away from his evil ideas and whisperings."⁶

¹ *Nahj al-Balaghah*, Letter 78, *Bihar al-Anwar*, vol. 33, p. 304, h. 334

² *Nahj al-Balaghah* Sermon 5, *Yanabi' al-Mawadda* vol. 1, p. 254

³ *Nahj al-Balaghah*, Sermon 27, *Uyun al-Hikam wa al-Mawad* 2, p. 313, h. 313
Bihar al-Anwar, vol. 33, p. 379, h. 604

⁴ *Sharh Nahj al-Balaghah*, vol. 4, p. 45

⁵ *Nahj al-Balaghah* Sermon 76, *Bihar al-Anwar* vol. 2, p. 333, h. 6
Yanabi' al-Mawadda vol. 3, p. 437, h. 9

⁶ *Nahj al-Balaghah*, Sermon 121

364. عهده: و بسم الله، ما حثقت أمة بعد نبيها، لا ظهر مصلحها على حقها، إلا ما شاء الله.
365. عهده: وإني، والله، لأظن أن هؤلاء بقوم مبدؤوا بكم، حتى يجمعهم على مطيعهم، ويقرؤكم عن حاكمكم.
366. عهده: في تحذير لأمة من لفرفة حدرو ما سرت بالأمر قبلكم من مثالب سوء الأعداء ودميم الأعور، قد ترو في الخبر ولشتر أحوالهم، واحذرو أن تكونوا أمثالهم.
- فقد تفكرتم في تدويب حالهم فسرتمو كل أمر يرمي نعمة شائهم، ورحب لأعداء نه عنهم، وفدت اعدائهم عليهم، وانقاذ لعملة له معهم، ووضع بكرمة عنهم حتى هم من لا حساب بفرقة، و سرور بالافقة، وتحدث عن عيبه و سواصيها، واحتبوا كل أمر كسر قهرتهم، وأوهن قسهم من نصه عن بقوم، وتحدثوا لصنوه، وندبوا سفس، وتحدثوا لأيدي، وتحدثوا أحوال اعدائهم من المؤمنين قبلكم، كيف كانوا في حال استمحيص و سلاء، ثم يكونوا أنقل خلائف اعداء، واتخذوا اعداء سلاء، وأصنوا أهل بيت حلالا بحديثهم بمرعة عهده، فسموهم سوء لغدنا، وخرعوهم بمرارة فسم نرح اعدائهم في ذلك هلكه وقهر لعنة لا تحسون حسنة في مسع، ولا سيلا إلى ربح حتى يد رأى الله شجاعة حد الضرب منهم على لأدى في محبة، ولا حتم لعمركم من خوفه جعل لهم من مصدق لئلاء فراحا، فأنظمت بمر مكار بيت.

الأمام محمد بن 23 ح 5 لأما بطون من 7 ح 13 كلامه عن الأصحاب، و بعد خبر من 14 ح 1

عنه و ساء لاسعي شرح ببح البلاغة لأس هو حديثه ح 5 ص 87 (فيها) من مظهر على هل حقه.

٢ (قوله العبد واليه ح 2 ص 47)

٣ ببح البلاغة الخطه 25

364. Imam 'Alī (a.s.): "By God, no communities differ [among themselves] after their Prophet except that their falsities overwhelm their truths except what God wills."¹
365. Imam 'Alī (a.s.): "By God, I can see that these people will soon overcome you because of their unity [even] on their wrong and your disunity in your right."²
366. Imam 'Alī (a.s.) -- on warning people against disunity: "You should fear what calamities befall people before you -- on account of their evil deeds and detestable actions. Remember what has happened to them during good or bad circumstances and be cautious that you may become like them!"

After you have thought over both conditions of these people, attach yourself to everything with which their position became honorable and on account of which enemies remained away from them and through which safety spread over them. Attach yourself to that by which riches bowed before them and as a result of which they achieved distinction and honor. These things were all because of abstention from division, sticking to unity, calling each other to it and advising each other about it. Avoid everything which broke their backbone and weakened their power, such as malice in the heart, hatred in the chest, turning away (from each other's help) and withholding the hand from the assistance of one another!

Think about the condition of people from among the believers who passed before you. How they were in trials and distress. Were they not the most overburdened among all the people and in the most straitened circumstances in the whole world? The Pharaohs took them as slaves. They inflicted on them the worst punishments and bitter sufferings. They continuously remained in this state of ruinous disgrace and severe subjugation. They found no plan for escape and no way for protection from sufferings until God the Glorified noticed that they were enduring troubles in His love and bearing distresses out of fear for Him. He saved them from the distress of trials. He changed their disgrace into

¹ *al-Amālī*, by al-Mufīd, p. 275, h 5 & *Amālī* by al-Tusi, p. 1, h 5, *Waqa'if*, p. 11.

² *Nahj al-Balaghah*, Sermon 25

وَأَمِنْ مَكَانِ الْحَقِيقِ، فَصَا وَأَمْنُكَ حُكْمًا، وَأَيْمَنَةُ أَعْلَامًا، وَقَدْ نَعَيْتَ نِكْرَامَةً
مَنْ لَمْ يَكُنْ مَدْعَبِ الْأَمَلِ إِنَّهُمْ

يَنْظُرُوا كَيْفَ كُنُوا، حَيْثُ كَانَتْ الْأَمَلَةُ مُجْمَعَةً، وَالْأَهْوَاءُ مُؤْتَمِعَةً، وَتَقْوَى
مُعْتَمِدَةً، وَالْأَيْدِي مُتَرَادِفَةً، وَالسُّيُوفُ مُتَجَاوِزَةً، وَالنَّصَائِرُ مُؤَدَّةً، وَالْعَرَنُومُ وَجَدَةً
أَمْ يَكُونُوا أَرْبَابًا فِي أَقْطَارِ الْأَرْضِ، وَمُنْذِرًا عَلَى دَقَائِبِ الْعَدَسِ؟ وَيَنْظُرُوا إِلَى مَا
صَارَ بِهِ فِي أَحْبَرِ أُمُورِهِمْ حِينَ وَقَعَتِ الْفِرْقَةُ، وَشَسَّتِ الْأَلْفَةُ، وَحَصَبَتِ
الْكَلِمَةُ، وَالْأَيْدِي، وَتَشَقَّقُوا مُخْتَلِفِينَ، وَتَفَرَّقُوا مُتَحَدِّدِينَ، قَدْ جَمَعَ اللَّهُ عَلَيْهِمْ سَبَبَ
كَرَامَتِهِ، وَسَبَبُ عَصْرَةِ بَعَثَتِهِ، وَبَقِيَ فَضْلُ أَحْسَرِهِمْ فَكُنْ عِبْرًا لِمُعْتَبِرِينَ

فَاعْتَبِرُوا بِحَدِيثِ وَلَدِ إِسْمَاعِيلَ وَيَتِي سَجَّاقٍ وَيَتِي إِسْرَائِيلَ، فِي أَشَدِّ عَدَدَنَ
الْأَحْوَالِ، وَأَقْرَبَ شَتَاةِ الْأُمَلِ تَأَمَّلُوا أَمْرَهُمْ فِي حَالِ تَشَتُّبِهِمْ وَتَفَرُّقِهِمْ سَبَبِ
كَانَتْ الْأَكْبَسَرَةُ وَلَهُ صِرَّةُ أَرْبَابِهِمْ، يَحْتَدِرُونَهُمْ غَيِّ رَيْفِ الْأَدَبِ، وَنَجْمِ الْعِرَاقِ
وَحُصْرِهِ لَدُنْيَا إِي مَنَابِتِ الشَّيْخِ، وَمَهْدِي مَرْجِحِ، وَبَكَدِ الْمَدْعَشِ فَرَكُوهُ عِدَّةً
مَسَاكِينِ، حَوَالِ دَبْرِ وَوَبَرٍ، أَدَلَّ الْأُمَمَ دَرَكًا، وَأَحْدَثَهُمْ فَرَكًا لَا يُؤْوُونَ إِلَى خَدَاحِ
دَعْوَةٍ يَعْتَصِمُونَ بِهَا، وَلَا يَلِي حَيْلَ لُفَةٍ يَعْتَمِدُونَ عَلَى عَرَفِهَا، وَالْأَحْوَالُ مُصْطَرِفَةٌ،
وَالْأَيْدِي مُخْتَلِفَةٌ، وَالْكَثَرَةُ مُتَفَرِّقَةٌ فِي تَلَاءِ أَرْبِ، وَأَطْبَقِ حَقِيقِ مِنْ سَبَبِ مَوْجُودِهِ،
وَأَصْدَمِ مَعْدُودِهِ، وَأَرْحَمِ مَقْصُودِهِ، وَعَارِيتِ مَشْهُودِهِ

يَنْظُرُوا إِلَى مَوْقِعِ نَعِيمِ اللَّهِ عَلَيْهِمْ حِينَ تَعَثَّ بِرَبِّهِمْ رَسُولًا، فَعَفَفَ بِمَنْتِهِ
طَاعَتَهُمْ، وَجَمَعَ عَلَى دَعْوَتِهِ أُنْتَهُهُمْ كَيْفَ بَشَّرَتْ سَعْمَهُ عَلَيْهِمْ حَسَّاحِ كَرَامَتِهِ،
وَأَسَانَتْ لَهُمْ حُدُودَ تَعْيِيمِهِ، وَلَتَقَّ ابْنَةُ نَعِيمِهِمْ فِي عَوْدَةِ بَرَكَاتِهِ فَأَصْبَحُوا فِي

honor and fear into safety and they became ruling kings and conspicuous leaders and God's favors over them reached that limit which their own wishes had not reached

Look how they were when their groups were united: their views were unanimous, their hearts were upright and straight, their hands used to help one another, their swords were intended for assisting one another, their eyes were sharp and their aims were the same. Did they not become masters of all corners of the earth and rulers over the parts of the world? Thereafter see what happened to them towards the end when division overtook them, unity became fractured and differences arose between their words and their hearts. They were divided into various groups and were scattered fighting among each other and then God took away from them the appare of His honor and deprived them of the affluence of His favors. Only their stories have remained among you for the guidance of those who may learn lesson from them.

You should take a lesson from the fate of the progeny of Isma'el, the children of Ishaq and the children of Isra'el. How similar are their affairs and how akin are their examples. Ponder on their condition during the days of their division and disunity when such tyrants as Kesar and Caesar were their masters. They turned them out from the pastures of their lands, the rivers of Iraq and the fertility of the world towards thorny forests, the passages of hot winds and hardships in livelihood. In this way they turned them into just herders of camels, their houses were the worst in the world and their places of stay were the most drought-stricken. There was not one place towards which they could turn for protection, nor any shred of affection on whose strength they could trust. Their condition was full of distress. Their hands were scattered. Their majority was divided. They were in great anguish and under layers of ignorance. They buried their daughters alive, worshipped idols, disregarded kinship and practiced robbery.

Now look at the various favors of God upon them when He sent forth for them a Prophet who made them to pledge their obedience to Him and made them unite through His call. Look how God's bounty spread the wings of its favors over them and flowed for them streams of His blessing and the whole community became wrapped in blissful prosperity. Consequently

يَعْمَلُهَا عَرَفِينَ، وَفِي حُصْرَةٍ غَشِيهَا فَكْهَيْنَ قَدْ تَرْتَعَبَ الْأُمُورُ بِهِمْ، فِي طَرِّ سُدُطٍ قَاهِرٍ، وَأَوْتُهُمُ الْخَالُ إِلَى كَنْفٍ عَرَّ عَابٍ وَتَغَطَّتْ الْأُمُورُ عَلَيْهِمْ فِي دُرَى مُنْكَ نَابِتٍ فَهَمُّ حُكْمٍ عَلَى لَعْلَسٍ، وَمُسُوكٌ فِي أَطْرَفِ الْأَرْصِينَ يُمْسِكُونَ الْأُمُورَ عَنِ مَنْ كُنْ يَمْلِكُهَا عَنْهُمْ وَتُمْصُونَ الْأَحْكَامَ فِيمَنْ كُنْ يُمَصِّبُهَا فِيهِمْ لَا تُعْمَرُ قُلُوبُهُمْ صَدَقَ، وَلَا تُقَرَّغُ طَلْمُ صَدَقَ^١

أَلَا وَيَكُنُّ قَدْ نَفَضْتُمْ أَيْدِيَكُمْ مِنْ خَبَلٍ لَطَاعِهِ وَتَلَحَّشْتُمْ حَصْبِ اللَّهِ حَصْرٍ وَتَ غَلِيَكُمْ بِأَحْكَامِ الْخِدَالِيَّةِ؛ قَوْلٌ لِلَّهِ سُحْبُهُ قَدْ مَسَّ عَلَى حِمَاةِ هَذِهِ الْأُمَّةِ فِي عَقْدِ نَيْبِهِمْ مَنْ حَسِبَ هَذِهِ الْأَلْفَةَ سَيِّئًا يَتَّقِدُونَ فِي حَيْثُهَا، وَيَأْوُونَ إِلَى كَنْفِهَا، سَعْمَةٌ لَا يَعْرِفُ أَخَذُ مَنْ لِحَقْوَقِينَ لَهَا قَبْمَةً؛ لِأَنَّ رُخْخَ مِنْ كُرِّ ثَمِيٍّ وَأَحْضُ مِنْ كُرِّ خَطَرٍ^٢

راجع من مرسوغة الإمام علي بن أبي طالب عليه السلام ج 3 ص 53 (نسخة مرقاة)

و ص 517 (موقع مصانح النظام الإسلامي في دستور الأحكام)

^١ - صفة الصخرة والنجار الأملس، والفراد أنه لا يملك أحد يسوء (الشيء) بج 3 ص 41

^٢ - صبح البلاحة، السلطة 192، جندار الأمير ج 14 ص 472 ج 37

they were submerged under its bounty and enjoyed its lushful life. Their affairs became settled under the protection of a powerful ruler and the circumstance offered them overpowering honor and all things became easy for them under the auspiciousness of a strong country. They became rulers of the world and kings in [various] parts of the earth. They became masters of those who were formerly their masters and began issuing commands over those who used to command them. They were so strong that neither their spears needed testing nor did their weapons have any flaw.

Indeed, you have diverted yourselves from the rope of obedience and broken the divine fortress of God that was put up for you [by resorting to] the laws of the age of ignorance. Certainly it is a great blessing of God Almighty that He has engendered among them unity through the cord of affection under whose shade they walk and take shelter. This is a blessing whose value no one realizes because it is greater than any cost and more majestic than any honor.¹¹

Nahj al-Balāghah, Sermon 192, *Bihār al-Anwār*, vol. 14, p. 472, h. 37

مصدر لسمع

السِّيَاسَةُ الْقَضَائِيَّةُ

1 / 7

أَحْكَامُ الْأَفْصَلِ الْقَضَاءِ

367 الإمام علي عليه السلام في عهدِهِ إِلَى مَالِكٍ الْأَشْجَرِ ثُمَّ حُكِمَ بَيْنَ سَمْعٍ أَفْصَلِ رَعِيَّتِهِ فِي نَفْسِهِ، بَلَّغَ لَا تَصِيْقُ بِهِ الْأُمُورُ، وَلَا تُحْكَمُ الْخُصُومُ، وَلَا يَسْدَى فِي الرِّقَّةِ، وَلَا يَحْضَرُ مَنْ يَمْنَى إِلَى الْحُجْرِ بِدُغْرِفَةٍ، وَلَا تُشْرَفُ نَفْسُهُ عَلَى صَمْعٍ، وَلَا يَكْتَفَى بِأَدْنَى فِهْمٍ دُونَ أَفْصَلِهِ، وَتُفْعَلُ فِي شُكَايَتِهِ، وَحُدُودِهِ مَخْضَجٌ، وَفَتْهُمُ تَرْمُؤُهُ حِجَّةُ خُصْمٍ، وَأَصْرُهُ عَلَى تَكْشِيفِ الْأُمُورِ وَأَصْرُهُمْ عِنْدَ نَصَاحِ الْحَكَمِ، بَلَّغَ لَا تَرْضَاهُ عِرَّةٌ وَلَا يَسْمَعُهُ عِرَّةٌ، وَوُثِقَ فَبِيلُ

2 7

التَّامُّنُ الْإِفْضَالِيُّ لِلْقَضَاءِ

368. الإمام علي عليه السلام في عهدِهِ إِلَى مَالِكٍ الْأَشْجَرِ - ثُمَّ حُكِمَ بَيْنَ سَمْعٍ أَفْصَلِ رَعِيَّتِهِ فِي نَفْسِهِ وَفَسَحَ لَهُ فِي سَدْلِ مَاتَرِيئِ عَنَّتِهِ وَتَقَرَّرَ مَعَهُ حَاجَتُهُ إِلَى سَمْعٍ

محدث بنجاح (الهدية ج 9 ص 303)

٢ مهج البلاغة الكتاب 53 بحكم المصنوع ص 135

٣ مهج البلاغة الكتاب 5 بحكم المصنوع ص 9 و 30 بحمد بحر لأمر ج 3 ص 505 ح 244

Chapter Seven Judicial Policies

7/1

Electing the Best for Judgment

367. Imām 'Alī (a.s.) – in his instruction to Mālik Ashtar "Then choose to judge among men the most excellent of subjects in your sight, i.e., one who is not beleaguered by (complex) affairs who is not rendered ill-tempered by the litigants, who does not persist in error who is not distressed by returning to the truth when he recognizes it whose soul does not descend to any kind of greed who is not satisfied with an inferior understanding (of a thing) short of the more thorough, one who hesitates most in acting in the face of obscurities, who adheres most to arguments who is the least to become annoyed at the petition of the litigants, who is the most patient (in waiting) for the facts to become clear and who is the firmest when the verdict has become manifest, a man who does not become conceited when praise is lavished upon him and who is not attracted by temptation. But such (men) are few."

7/2

Financial Support for the Judges

368. Imām 'Alī (a.s.) – in his instruction to Mālik Ashtar "Then choose to judge among men the most excellent of subjects in your sight – and grant generously to him that which will eliminate his wants and through which his need from men will decrease."²

1 *Nahj al-bīa āghab*, Letter 53 *Tuhaf al-Uqūl*, p. 135

2 *Nahj al-Balagh*, Letter 53 *Tuhaf al-Uqūl*, p. 135 & 136, *Biḥār al-Asmā'ī* vol. 33 p. 605 & 744

3 / 7

الأمن الوطني للقضاء

369. الإمام علي عليه السلام في عهده إن مالت لأشبر - ثم احتر للحكم بين الناس أفضل
 رعيته في محبت وأعطيه من سره لذت ما لا تصمغ فيه غيره من حاضرك،
 يأمن بدلت اعتبار لرحلته عندك فصر في ديك بطر بيه " فإي هذا بدلت قد
 كان أسير في أيدي الأشرار، فعمل فيه ما هو، وتطعت به الدنيا
 وفي رواية أخرى لمحب محمول ثم أكثر تعهد قصته، وافتح له في العدل ما يريح
 عنه، ويستعين به وتقبل معه حاشته في الناس، وأعطي من سره لذت ما لا
 يطمع فيه غيره من حاضرك، يأمن بدلت اعتبار لرحلته عندك وأحسر
 بغيره في ضحكته، وفرته في محبت، وأمر قصته، وأمر حكمته، وشد
 عضده، وجعل أعونه حياً من رضى من مظهره من العقدة وأهل لورح
 وخليفة لله ولعبد الله؛ يضرهم في شئ عيه، ونطط عنهم عنهم ما عاد
 عنه، ويكونون شهداء على قصته بين الناس في شئ لله^١

4 7

التأكيد على آداب القضاء

370. الإمام علي عليه السلام لتزيح - تطرب في أهل البيت ومطل، ودفع حقوق الناس من
 أهل المقبرة وينسب بمن يمد يامو لئلا يمسهم إلى الحكم، فحد بينهم بحقوقهم

١ صحيح البلاغة، الكتاب 5: 7

٢ تحفة المعقول، ص 136

٣ المثلث الميسر واللي بالدين، ورجل مذكور شديد الخصومة (المسبب العرب ج 10 ص 490)

7/3

Occupational Security for Judges

369. Imam 'Alī (a.s.) in his instruction to Malik Ashtar: "Then choose to judge among men the most excellent of subjects in your sight. Bestow upon him that station near to you that none of your other favorites may aspire to, that by it he may be secure from harm by men of importance. Look into that (i.e. the selection of judges, with thorough consideration, for this religion was prisoner in the hands of the wicked who attached with it out of caprice and used it to seek the pleasures of) the present world."

[It is also narrated in the same letter in *Tuhaf al-Uqul*] Check frequently his decisions and grant generously to him that which will eliminate his wants and through which his need for men will decrease. Bestow upon him that station near to you to which none of your other favorites may aspire to so that he remains safe from the harm of those around you. Be respectful to him when you associate with him, favor him in sessions, agree to his judgment, implement his rulings, support him and choose his supporters to be from among the jurists and people of piety who would advise for the sake of God and His servants. He may discuss with them any doubtful question, refer to them what he is ignorant of and they can be witnesses on his settlement of disputations among the people, God willing.²

7/4

Emphasis on Good Manners of the Judicature

370. Imam 'Alī (a.s.) to Shurayh: "Look into the state of those delaying in discharging people's rightful due from among the rich and the needless who put the Muslims' riches at the rulers' disposal. So take the Muslims' rightful due from them and set

¹ *Nahj al-Balaghah*, Letter 53

² *Tuhaf al-Uqul*, p. 36

مِنْهُمْ، وَبَعِثَ فِيهِ الْعَدْرَ وَلِذَلِكَ قَبِلَ سَمْعُ رَسُولِ اللَّهِ ﷺ يَقُولُ «مَطْلُ السُّبَّحِ
لِمُوسَى طَمَعٌ لِمُسْلِمٍ، وَمَنْ يَكُنْ لَهُ عَقْدٌ وَلَا دِرٌّ وَلَا مَاتٌ فَلَا سَبِيلَ عَلَيْهِ»
وَعَدَمُ أَنَّهُ لَا يَجُوزُ لِنَاسٍ عَنِ الْحَقِّ إِلَّا مَنْ فَرَّ عَنْهُمْ عَنِ لَطْلِ، ثُمَّ وَمَنْ نَزَلَ
سُبَّحِينَ بَوَاحِشٍ وَمَصْقُوقٍ وَمَحْبُوسٍ حَتَّى لَا يَطْمَعُ قَرْنُكَ فِي حَبِثٍ، وَلَا يَبْأَسُ
عَدُوُّكَ مِنْ عَدْلِكَ، وَرَدَّ لِيَمِينٍ عَنِ مُدْعَى مَعَ بَيْتِهِ، فَإِنَّ دَنَاءَ أَحَدٍ لِبَعْضِي وَنُتُّ
فِي الْقَصْدِ

وَعَدَمُ أَنَّ السُّبَّحِينَ عُدُوٌّ بَعْضُهُمْ عَلَى بَعْضٍ، لَا لِمُخَوِّدٍ فِي خَدِّ لَمْ يَكُنْ مَعَهُ، وَ
مَعْرُوفٍ بِشَهَادَةِ وَرٍّ، أَوْ ظَلِيمٍ وَإِنْ تَوَضَّعَ وَتَنَاضَّرَ وَلِتَأْذِي فِي مَجْلِسِ الْقَصْدِ، أَلَسِي
وَحَبَّ اللَّهُ فِيهِ لِأَحَرٍّ، وَيُجِيسُ فِيهِ أَمْدُ حَرٍّ مِنْ قَصِيٍّ لِحَقٍّ،
وَعَدَمُ أَنَّ لَصَبِيحَ حَادِرٍ نَسَ السُّبَّحِينَ، لَا صُبْحًا حَرَمَ خَلَا لَأَوْ أَحَدٍ خَرَمًا،
وَإِحْدَى لَمْ أَدْعَى تُهَوِّدَ عَيْنًا أَمْدَ نَسْهِ؛ فَإِنْ أَحْصَرَهُمْ أَحَدٌ لَمْ يَحْفَهِ وَبِئْسَ
لُحْصَرُهُمْ أَوْ حَسَتْ عَلَيْهِ نَقِصَتُهُ، فَإِنَّكَ أَنْ تُقَدَّ فِيهِ نَقِصَةٌ فِي قِصَاصٍ وَخَدِّ مِنْ
حُصُودِ اللَّهِ أَوْ حَقٍّ مِنْ حُقُوقِ السُّبَّحِينَ حَتَّى تَعْرِضَ دَنَاءَ عَلَيٍّ بِشَاءَ اللَّهِ، وَلَا
تَقْعُدَنَّ فِي تَجِيسِ بَعْضِهِ حَتَّى تَطْعَمَ^١

371. الكافي عن أحمد بن أبي عبد الله رفعه عن أمير المؤمنين ع شريح لا تُسارَ أحدًا
في محببتك، وإن عصيت فقم، فلا تقصين وأنت عَصِدٌ^٢

١ ظيّر أي مثمّن في دينه فعمل بمعنى معروف، من الظنّة التثنية (التهذيب ج 3 ص 453)

٢ الكافي ج 2 ص 412 ح 1، تهذيب الأحكام ج 6 ص 225 ح 341، 342، 343 عن خلفه من كهيل كتاب من لا يحضره
العمية ج 3 ص 15 ح 3243 نحوه

٣ في المصدر الظنّة والضمير مع أئمة كفي في كتابه لا يحضره العمية

٤ الكافي ج 2 ص 413 ح 5، كتاب من لا يحضره العمية ج 3 ص 14 ح 3239

the houses and lands for I heard the Messenger of God (saw) say 'The delaying of a rich Muslim is equal to oppression to the Muslims, and those who do not own lands nor houses or wealth are not to be obliged.'

Let it be known that no one will enjoin people to righteousness except he who drives them away from falsehood. Treat the Muslims equally by way of your facial expression, speaking and meeting so that those who are near you not to be tempted and encouraged by your injustice in their favor and your enemy shall not lose in hope your justice. Return the oath to the claimant when evidence is presented. If evidence is presented by the accused then the claimant should take oath for this will remove ambiguity and maintain (sound) judgment.

Let it be known that Muslims are just. They can bear testimony regarding each other except the one who has been whipped for a punishment and has not repented or is known for giving false witness or is suspected (concerning his faith). Take care not to express suffering and pain in a judgment session for God has decreed a reward for it and there is a good reward reserved for the one who judges rightfully.

Let it be known that reconciliation among the Muslims is permissible except that which prohibits something lawful or allows something prohibited, and give a respite to he who claims to have an absent witness. If he presents them his right will be restored and if not he will be duly judged. Take care not to carry out a verdict concerning retaliation (*iqāṣ*), Divine sanctions and the Muslims' rights without informing me about it. God willing and do not sit for judgments except after you have had your meal.³

- 371 *a-Kaṣī* – narrating from Ahmad ibn Abi 'Abd-llāh (in a disconnected⁴ narration). 'The Commander of the Faithful told Shurayb: 'Do not whisper to anyone in a judgment session and if you get infuriated, stand up and do not make any judgment in anger.'⁵

³ *a-Kaṣī* vol. 7, p. 402, h. 1. *Tahqīq al-Abṛām*, vol. 6, p. 225, h. 34. *Man ā yuhqarahu al-Faqīh*, vol. 3, p. 5, h. 3243.

⁴ A *ṣaḥīḥ* which is either direct or through *ṣaḥīḥ* chains attributed to the People's *ṣaw* or the Twelve Imāms as *Muḥammad Musṭafā al-Raḥwānī al-Dīrāwī*, p. 135.

⁵ *a-Kaṣī* vol. 7, p. 402, h. 5. *Man ā yuhqarahu al-Faqīh*, vol. 3, p. 5, h. 3243.

372. الإمام علي عليه السلام: لَمْ تَلْعَنُوا أَنْ شَرَّحْتُ بِمَعْنَى فِي بَيْتِهِ يَا شَرِيحُ، أَحْسَنُ فِي الْمَسْجِدِ وَفِيهِ

أَعْدُلُ مِنْ سَائِرِ، وَإِنَّهُ وَهْنٌ بِأَمْرِي أَسْجَدُ فِي بَيْتِهِ

373. عنه عليه السلام: مَنْ كَتَبَهُ فِي رِجْلِهِ مَا اسْتَفْصَاهُ عَلَى الْأَهْوَاءِ، بَرَّ مَطْمَئِنٌّ وَحَسْبُ

هَوًى، وَرَبِّي لَعَلَّمَنِي مَسْمُوتَ صَالِحٍ، يَعْنِي عَوَّلْتُ أَدَبِي مَصْرُفًا، بَوَّكَتُ أَنْصَرُ زُخْلًا
لَكَ، زُخْلًا صَالِحًا

وَأَيْكَ وَالْمَلَائِكَةُ؛ فَوَيْتَ مِنْ لُسُحِبٍ وَتَدَانٍ، لَا تُخَصِّصُ مَحَبَّتَكَ مَنْ لَا يُشْبِهُكَ،
وَتُخَيَّرُ بَيْنَ دُخْلٍ، قَصَبٍ بِطَهَارَةٍ، وَمَوْصِلٍ إِلَى نَعَامٍ لِدُطِينٍ، ذَعَّ عَيْكَ الْأَطْلُ وَحَسْبُ
وَأَرَى نَيْسَ فِي بَيْتِي بِشَكْلٍ، لَا تُدَارِ سَفِيهَا وَلَا فَقِيهَا، أَمَّا لَعْنُهُ فَيَحْرِمُكَ حِرْزُهُ،
وَأَمَّا السَّمِيَّةُ فَيُحَرِّمُكَ شَرُّهُ لَا تُجِدِينَ أَهْلَ الْكِتَابِ، لَا يَأْتِي هِيَ أَحْسَنُ بِكَتَبِ
وَأَسْتَوْ لَا تُعَوِّدُ نَفْسَكَ الضَّحْكَ، فَرِيَّةٌ بَدَهَتْ بِالنَّهْمِ، وَيُجَرِّئُ الْخُصُومَ عَلَى
الْإِعْدَاءِ، إِنْكَ وَفُتُورٌ تُخَبِّعُ مِنَ الْخُصُومِ وَحَدِيرٌ لُدُّحَةٍ، مَنْ تَمَنَّيَ مَرَاةً
تَحْقُقُ، وَمَنْ شَاوَرَهُ فَصَلَ بِهَا بَدَمًا، أَحَدٌ مِنْ دَمْعِهِ لُؤْمِي، فَوَيْتَ تَقْصِفُ مِنْ
دَمْعِهِ، وَتُعْلِيهِ نَحْوَرُ أَسِيرٍ بِعَيْنِ صَاحِبِهِ، لَا تُشْرُ خُصُومًا، وَلَا تُشْهِرُ لَسَانًا، وَلَا
تُجَالِسُ فِي تَحْلِيلِ الْقَضَاءِ غَيْرَ قَضَاهُ، وَلَا تُشَاوِرُ فِي نَفْيِ، فَوَيْتَ لِمَشُورَةٍ فِي الْحَرْبِ
وَمُصَالِحٍ لِدُخْلٍ، وَلَدِينُ بَيْنَ هُوَ بِالرَّيِّ، بَيْتٌ هُوَ الْإِتِّسَاعُ، لَا تُصَيِّعُ لِمَرْئِي
وَتُكَلِّعُ عَلَى لُتُوفٍ، أَحْسِنُ إِلَى مَنْ أَسَاءَ إِلَيْكَ، وَاعْفُ عَشْرَ طَعْمَتٍ، وَدَعْ بَيْنَ
نَفْسِكَ وَأَعْطِ مَنْ حَرَمَكَ، وَتَوَاضَعْ لِمَنْ أَعْطَاكَ، وَشَكَرِ اللَّهَ عَلَى مَا أَوْلَاكَ وَحَمْدُهُ
عَلَى مَا بَلَاكَ، الْعِصْمُ ثَلَاثَةٌ: آيَةُ حُكْمَةٍ، وَسُنَّةُ مَسْعَةٍ، وَفَرِيضَةُ عَادَةٍ، وَمَلَائِكَةُ أَمْرٍ.

دعاه الإمام علي عليه السلام ح 2 ص 574 ح 189

٦ لأهواز مدينة كبيرة من مدن إيران، وهي مركز محافظة خوزستان، تقع في جنوب غرب إيران قرب خمينج نهر، من
بين إن الذي يدعى هو أوردشير، وكان

٧ الدخلة بعلامة الأمر (سب العرب ح 2 ص 241)

٨ دعاهم الإمام علي عليه السلام ح 2 ص 539 ح 183

372. Imam 'Ali (a.s.) - when he was informed that Shurayh was making judgments in his house. O Shurayh! Sit in the mosque as people consider it fairer (and closer to justice) and certainly it is a disgrace for a judge to sit in his house"
373. Imām 'Ali (a.s.) - from his letter to Rifa'a, when he appointed him as his judge in Ahwaz. "Leave aside aspirations, oppose the desires and adorn knowledge with righteous manners. Forbearance is a good assistant for religion, had forbearance been in the nature of a man, it would have been a righteous one."

Beware of expressing boredom, for it is [a sign of] folly and meanness. Do not let the one who is not your kinsman defend your sessions and choose the men of courage. Judge by what is apparent (fairly and openly) and leave the secrets and the hidden matters to the Knower God. Give up saying, 'I suppose' or 'it seems to me.' There is no room for ambiguity in religion. Do not dispute with the tools and the legal experts *fayḥ*, because he after will deprive you of his hearings and the former will threaten you by his evil. Do not dispute with the People of the Book except in a manner that is recognized by the Qur'an and the *sunna*. Do not accustom yourself to laughter for it effaces your eminence and makes your enemies crazed against you. Beware of accepting gifts from the adversaries and be wary of the internal (secret) side of affairs¹.

He who trusts in a foolish woman and consults with her and consents to her will shall regret. Beware of the tears of the foolish for the one who moves them to tears will be shattered and those tears will put out the seas of fire of such persons. Do not humiliate the adversaries and do not chide and reproach one who has asked. Do not associate with non-Muslims in judgment sessions and do not consult with them in your verdicts for consultation is appropriate for warfare and in urgent expediences. Religion is not a matter of opinion rather, it is a matter of following and obedience. Do not waste the obligatory practices while depending on supererogatories.

Do good to him who has done evil to you. Forgive him who has done injustice to you, pray for one who has assailed you. Give him who has deprived you and be humble to him who has granted to you. Be thankful to God for what He has granted to you and praise Him for what He tried you with. Knowledge consists of three things: the explicit verses of the Qur'an, the established *Sunnah* (traditions) and the moderate opinionation and their criteria is what we command, they are measured by our command and loyalty to us."

1 *Da'at al-Islām*, vol. 2, p. 534, h. 1897

2 *Da'at al-Islām*, vol. 2, p. 534, h. 1899

374. عنه: لِرِدْعَةٍ لَا تَقْصُرُ وَأَنْتَ عَصَبُهُ، وَلَا مِنْ لُثُومٍ مُنْكَرَاتٍ
375. عنه: فِي كِتَابِهِ بِي حُمْدِهِ بِي أَبِي نَكْرٍ - وَذَلِكَ أَنْتَ قَصَبٌ بَيْنَ لُبَّاسٍ وَحِصَصٍ لَهُمْ خَبَابُ حَتَّى وَلَيْتَ لَوْ أَنَّ جَارِيَتَكَ وَأَبْنُكَ لَمْ يَخْجُفَا وَحُفَّتْ، وَأَسْرَسَتْهُمَا فِي تَحْطُّوَةٍ وَسَطْرٍ، حَتَّى لَا يَطْفِئَ الْعُظْمَى فِي خَيْفَتِكَ لَهُمَا، وَلَا يَأْتِيَنَّ بَضْعَاءُ مِنْ عَدُوِّكَ عَنْهُمَا^١
376. عنه: فِي سُلَى الْقَصَبِ قَسْوٌ مِنْ بَيْنِهِمْ فِي لَأْسِهِ وَفِي سَعْرِهِ وَفِي لِحْيَتِهِ^٢
377. عنه: يَسْعَى لِلْحَاكِمِ أَنْ يَدْعَ سَفَتَ بِي حِصْبِهِ نَوْبَ حِصْبِهِ، وَأَنْ تُقَسِّمَ الْخَطَرَ بَيْنَ نِيَّتِهِ بِأَعْدَلٍ، وَلَا يَدْعَ حِصْباً يُظْهِرُ نِيَّةً عَلَى صَاحِبِهِ^٣
378. الإمام الصادق: إِنْ خَلَّأَ بَرٌّ بِأَمِيرِ الْمُؤْمِنِينَ، فَهَكَذَا عَصَبُ آبَاءٍ، ثُمَّ يَنْتَهِي بِهِ فِي حُصُونِهِمْ بِمَدْكُرِهِ بِأَمِيرِ الْمُؤْمِنِينَ، فَهَكَذَا عَصَبُ آبَاءٍ، فَقَالَ لَهُ: أَوْفَى قَوْلُكَ نَعَمْ، قَالَ: كَوَلِّ عَدَاؤَ رُسُلِهِ، فَإِنْ سَأَلَ عَنْ بَصَائِفِ الْقَضِيَّةِ، لَا وَقَعَتْ حُصُونُهُ^٤

5 7

عَنْ مَنْ خَلَّفَ عَنِ الْأَبِ

379. عَوَالِي الْأَقْلِي، إِنْ أَمِيرٌ مُؤْمِنِينَ قُلَى أَنَا الْأَسْوَدُ لِدُؤِيٍّ انْقِصَاءٍ ثُمَّ عَرَفْتُ، فَقَالَ لَهُ: مَعْرِفَتِي وَمَعْرِفَتُكَ وَفِي حُفَّتْ^١ فَقَالَ: إِنْ رَأَيْتَ كَلَامَكَ تَعْنُو عَلَى كَلَامٍ لِحْصَةٍ^٢

١ دعائم الإسلام ج 2 ص 537 ح 909 وهو بعد الحكم ص 63

٢ صف العوالي ص 17 وهو لأمر ج 33 ص 586 ح 3

٣ الكافي ج 7 ص 3 ح 4 ج 7 باب الأحكام ج 6 ص 26 ح 543 كلامه عن السكوي عن الإمام الصادق عصب الرية ج 4 ص 73 وهو في السكوي ص 1

٤ دعائم الإسلام ج 2 ص 533 ح 1895

٥ الكافي ج 7 ص 3 ح 4 ج 4 باب الأحكام ج 6 ص 236 ح 544 كلامه عن السكوي، كتاب من لا يحضره الفقيه

ج 3 ص 73 ح 3236 وهو في السكوي مع بدل في مضمونه في التفسير الكفري ج 10 ص 232 ح 20470 عن الحسن بن محبوب

٦ في مصدر الأب، وهو بصح

٧ عوالي السكوي ج 2 ص 343 ح 5

374. Imam 'Alī (a.s.) – to Rifa'a: "Do not make judgment when you are angry, nor when you are drowsy."¹
375. Imam 'Alī (a.s.) in his letter to Muhammad ibn Abi Bakr "If you judge among people, you should be humble, treat them differently have a cheerful face before them and have equal looks at them so that the chief will not expect your justice in their favor and the weak will not despair of your justice for them."²
376. Imam 'Alī (a.s.): "The one who practices justice should treat people equally in pointing and looking at them and in seating."³
377. Imam 'Alī (a.s.) "It behooves a judge to avoid paying attention to only one of the litigants. He must share his glance at them equally and not to let one party show injustice to the other."⁴
378. Imām al-Ṣādiq (a.s.): "A man came to stay with the Commander of the Faithful [as a guest] for a few days and he brought up a lawsuit that he had not earlier informed him about. The Commander of the Faithful asked him if he were one of the litigants and he said that he was. Then he said "Keep away from us. Verily the Messenger of God (s.a.w.) has prohibited that one litigant be a guest to the judge, unless the other one also be with him."⁵

7/5

Dismissing Judges who Violate the Rules of Judgment

379. *ʿAwālī al-Liʿālī*: "The Commander of the Faithful appointed Aḥmad al-Aswad al-Duʿali as a judge then he dismissed him. He [Abū al-Aswad] asked him "Why did you dismiss me whereas I did not commit any crime nor betrayed?"

Alī (a.s.) replied "I noticed that your voice was louder than that of the litigant."⁶

1 *Daʾim al-Iḥām*, vol. 2, p. 53, ḥ. 1909 *Daʾim Maʾāmin al-Iḥām* p. 61

2 *Tuhaf al-Ughul*, p. 177, *Bihar al-Anwar*, vol. 33, p. 586, ḥ. 733

3 *al-Kāfi*, vol. 7, p. 413, ḥ. 3 *Tahdhib al-Ahkām* vol. 6, p. 276, ḥ. 543 *Nasb al-Rāya* vol. 4, p. 73

4 *Daʾim al-Iḥām*, vol. 2, p. 333, ḥ. 1895

5 *al-Kāfi*, vol. 7, p. 413, ḥ. 4, *Tahdhib al-Ahkām*, vol. 6, p. 226, ḥ. 344, *Man la yahdurahu al-Faqih* vol. 3, p. 24, ḥ. 3236

6 *ʿAwālī al-Liʿālī*, vol. 2, p. 343, ḥ. 9

6, 7

مُراقبة قصص القصاص

380. الإمام علي عليه السلام - في عهده إلى مالك الأشتر، بعد أن ذكر قيمة اختيار القصة ثم
أكثر تعاقد قصصه

381. عنه عليه السلام - لشریح - إياك أن تُفقد قصيئة في قصص أو حد من حدود الله أو حق من
حقوق المسلمين حتى تعرض ذلك على إن شاء الله.

382. لإمام الصادق عليه السلام - قال في أمير المؤمنين صلوات الله عليه ثم يحا القصاص اشتراط
عليه أن لا يُفقد بقصة حتى يعرضه عليه

7, 7

لتحذر من الخور والحذر في القصة

383. الإمام علي عليه السلام - قصص شيء ظنم بقصة

384. عنه عليه السلام - من حازت أقبسنة رت قسرة

385. عنه عليه السلام - إن من أبعض الخلق إلى الله عور وجل لرجس ورجل قمش رجلا في

١ مجمع البلاغة الكتاب 53، بحار الأنوار ج 3٦ ص 605 ح 244

٢ تهذيب الأحكام ج 6 ص 236 ح 561، الكافي ج 7 ص 412 ح 155، عن سنده بر شهيد الكافي ج 2 ص 16 ح 243 نحوه

٣ الكافي ج 3 ص 407 ح 3، تهذيب الأحكام ج 6 ص 27٠ ح 555، عن سنده بر شهيد الكافي ج 2 ص 534 ح 1898 نحوه

٤ عور الحكم ج 3 ص 307، عور الحكم ولو عور ج 1 ص 119 ح 2671

٥ عور حكم ج 3 ص 294، عور حكم ولو عور ج 1 ص 45٠ ح 816

٦ القمش جمع القمش (كسر العرب ج 6 ص 8٠)

7/6

Watching over the Judgment of the Judges

380. Imam 'Alī (a.s.) in his instructions to Malik al-Ashtar after mentioning to him how to select judges: "Then, investigate frequently his decisions."¹
381. Imam 'Alī (a.s.) to Sharayh: "Beware of carrying out a verdict concerning retaliation (*qisas*) divinely decreed penalties and the rights of Muslims without informing me about it. God willing"²
382. Imam al-Sadiq (a.s.): "When the Commander of the Faithful appointed Sharayh as a judge, he warned him not to carry out any verdict unless he informs him about it."³

7/7

Warning against Unjust and Reckless Judgments

383. Imām 'Alī (a.s.) "The vilest act is the injustice of the judges"⁴
384. Imām 'Alī (a.s.): "He whose judgments are unjust, his power will vanish"⁵
385. Imam 'Alī (a.s.) "Among all the people the most detested before God Almighty are two kinds of people — and the one who has

¹ *Nahj al-Balaghah*, Letter 53 *Bihar al-Anwār* vol. 3, p. 105, h. 744

² *Tahdhīb al-Ahkām* vol. 6, p. 236, l. 54 *al-Kāfi* vol. 3, p. 417, h. *Man a yabdaruhu al-Faqih*, vol. 3, p. 16, h. 5243

³ *al-Kufī* vol. 7, p. 407, h. *Tahdhīb al-Ahkām*, vol. 6, p. 237, h. 5 *Da'a'im al-Islām* vol. 2, p. 534, h. 1898

⁴ *Ghurur al-Ahkām* l. 301, *Uyūn al-Ahkām wa al-Mawā'iz* p. 1, h. 76

⁵ *Ghurur al-Ahkām*, h. 7943, *Uyūn al-Ahkām wa al-Mawā'iz*, p. 154, h. 86

جَهَابٍ لِنَاسٍ، عَنِ بَاعِشٍ لِعَسَى، هَدَيْتُهُ أَشْبَاهَ نَاسٍ عَدِيٍّ وَمَعْنَى فِيهِ يَوْمًا
 سَلَامًا، نَكَّرَ فَاسْتَكْثَرَ، مَا قَرَأَ مِنْهُ خَيْرٌ مِمَّا كَثُرَ، حَتَّى إِذَا رَوَى مِنْ جِبْرِ وَكَثُرَ مِنْ
 عِبْرِ طَبْلِ حَمَلٍ بَيْنَ انْثَاسٍ قَصَبًا صَدِيمًا تَحْبِصِي مَا لِنَسْلِ عَلَى غَيْرِهِ، وَبِ
 حَائِفٍ قَصَبٍ سَقَهُ، مِمَّنْ أَوْ يَنْقُضُ حُكْمَهُ مِنْ بَأْسِ نَعْدَةٍ، كَيْفِيَّةٍ بِمَنْ كَرَّ صَدَفًا،
 وَبِ نَزَلَتْ بِهِ إِحْدَى مُتَهَبٍ لِمُعْصِلَاتِ هَيْئًا لَهَا حَشَوْنٌ مِنْ رَأْيِهِ، ثُمَّ تَطَعَّ بِهِ، فَهُوَ
 مِنْ سَبِّ لُشْبَهَاتٍ فِي مِثْلِ عَرَبٍ مَعْنَكُوتٍ لَا يَدْرِي أَصَابَ أَمْ حَطَّأَ، لَا يَحْسُبُ
 لَعْنَهُ فِي شَيْءٍ مِمَّا أَنْكَرَ، وَلَا يَرَى أَنَّ وَرَاءَهُ مَبْعٌ فِيهِ مَدَهَبٌ، إِنْ قَسَّ شَيْءٌ شَيْءًا لَمْ
 يُكْذَبْ بَعْدَهُ، وَإِنْ أَصْلَحَ عَلَيْهِ أَمْرٌ كَتَمَ بِهِ، وَبِ نَعْنَمٍ مِنْ حَقِّهِ تَغْيِيرُهُ، يَكِيلُ لَا يَقَابِلُهُ
 لَا يَنْعَمُ، ثُمَّ خَسِرَ فَخْصِي، فَهُوَ مَفْخُحٌ عَشْوِيٌّ، زَكَاةُ شُهَدَاتٍ، خَدَّاطُ خِيَلَابٍ،
 لَا نَعْتَبِرُ مِمَّا لَا يَنْعَمُ فَيَسْتَمُ، وَلَا يَعْصُ فِي انْعَمٍ بَصِيرَةٍ قَاطِعٍ فَعْنَمٍ، نَدْرِي
 أَرَوْهَاتٍ دَرَوِ الرِّجَحِ هَشِيمٍ، يَكِي مِنْهُ الْمَوَارِيثُ، وَتَصْرُحُ بِهِ نُدْمًا، يُسْتَحْلُ
 مَقْصَرُهُ لَمْ يَخْرُجْ، وَتَحْرُمُ نَفْصَاتِهِ عَرُجٌ لِحَالٍ، لَا مَوِيَّةٌ بِأَصْدٍ، مَا عَلَيْهِ وَرَدٌ،
 وَلَا هُوَ أَهْلٌ بِمَنْ وَرَدَ مِنْ دَعَاةٍ عَمِّ لَحْوٍ^١

راجع لارشاد ج 1 ص 194 222

و قصه أمير مؤمن بن سري

الحادي الأمير، وأعيان الأمة طهني، الحاشية ج 3 ص 314 و ص 339

٢ «مختار الطبع والنفوس» (الحاشية ج 1 ص 26)

٣ «الملي» (الحاشية ج 4 ص 352)

٤ «الكناني ج 1 ص 55 ع 6 ع 8 ع 9 ع 10 ع 11 ع 12 ع 13 ع 14 ع 15 ع 16 ع 17 ع 18 ع 19 ع 20 ع 21 ع 22 ع 23 ع 24 ع 25 ع 26 ع 27 ع 28 ع 29 ع 30 ع 31 ع 32 ع 33 ع 34 ع 35 ع 36 ع 37 ع 38 ع 39 ع 40 ع 41 ع 42 ع 43 ع 44 ع 45 ع 46 ع 47 ع 48 ع 49 ع 50 ع 51 ع 52 ع 53 ع 54 ع 55 ع 56 ع 57 ع 58 ع 59 ع 60 ع 61 ع 62 ع 63 ع 64 ع 65 ع 66 ع 67 ع 68 ع 69 ع 70 ع 71 ع 72 ع 73 ع 74 ع 75 ع 76 ع 77 ع 78 ع 79 ع 80 ع 81 ع 82 ع 83 ع 84 ع 85 ع 86 ع 87 ع 88 ع 89 ع 90 ع 91 ع 92 ع 93 ع 94 ع 95 ع 96 ع 97 ع 98 ع 99 ع 100 ع 101 ع 102 ع 103 ع 104 ع 105 ع 106 ع 107 ع 108 ع 109 ع 110 ع 111 ع 112 ع 113 ع 114 ع 115 ع 116 ع 117 ع 118 ع 119 ع 120 ع 121 ع 122 ع 123 ع 124 ع 125 ع 126 ع 127 ع 128 ع 129 ع 130 ع 131 ع 132 ع 133 ع 134 ع 135 ع 136 ع 137 ع 138 ع 139 ع 140 ع 141 ع 142 ع 143 ع 144 ع 145 ع 146 ع 147 ع 148 ع 149 ع 150 ع 151 ع 152 ع 153 ع 154 ع 155 ع 156 ع 157 ع 158 ع 159 ع 160 ع 161 ع 162 ع 163 ع 164 ع 165 ع 166 ع 167 ع 168 ع 169 ع 170 ع 171 ع 172 ع 173 ع 174 ع 175 ع 176 ع 177 ع 178 ع 179 ع 180 ع 181 ع 182 ع 183 ع 184 ع 185 ع 186 ع 187 ع 188 ع 189 ع 190 ع 191 ع 192 ع 193 ع 194 ع 195 ع 196 ع 197 ع 198 ع 199 ع 200 ع 201 ع 202 ع 203 ع 204 ع 205 ع 206 ع 207 ع 208 ع 209 ع 210 ع 211 ع 212 ع 213 ع 214 ع 215 ع 216 ع 217 ع 218 ع 219 ع 220 ع 221 ع 222 ع 223 ع 224 ع 225 ع 226 ع 227 ع 228 ع 229 ع 230 ع 231 ع 232 ع 233 ع 234 ع 235 ع 236 ع 237 ع 238 ع 239 ع 240 ع 241 ع 242 ع 243 ع 244 ع 245 ع 246 ع 247 ع 248 ع 249 ع 250 ع 251 ع 252 ع 253 ع 254 ع 255 ع 256 ع 257 ع 258 ع 259 ع 260 ع 261 ع 262 ع 263 ع 264 ع 265 ع 266 ع 267 ع 268 ع 269 ع 270 ع 271 ع 272 ع 273 ع 274 ع 275 ع 276 ع 277 ع 278 ع 279 ع 280 ع 281 ع 282 ع 283 ع 284 ع 285 ع 286 ع 287 ع 288 ع 289 ع 290 ع 291 ع 292 ع 293 ع 294 ع 295 ع 296 ع 297 ع 298 ع 299 ع 300 ع 301 ع 302 ع 303 ع 304 ع 305 ع 306 ع 307 ع 308 ع 309 ع 310 ع 311 ع 312 ع 313 ع 314 ع 315 ع 316 ع 317 ع 318 ع 319 ع 320 ع 321 ع 322 ع 323 ع 324 ع 325 ع 326 ع 327 ع 328 ع 329 ع 330 ع 331 ع 332 ع 333 ع 334 ع 335 ع 336 ع 337 ع 338 ع 339 ع 340 ع 341 ع 342 ع 343 ع 344 ع 345 ع 346 ع 347 ع 348 ع 349 ع 350 ع 351 ع 352 ع 353 ع 354 ع 355 ع 356 ع 357 ع 358 ع 359 ع 360 ع 361 ع 362 ع 363 ع 364 ع 365 ع 366 ع 367 ع 368 ع 369 ع 370 ع 371 ع 372 ع 373 ع 374 ع 375 ع 376 ع 377 ع 378 ع 379 ع 380 ع 381 ع 382 ع 383 ع 384 ع 385 ع 386 ع 387 ع 388 ع 389 ع 390 ع 391 ع 392 ع 393 ع 394 ع 395 ع 396 ع 397 ع 398 ع 399 ع 400 ع 401 ع 402 ع 403 ع 404 ع 405 ع 406 ع 407 ع 408 ع 409 ع 410 ع 411 ع 412 ع 413 ع 414 ع 415 ع 416 ع 417 ع 418 ع 419 ع 420 ع 421 ع 422 ع 423 ع 424 ع 425 ع 426 ع 427 ع 428 ع 429 ع 430 ع 431 ع 432 ع 433 ع 434 ع 435 ع 436 ع 437 ع 438 ع 439 ع 440 ع 441 ع 442 ع 443 ع 444 ع 445 ع 446 ع 447 ع 448 ع 449 ع 450 ع 451 ع 452 ع 453 ع 454 ع 455 ع 456 ع 457 ع 458 ع 459 ع 460 ع 461 ع 462 ع 463 ع 464 ع 465 ع 466 ع 467 ع 468 ع 469 ع 470 ع 471 ع 472 ع 473 ع 474 ع 475 ع 476 ع 477 ع 478 ع 479 ع 480 ع 481 ع 482 ع 483 ع 484 ع 485 ع 486 ع 487 ع 488 ع 489 ع 490 ع 491 ع 492 ع 493 ع 494 ع 495 ع 496 ع 497 ع 498 ع 499 ع 500 ع 501 ع 502 ع 503 ع 504 ع 505 ع 506 ع 507 ع 508 ع 509 ع 510 ع 511 ع 512 ع 513 ع 514 ع 515 ع 516 ع 517 ع 518 ع 519 ع 520 ع 521 ع 522 ع 523 ع 524 ع 525 ع 526 ع 527 ع 528 ع 529 ع 530 ع 531 ع 532 ع 533 ع 534 ع 535 ع 536 ع 537 ع 538 ع 539 ع 540 ع 541 ع 542 ع 543 ع 544 ع 545 ع 546 ع 547 ع 548 ع 549 ع 550 ع 551 ع 552 ع 553 ع 554 ع 555 ع 556 ع 557 ع 558 ع 559 ع 560 ع 561 ع 562 ع 563 ع 564 ع 565 ع 566 ع 567 ع 568 ع 569 ع 570 ع 571 ع 572 ع 573 ع 574 ع 575 ع 576 ع 577 ع 578 ع 579 ع 580 ع 581 ع 582 ع 583 ع 584 ع 585 ع 586 ع 587 ع 588 ع 589 ع 590 ع 591 ع 592 ع 593 ع 594 ع 595 ع 596 ع 597 ع 598 ع 599 ع 600 ع 601 ع 602 ع 603 ع 604 ع 605 ع 606 ع 607 ع 608 ع 609 ع 610 ع 611 ع 612 ع 613 ع 614 ع 615 ع 616 ع 617 ع 618 ع 619 ع 620 ع 621 ع 622 ع 623 ع 624 ع 625 ع 626 ع 627 ع 628 ع 629 ع 630 ع 631 ع 632 ع 633 ع 634 ع 635 ع 636 ع 637 ع 638 ع 639 ع 640 ع 641 ع 642 ع 643 ع 644 ع 645 ع 646 ع 647 ع 648 ع 649 ع 650 ع 651 ع 652 ع 653 ع 654 ع 655 ع 656 ع 657 ع 658 ع 659 ع 660 ع 661 ع 662 ع 663 ع 664 ع 665 ع 666 ع 667 ع 668 ع 669 ع 670 ع 671 ع 672 ع 673 ع 674 ع 675 ع 676 ع 677 ع 678 ع 679 ع 680 ع 681 ع 682 ع 683 ع 684 ع 685 ع 686 ع 687 ع 688 ع 689 ع 690 ع 691 ع 692 ع 693 ع 694 ع 695 ع 696 ع 697 ع 698 ع 699 ع 700 ع 701 ع 702 ع 703 ع 704 ع 705 ع 706 ع 707 ع 708 ع 709 ع 710 ع 711 ع 712 ع 713 ع 714 ع 715 ع 716 ع 717 ع 718 ع 719 ع 720 ع 721 ع 722 ع 723 ع 724 ع 725 ع 726 ع 727 ع 728 ع 729 ع 730 ع 731 ع 732 ع 733 ع 734 ع 735 ع 736 ع 737 ع 738 ع 739 ع 740 ع 741 ع 742 ع 743 ع 744 ع 745 ع 746 ع 747 ع 748 ع 749 ع 750 ع 751 ع 752 ع 753 ع 754 ع 755 ع 756 ع 757 ع 758 ع 759 ع 760 ع 761 ع 762 ع 763 ع 764 ع 765 ع 766 ع 767 ع 768 ع 769 ع 770 ع 771 ع 772 ع 773 ع 774 ع 775 ع 776 ع 777 ع 778 ع 779 ع 780 ع 781 ع 782 ع 783 ع 784 ع 785 ع 786 ع 787 ع 788 ع 789 ع 790 ع 791 ع 792 ع 793 ع 794 ع 795 ع 796 ع 797 ع 798 ع 799 ع 800 ع 801 ع 802 ع 803 ع 804 ع 805 ع 806 ع 807 ع 808 ع 809 ع 810 ع 811 ع 812 ع 813 ع 814 ع 815 ع 816 ع 817 ع 818 ع 819 ع 820 ع 821 ع 822 ع 823 ع 824 ع 825 ع 826 ع 827 ع 828 ع 829 ع 830 ع 831 ع 832 ع 833 ع 834 ع 835 ع 836 ع 837 ع 838 ع 839 ع 840 ع 841 ع 842 ع 843 ع 844 ع 845 ع 846 ع 847 ع 848 ع 849 ع 850 ع 851 ع 852 ع 853 ع 854 ع 855 ع 856 ع 857 ع 858 ع 859 ع 860 ع 861 ع 862 ع 863 ع 864 ع 865 ع 866 ع 867 ع 868 ع 869 ع 870 ع 871 ع 872 ع 873 ع 874 ع 875 ع 876 ع 877 ع 878 ع 879 ع 880 ع 881 ع 882 ع 883 ع 884 ع 885 ع 886 ع 887 ع 888 ع 889 ع 890 ع 891 ع 892 ع 893 ع 894 ع 895 ع 896 ع 897 ع 898 ع 899 ع 900 ع 901 ع 902 ع 903 ع 904 ع 905 ع 906 ع 907 ع 908 ع 909 ع 910 ع 911 ع 912 ع 913 ع 914 ع 915 ع 916 ع 917 ع 918 ع 919 ع 920 ع 921 ع 922 ع 923 ع 924 ع 925 ع 926 ع 927 ع 928 ع 929 ع 930 ع 931 ع 932 ع 933 ع 934 ع 935 ع 936 ع 937 ع 938 ع 939 ع 940 ع 941 ع 942 ع 943 ع 944 ع 945 ع 946 ع 947 ع 948 ع 949 ع 950 ع 951 ع 952 ع 953 ع 954 ع 955 ع 956 ع 957 ع 958 ع 959 ع 960 ع 961 ع 962 ع 963 ع 964 ع 965 ع 966 ع 967 ع 968 ع 969 ع 970 ع 971 ع 972 ع 973 ع 974 ع 975 ع 976 ع 977 ع 978 ع 979 ع 980 ع 981 ع 982 ع 983 ع 984 ع 985 ع 986 ع 987 ع 988 ع 989 ع 990 ع 991 ع 992 ع 993 ع 994 ع 995 ع 996 ع 997 ع 998 ع 999 ع 1000 ع 1001 ع 1002 ع 1003 ع 1004 ع 1005 ع 1006 ع 1007 ع 1008 ع 1009 ع 1010 ع 1011 ع 1012 ع 1013 ع 1014 ع 1015 ع 1016 ع 1017 ع 1018 ع 1019 ع 1020 ع 1021 ع 1022 ع 1023 ع 1024 ع 1025 ع 1026 ع 1027 ع 1028 ع 1029 ع 1030 ع 1031 ع 1032 ع 1033 ع 1034 ع 1035 ع 1036 ع 1037 ع 1038 ع 1039 ع 1040 ع 1041 ع 1042 ع 1043 ع 1044 ع 1045 ع 1046 ع 1047 ع 1048 ع 1049 ع 1050 ع 1051 ع 1052 ع 1053 ع 1054 ع 1055 ع 1056 ع 1057 ع 1058 ع 1059 ع 1060 ع 1061 ع 1062 ع 1063 ع 1064 ع 1065 ع 1066 ع 1067 ع 1068 ع 1069 ع 1070 ع 1071 ع 1072 ع 1073 ع 1074 ع 1075 ع 1076 ع 1077 ع 1078 ع 1079 ع 1080 ع 1081 ع 1082 ع 1083 ع 1084 ع 1085 ع 1086 ع 1087 ع 1088 ع 1089 ع 1090 ع 1091 ع 1092 ع 1093 ع 1094 ع 1095 ع 1096 ع 1097 ع 1098 ع 1099 ع 1100 ع 1101 ع 1102 ع 1103 ع 1104 ع 1105 ع 1106 ع 1107 ع 1108 ع 1109 ع 1110 ع 1111 ع 1112 ع 1113 ع 1114 ع 1115 ع 1116 ع 1117 ع 1118 ع 1119 ع 1120 ع 1121 ع 1122 ع 1123 ع 1124 ع 1125 ع 1126 ع 1127 ع 1128 ع 1129 ع 1130 ع 1131 ع 1132 ع 1133 ع 1134 ع 1135 ع 1136 ع 1137 ع 1138 ع 1139 ع 1140 ع 1141 ع 1142 ع 1143 ع 1144 ع 1145 ع 1146 ع 1147 ع 1148 ع 1149 ع 1150 ع 1151 ع 1152 ع 1153 ع 1154 ع 1155 ع 1156 ع 1157 ع 1158 ع 1159 ع 1160 ع 1161 ع 1162 ع 1163 ع 1164 ع 1165 ع 1166 ع 1167 ع 1168 ع 1169 ع 1170 ع 1171 ع 1172 ع 1173 ع 1174 ع 1175 ع 1176 ع 1177 ع 1178 ع 1179 ع 1180 ع 1181 ع 1182 ع 1183 ع 1184 ع 1185 ع 1186 ع 1187 ع 1188 ع 1189 ع 1190 ع 1191 ع 1192 ع 1193 ع 1194 ع 1195 ع 1196 ع 1197 ع 1198 ع 1199 ع 1200 ع 1201 ع 1202 ع 1203 ع 1204 ع 1205 ع 1206 ع 1207 ع 1208 ع 1209 ع 1210 ع 1211 ع 1212 ع 1213 ع 1214 ع 1215 ع 1216 ع 1217 ع 1218 ع 1219 ع 1220 ع 1221 ع 1222 ع 1223 ع 1224 ع 1225 ع 1226 ع 1227 ع 1228 ع 1229 ع 1230 ع 1231 ع 1232 ع 1233 ع 1234 ع 1235 ع 1236 ع 1237 ع 1238 ع 1239 ع 1240 ع 1241 ع 1242 ع 1243 ع 1244 ع 1245 ع 1246 ع 1247 ع 1248 ع 1249 ع 1250 ع 1251 ع 1252 ع 1253 ع 1254 ع 1255 ع 1256 ع 1257 ع 1258 ع 1259 ع 1260 ع 1261 ع 1262 ع 1263 ع 1264 ع 1265 ع 1266 ع 1267 ع 1268 ع 1269 ع 1270 ع 1271 ع 1272 ع 1273 ع 1274 ع 1275 ع 1276 ع 1277 ع 1278 ع 1279 ع 1280 ع 1281 ع 1282 ع 1283 ع 1284 ع 1285 ع 1286 ع 1287 ع 1288 ع 1289 ع 1290 ع 1291 ع 1292 ع 1293 ع 1294 ع 1295 ع 1296 ع 1297 ع 1298 ع 1299 ع 1300 ع 1301 ع 1302 ع 1303 ع 1304 ع 1305 ع 1306 ع 1307 ع 1308 ع 1309 ع 1310 ع 1311 ع 1312 ع 1313 ع 1314 ع 1315 ع 1316 ع 1317 ع 1318 ع 1319 ع 1320 ع 1321 ع 1322 ع 1323 ع 1324 ع 1325 ع 1326 ع 1327 ع 1328 ع 1329 ع 1330 ع 1331 ع 1332 ع 1333 ع 1334 ع 1335 ع 1336 ع 1337 ع 1338 ع 1339 ع 1340 ع 1341 ع 1342 ع 1343 ع 1344 ع 1345 ع 1346 ع 1347 ع 1348 ع 1349 ع 1350 ع 1351 ع 1352 ع 1353 ع 1354 ع 1355 ع 1356 ع 1357 ع 1358 ع 1359 ع 1360 ع 1361 ع 1362 ع 1363 ع 1364 ع 1365 ع 1366 ع 1367 ع 1368 ع 1369 ع 1370 ع 1371 ع 1372 ع 1373 ع 1374 ع 1375 ع 1376 ع 1377 ع 1378 ع 1379 ع 1380 ع 1381 ع 1382 ع 1383 ع 1384 ع 1385 ع 1386 ع 1387 ع 1388 ع 1389 ع 1390 ع 1391 ع 1392 ع 1393 ع 1394 ع 1395 ع 1396 ع 1397 ع 1398 ع 1399 ع 1400 ع 1401 ع 1402 ع 1403 ع 1404 ع 1405 ع 1406 ع 1407 ع 1408 ع 1409 ع 1410 ع 1411 ع 1412 ع 1413 ع 1414 ع 1415 ع 1416 ع 1417 ع 1418 ع 1419 ع 1420 ع 1421 ع 1422 ع 1423 ع 1424 ع 1425 ع 1426 ع 1427 ع 1428 ع 1429 ع 1430 ع 1431 ع 1432 ع 1433 ع 1434 ع 1435 ع 1436 ع 1437 ع 1438 ع 1439 ع 1440 ع 1441 ع 1442 ع 1443 ع 1444 ع 1445 ع 1446 ع 1447 ع 1448 ع 1449 ع 1450 ع 1451 ع 1452 ع 1453 ع 1454 ع 1455 ع 1456 ع 1457 ع 1458 ع 1459 ع 1460 ع 1461 ع 1462 ع 1463 ع 1464 ع 1465 ع 1466 ع 1467 ع 1468 ع 1469 ع 1470 ع 1471 ع 1472 ع 1473 ع 1474 ع 1475 ع 1476 ع 1477 ع 1478 ع 1479 ع 1480 ع 1481 ع 1482 ع 1483 ع 1484 ع 1485 ع 1486 ع 1487 ع 1488 ع 1489 ع 1490 ع 1491 ع 1492 ع 1493 ع 1494 ع 1495 ع 1496 ع 1497 ع 1498 ع 1499 ع 1500 ع 1501 ع 1502 ع 1503 ع 1504 ع 1505 ع 1506 ع 1507 ع 1508 ع 1509 ع 1510 ع 1511 ع 1512 ع 1513 ع 1514 ع 1515 ع 1516 ع 1517 ع 1518 ع 1519 ع 1520 ع 1521 ع 1522 ع 1523 ع 1524 ع 1525 ع 1526 ع 1527 ع 1528 ع 1529 ع 1530 ع 1531 ع 1532 ع 1533 ع 1534 ع 1535 ع 1536 ع 1537 ع 1538 ع 1539 ع 1540 ع 1541 ع 1542 ع 1543 ع 1544 ع 1545 ع 1546 ع 1547 ع 1548 ع 1549 ع 1550 ع 1551 ع 1552 ع 1553 ع 1554 ع 1555 ع 1556 ع 1557 ع 1558 ع 1559 ع 1560 ع 1561 ع 1562 ع 1563 ع 1564 ع 1565 ع 1566 ع 1567 ع 1568 ع 1569 ع 1570 ع 1571 ع 1572 ع 1573 ع 1574 ع 1575 ع 1576 ع 1577 ع 1578 ع 1579 ع 1580 ع 1581 ع 1582 ع 1583 ع 1584 ع 1585 ع 1586 ع 1587 ع 1588 ع 1589 ع 1590 ع 1591 ع 1592 ع 1593 ع 1594 ع 1595 ع 1596 ع 1597 ع 1598 ع 1599 ع 1600 ع 1601 ع 1602 ع 1603 ع 1604 ع 1605 ع 1606 ع 1607 ع 1608 ع 1609 ع 1610 ع 1611 ع 1612 ع 1613 ع 1614 ع 1615 ع 1616 ع 1617 ع 1618 ع 1619 ع 1620 ع 1621 ع 1622 ع 1623 ع 1624 ع 1625 ع 1626 ع 1627 ع 1628 ع 1629 ع 1630 ع 1631 ع 1632 ع 1633 ع 1634 ع 1635 ع 1636 ع 1637 ع 1638 ع 1639 ع 1640 ع 1641 ع 1642 ع 1643 ع 1644 ع 1645 ع 1646 ع 1647 ع 1648 ع 1649 ع 1650 ع 1651 ع 1652 ع 1653 ع 1654 ع 1655 ع 1656 ع 1657 ع 1658 ع 1659 ع 1660 ع 1661 ع 1662 ع 1663 ع 1664 ع 1665 ع 1666 ع 1667 ع 1668 ع 1669 ع 1670 ع 1671 ع 1672 ع 1673 ع 1674 ع 1675 ع 1676 ع 1677 ع 1678 ع 1679 ع 1680 ع 1681 ع 1682 ع 1683 ع 1684 ع 1685 ع 1686 ع 1687 ع 1688 ع 1689 ع 1690 ع 1691 ع 1692 ع 1693 ع 1694 ع 1695 ع 1696 ع 1697 ع 1698 ع 1699 ع 1700 ع 1701 ع 1702 ع 1703 ع 1704 ع 1705 ع 1706 ع 1707 ع 1708 ع 1709 ع 1710 ع 1711 ع 1712 ع 1713 ع 1714 ع 1715 ع 1716 ع 1717 ع 1718 ع 1719 ع 1720 ع 1721 ع 1722 ع 1723 ع 1724 ع 1725 ع 1726 ع 1727 ع 1728 ع 1729 ع 1730 ع 1731 ع 1732 ع 1733 ع 1734 ع 1735 ع 1736 ع 1737 ع 1738 ع 1739 ع 1740 ع 1741 ع 1742 ع 1743 ع 1744 ع 1745 ع 1746 ع 1747 ع 1748 ع 1749 ع 1750 ع 1751 ع 1752 ع 1753 ع 1754 ع 1755 ع 1756 ع 1757 ع 1758 ع 1759 ع 1760 ع 1761 ع 1762 ع 1763 ع 1764 ع 1765 ع 1766 ع 1767 ع 1768 ع 1769 ع 1770 ع 1771 ع 1772 ع 1773 ع 1774 ع 1775 ع 1776 ع 1777 ع 1778 ع 1779 ع 1780 ع 1781 ع 1782 ع 1783 ع 1784 ع 1785 ع 1786 ع 1787 ع 1788 ع 1789 ع 1790 ع 1791 ع 1792 ع 1793 ع 1794 ع 1795 ع 1796 ع 1797 ع 1798 ع 1799 ع 1800 ع 1801 ع 1802 ع 1803 ع 1804 ع 1805 ع 1806 ع 1807 ع 1808 ع 1809 ع 1810 ع 1811 ع 1812 ع 1813 ع 1814 ع 1815 ع 1816 ع 1817 ع 1818 ع 1819 ع 1820 ع 1821 ع 1822 ع 1823 ع 1824 ع 1825 ع 1826 ع 1827 ع 1828 ع 1829 ع 1830 ع 1831 ع 1832 ع 1833 ع 1834 ع 1835 ع 1836 ع 1837 ع 1838 ع 1839 ع 1840 ع 1841 ع 1842 ع 1843 ع 1844 ع 1845 ع 1846 ع 1847 ع 1848 ع 1849 ع 1850 ع 1851 ع 1852 ع 1853 ع 1854 ع 1855 ع 1856 ع 1857 ع 1858 ع 1859 ع 1860 ع 1861 ع 1862 ع 1863 ع 1864 ع 1865 ع 1866 ع 1867 ع 1868 ع 1869 ع 1870 ع 1871 ع 1872 ع 1873 ع 1874 ع 1875 ع 1876 ع 1877 ع 1878 ع 1879 ع 1880 ع 1881 ع 1882 ع 1883 ع 1884 ع 1885 ع 1886 ع 1887 ع 1888 ع 1889 ع 1890 ع 1891 ع 1892 ع 1893 ع 1894 ع 1895 ع 1896 ع 1897 ع 1898 ع 1899 ع 1900 ع 1901 ع 1902 ع 1903 ع 1904 ع 1905 ع 1906 ع 1907 ع 1908 ع 1909 ع 1910 ع 1911 ع 1912 ع 1913 ع 1914 ع 1915 ع 1916 ع 1917 ع 1918 ع 1919 ع 1920 ع 1921 ع 1922 ع 1923 ع 1924 ع 1925 ع 1926 ع 1927 ع 1928 ع 1929 ع 1930 ع 1931 ع 1932 ع 1933 ع 1934 ع 1935 ع 1936 ع 1937 ع 1938 ع 1939 ع 1940 ع 1941 ع 1942 ع 1943 ع 1944 ع 1945 ع 1946 ع 1947 ع 1948 ع 1949 ع 1950 ع 1951 ع 1952 ع 1953 ع 1954 ع 1955 ع 1956 ع 1957 ع 1958 ع 1959 ع 1960 ع 1961 ع 1962 ع 1963 ع 1964 ع 1965 ع 1966 ع 1967 ع 1968 ع 1969 ع 1970 ع 1971 ع 1972 ع 1973 ع 1974 ع 1975 ع 1976 ع 1977 ع 1978 ع 1979 ع 1980 ع 1981 ع 1982 ع 1983 ع 1984 ع 1985 ع 1986 ع 1987 ع 1988 ع 1989 ع 1990 ع 1991 ع 1992 ع 1993 ع 1994 ع 1995 ع 1996 ع 1997 ع 1998 ع 1999 ع 2000 ع 2001 ع 2002 ع 2003 ع 2004 ع 2005 ع 2006 ع 2007 ع 2008 ع 2009 ع 2010 ع 2011 ع 2012 ع 2013 ع 2014 ع 2015 ع 2016 ع 2017 ع 2018 ع 2019 ع 2020 ع 2021 ع 2022 ع 2023 ع 2024 ع 2025 ع 2026 ع 2027 ع 2028 ع 2029 ع 2030 ع 2031 ع 2032 ع 2033 ع 2034 ع 2035 ع 2036 ع 2037 ع 2038 ع 2039 ع 2040 ع 2041 ع 2042 ع 2043 ع 2044 ع 2045 ع 2046 ع 2047 ع 2048 ع 2049 ع 2050 ع 2051 ع 2052 ع 2053 ع 2054 ع 2055 ع 2056 ع 2057 ع 2058 ع 2059 ع 2060 ع

selected the ignorant to live with, he is ensnared by the darkness of seditions. Those so-called humans have named him a scholar but he has not lived soundly even for a day. He wakes up early to collect the things the less of which is better for him than its abundance (worldly things) until when he has quenched his thirst from polluted water (wickedness) and acquired meaningless things in his mind. He sits among the people as a judge responsible for solving whatever is confusing to the others and if he opposes a judge preceding him, he himself will not be secure from his verdict being invalidated by the one who is to come after him as he did to the preceding ones. If an ambiguous problem is presented before him, he prepares pleonastic arguments for it of his own accord and passes judgment on their basis and considers it right.

Thus, he is entangled in the confusion of doubts like the one in the spider's web, not knowing whether he was right or wrong in his endeavors. He does not consider it as knowledge what he does not himself accept and believes in no religion except what he has come to believe himself. If he measures something with another, he will not discern his own view, and if he is confused, he will conceal it lest they tell him he does not know, for he is well aware of his own ignorance. Thus, he ventures and makes judgments. He is the key to darkness seeking doubts and wandering astray in ignorance.

He does not apologize for what he does not know so as to remain safe. He does not strive to ascertain knowledge through which he would be able to make gains. He scatters the traditions as the wind scatters the dry leaves. The lost heritages will weep because of him and blood will cry on his account (civil and penal laws of Islam will be corrupted by him). By his judgments, unlawful relations (with women) become lawful and lawful becomes unlawful. He is neither to be trusted in the verdicts he passes nor is competent in what is performed by him, for he only claims to have knowledge about rights.¹

1. *al-Kāfi*, vol. 1, p. 55; h. 6; *al-Nahj*, in *Bāghat al-Sayyid*, vol. 1, p. 7; *al-Istisṣāḥ*, vol. 1, p. 62, h. 43.

8 / 7

مُناشَرَةُ الْإِمَامِ عَلَيْهِ السَّلَامُ الْقَصَاءَ بِنَفْسِهِ

386. عوالي للآلي رُوِيَ عَنْ عِيٍّ عليه السلام أَنَّهُ كَانَ يَقُولُ دَيْتُ [أي: نَقَصْتُ] فِي مَسْجِدِ الْكُوفَةِ،

وَمَا بَدَدْتُهَا مَعْرُوفَةً بِدَكَّةٍ لِمَصَاءٍ

387. إرشاد القلوب رُوِيَ أَنَّهُ عليه السلام كَانَ إِذَا يَفْرُغُ مِنْ جَهْدٍ يَتَفَرَّغُ تَعْمِيمِ النَّاسِ، وَنَقْصِ بَيْنَهُمْ.

388. لإمام عِيٍّ عليه السلام - وَمِنْ كَلَامِهِ لَهُ عليه السلام وَفَدَّ حَجَّ النَّاسِ وَخَصَّهُمْ عَلَى جَهْدٍ فَسَكَنُوا نَبِيًّا، فَقَالَ: مَا لَكُمْ؟ أَمْ حُزِنْتُمْ أَنْتُمْ؟ فَهَلْ قَوْمٌ مِنْهُمْ يَأْمُرُ مُؤْمِنِينَ أَنْ يَسْرِتَ بِسَرِّ مَعْنَى فَارَسَ -

مَا لَكُمْ؟ لَا تُدَدُّنِي لِرُشْدٍ، وَلَا تُدَيِّتُنِي لِقَصْدٍ أَيْ بِشِئْنٍ هَذَا يَسْعَى لِي أَنْ أُخْرِجَ وَإِنِّي أَخْرُجُ فِي بَشِيرٍ هَذَا رَحْلٌ بِشِئْنٍ أَرَاهُ مِنْ شَجْعِيكُمْ وَدَوِي بَأْسِكُمْ، وَلَا تَسْعَى لِي أَنْ أَدْخُلَ الْجَنَّةَ وَلِيَصْرَ وَبَيْتَ مَا وَحَايَةَ الْأَرْضِ وَالْقَصْدُ بَيْنَ الْمُسْلِمِينَ وَخَطَرِي فِي حُقُوقِ الْمُسْلِمِينَ، ثُمَّ أَخْرُجُ فِي كِسْفَةٍ تَعْبُ أُخْرَى تَقْتَفِرُ لِمَقْتُلِ نَفْسِي فِي حَقِيرٍ نَصْرِي، وَإِنِّي أَنَا قُطْبُ لَوْ أَنَّ شَوْرُ عِيٍّ وَأَرْ بَعَكَابِي، فَبَدَّ قَارِقَتُهُ سَنَحَ مَا رَأَى أَنْ يَصْطَرِبَ يُهْلِكُهَا، هَذَا نَعْمُ اللَّهُ إِنْ رَأَى سَوْءًا

عوالي للآلي، ج 2 ص 344 ح 8

٢ إرشاد القلوب ص 218، عقدة المصطفى ص 101، بحار الأنوار ج 103 ص 16 ح 70

٣ العبد السهم والجمع كذا هو جَعْفَرُ السَّهْمِ (السهم) ح 4 ص 20 و ح 1 ص 278

٤ النقاد جلد ١، ضبط تحت روح اليد يطلع عليه تدقيق بالهوية ج 1 ص 215

٥ مروج الذهب ج 1 ص 218

7.8

The Imām's Direct Judgments

386. *Awāli al-Li'ālī* "Alī (a.s.) is reported to have been sitting in the mosque of Kuta to judge and there was a special platform for this purpose called the platform of judgment (*makkaṭu'l yadā*)."¹
387. *Irshad al-Qulūb* "It is reported that when Alī (a.s.) would come back from a battle he would devote some time to educating people and judging between them."²
388. Imām 'Alī (a.s.) —from his sermon when he assembled the people and exhorted them to *jihad* and they remained inert: "What is the matter with you? Are you dumb?"

A group of them replied "O Commander of the Faithful! if you go forth we shall be with you."

Whereupon the Commander of the Faithful said "What has happened to you? You may not be guided aright or shown the right path! Should I in these circumstances go forth? In fact at this time one of the brave and the valiant among you would select should go out. It does not behove me to leave the army, the city, the public treasury, the land revenue and the dispensation of justice among Muslims and looking after the demands of the claimants, and then follow one contingent after the other moving here and there like a teacherless arrow moving in the quiver. I am the axis of the mill. It rotates around me while I remain in my position. As soon as I leave it the center of its rotation would be disturbed and its lower stone would also be disturbed. By God this is a very bad opinion."³

1 *Awāli al-Li'ālī*, vol. 2, p. 344, li. 8

2 *Irshad al-Qulūb* p. 718 *al-dawā'ir*, p. 16, *Rihlat al-Ammar* v. I p. 6, li. 70

3 *Nahj al-Balāghah*, Sermon 19

9, 7

رفع اختلاف القصة في الأحكام

389. الإمام علي - في عهده إلى مالئ الأمانة ثم حمة الأحرار لأطرافك قضاءً
 اجتهد فيهم نفسه، لا يجتنبون ولا يتدأبرون في حكم الله وشية رسول الله صلى الله عليه وآله في
 لاختلاف في حكم إصاعة للغند وعرة في ندين وسب من اعرفه وقد من الله
 ما يأتوا وما يفتقون، وأمر برده لا يعلمون إلى من استودعه الله علمهم كبدية
 ومستحطة حكمه، فربما اختلاف لقصة في دحول سعي بينهم وكتبة كل
 مري منهم بأنه روى من فرض الله ولاية، لسن صنح لدين ولا أهل بيتي على
 ذلك ولكن على حاجته أن يحكم به عبدة من الأثر وشية، فبدأ بعد ذلك رد
 الحكم إلى أهله، فرب عاب أهله عنه ناصر عزيزه من فقهاء المسلمين من أنه ترك
 ذلك إلى غيره

ويسر بقصيب من أهل لمة أن يقى على اختلاف في الحكم روى ما رفع ذلك
 من ولي الأمر فيكم فيكون هو حكمكم به عنده الله، ثم محمد بن علي حكمه فيه
 و فقهاء أو حالفهم، فاطر في ذلك بخوار بليت، وبه هم الذين قد كان سير بيدي
 لأثره يعمل فيهم بالقوى، وتطلب به الدين

و كتب إلى قصة بلدك فيرفعو إنك كل حكم حسنو به على حقوقه ثم
 تصفح بتك لأحكام، وما ولى كتاب الله وشية سيه ولا أثر من إمامك فأنصبه
 واحبهم عليه وما اشتبه عنت فاحم ثم فقهاء بحصرتك فأنصهم به، ثم
 أمص من تخمض عليه أو ويل فقهاء بحصرتك من مسدمن، وبه كل أمر تختلف

فيه اربعة فردود في حكم الإمام، وعلى الإمام الاستعانة بالله، ولا جيهاد في إقامة الحدود، وخير اربعة على أمره، ولا قوة الا بالله

390. عندنا - في دم اختلاف عمر في القبل - ترد على أحدهم بقصة في حكم من الأحكام فيحكم فيها بزيه، ثم يرد بنت بقصة نفسها على غيره فيحكم فيها بخلاف فوزه، ثم يجمع بقصة بنت عبد الإمام أبي استقصاهم، فقصوا عليهم جميعاً ورضاهم واحداً وبسبهم وجملاً وكنائهم وجملاً

أقامهم به سبعة - لا اختلاف فأصعوه¹ أم نههم عنه فعضوه² أم نزل الله سحبه³ دية فأقصا فاستعد بهم على رجمه⁴ أم كانوا شركاء⁵ به، فبهم أن تقبوا، وغيبه أن يرصى⁶ أم نزل الله سحبه⁷ دية تمام فقصوا⁸ رسول الله عن تبعه وأدنيه، والله سحبه يقول⁹ اللهم فرص في انكس من شئ¹⁰ وفيه بسا نكر شيء، وذكر أن انكس يصدق بعضه نعضاً، والله لا خلاف فيه، فقد سحبه (ولو كان من عند غير الله لوجدوا فيه ختلفاً كثيراً)¹¹ وإن اقرأ صهره أيقو¹² وبهنة عميق، لا يفي عذته، ولا ينقصي غرله، ولا يكشف بطنه¹³ لا به¹⁴

7 10

إقامة الحدود على القريب النجس

391. الإمام علي - في خطبه له - إن أخاه، يُتعهده برعي من رعيه أن يتعهدهم بالذي نه عنهم في وطنف ديبهم، ربي عيب أن تأمركم به أمركم نه به، وإن

¹ نصب المصنف ص 176 حد الأمر ح 71 ص 291 ح 1

² لأهم 38

³ ساء 82

⁴ بهج البلاغة: الخطبة 18، الاحتجاج ح 1 ص 620 ح 142، حد الأمر ح 2 ص 284 ح 1

dispute should be referred to the leader and he should seek God's aid and do his best to enforce the law and force the subjects to follow his commandments. There is no strength save in God."

390. Imam 'Alī (a.s.) – Criticizing the scholars' differences in divine rulings: "When a problem is put before anyone of them he passes judgment on it from his imagination. When exactly the same problem is placed before another of them he passes an opposite verdict. When these judges go to the leader who had appointed them and he confirms all the verdicts, although their God is One, their Prophet is one, and their Book the Qur'ān is one."

"Is it God who ordered them to differ and they obeyed Him? Or He prohibited them from it but they disobeyed Him? Or is it that God sent an incomplete Faith and sought their help to complete it? Or they were His partners in the affairs thus they have the right to say and He has to agree? Or is it that God the Glorified sent a perfect Faith but the Prophet fell short of conveying it and handing it over to the people? The fact is that God the Glorified says "We have not omitted anything from the Book"² and in it there is an explanation for everything and He the almighty, says that one part of the Qur'ān verifies another part and that there is no divergence in it as He says "Had I been from someone other than God, they would have seen, and noted discrepancy in it". Since the outward manifest aspect of the Qur'ān is wonderful and its inward hidden aspect is deep (in meaning) its wonders will never disappear its marvels will never pass away and darkness cannot be cleared except through it"³

7/10

Execution of Legal Punishment on Near of Kin and Strangers

391. Imam 'Alī (a.s.) – in his sermon: The most important responsibility of a ruler towards his subjects is to make certain that they performed their religious duties and what God has imposed on them. Certainly, it is upon us to inform you with what God has

¹ *Tuhaf al-'Uqūl*, p. 136, *Bihar al-Anwār* vol. 77, p. 25, h. 1

² Qur'ān, 6: 38

³ Qur'ān, 4:82

⁴ *Nahj al-Balaghah* Sermon 8 at-Id. id. vol. 1, p. 62, h. 42 *Bihar al-Anwār* v. 77, p. 284

سَهَدْتُمْ غَنَاءَ هَآكُمُ اللَّهُ غَنَاءُ، وَأَنْ تُقَسِّمَ أَمْرُ اللَّهِ فِي قَرِيبِ النَّاسِ وَيُعِيدَهُمْ لِأَسَالِي قَسَمِ
جاء الحق غنه

392 الإمام الباقر: يَا أَمِيرَ الْمُؤْمِنِينَ أَتَمَرَّ قَسْرًا أَنْ يَصْرَبَ رَحْلًا خَدًا، وَفَعْلًا وَهَـ^١
قَرَادَةُ ثَلَاثَةِ أَسْوَاطٍ، فَأَقَادَهُ عِيٌّ مِنْ قَسَمٍ ثَلَاثَةَ أَسْوَاطٍ^٢

393 الإمام الصادق: قَالَ أَمِيرُ الْمُؤْمِنِينَ يَغْمُرُ مِنْ حُطَّابٍ ثَلَاثٌ، مِنْ حَصَصَتُهُنَّ وَغَمَمَتْ
مِنْ كَفَمَتْ مَا بِيَهُنَّ، وَإِنْ تَوَكَّهْتُمْ مَيِّمَتِكُمْ شَيْءٌ يَسُوهُنَّ، قُلْ وَمَا هُنَّ إِلَّا لِحَنٍ^٣
قُلْ إِقَامَةُ الْحُدُودِ عَلَى نُقُوبٍ وَانْعِيدِ، وَاحْكُمُكُمْ بِكَلِمَاتِ اللَّهِ فِي رِصَى
وَالشَّحَطِ، وَانْفِسُهُ بِغَدَلَيْنِ الْأَحْمَرِ وَالْأَسْوَدِ
قَالَ عُمَرُ الْخَطَرِيُّ لَقَدْ أَوْحِزَتْ وَأَنْلَعَتْ^٤

راجع موسوعة الإمام علي بن أبي طالب ج 4 ص 81 اسجني و ص 82 (هارون عبد الله

11 / 7

الخصوع للنقص

394 الكامل في التاريخ عن الشعبي: حَدَّثَنَا عَلِيُّ بْنُ دُرْعَانَ عَنْ عَبْدِ مَنُورٍ قَالَ قَالَ لِي شَرِيحُ
وَجَنَسٌ إِلَى حَابِيهِ، وَهَذَا هَذِهِ دُرْعَانِي فَقَالَ نَصْرِي مَهْيِي لَا دُرْعَانِي، وَلَمْ يَكْتَبِ
أَمِيرُ الْمُؤْمِنِينَ فَقَالَ شَرِيحُ بَعِي: أَلَيْكَ يَمَّةٌ؟ قَالَ لَا، وَهُوَ يُضَيِّعُكَ فَأَخَذَ نَصْرِي
سُرْعًا وَمَشَى يَسِيرًا ثُمَّ عَاذَ وَهَلْ

١ العارضا ج 2 ص 501 عن الأصمعي بن بشار الأندلسي ج 27 ص 254 ج 13
٢ الكافي ج 7 ص 80 - ج 1 عن الحسن بن الحسن بن الوليد، حديث الأحكام ج 10 ص 278 ج 1085 عن الحسن بن
صالح بن حم عن أحمد بن محمد بن أحمد بن أبي طالب ج 2 ص 449 ج 1532 بحود
٣ تهذيب الأحكام ج 6 ص 227 ج 547 عن الحسن بن الحسن بن أبي بصير ج 2 ص 208، تهذيب الأئمة ج 2 ص 208
ص 147 وراجع معالم الإسلام ج 2 ص 443 ج 1543

commanded you [to do] and prohibit you from what God has prohibited you from [doing]. It is also upon us to carry out God's commands on both the people who are near and those who are far [in kinship] and not to heed that on whom justice is being administered."¹

392. Imam al-Baqir "The Commander of the Faithful ordered Qanoar to whip a man as legal penalty. He gave the man the due lashes plus three more so 'Alī' as, retaliated him with three lashes in return."²

393. Imām al-Sadiq (a.s.) "The Commander of the Faithful said to Umar ibn al-Khattab: "There are three things that if you take heed of and act accordingly you will be free from needing other things and if you abandon them other things will be of no benefit to you."

"Umar asked: "What are these three O Abī al-Hasan."

"The Imam said: "Executing legal penalty on the near and the far of kin, administering justice on the basis of the Book of God, both [states of] anger and satisfaction, and equitable distribution among the black and the white."

"Umar said: "By my life, you said it terse,ly and eloquently."³

See *The Encyclopedia of Amir al-Mu'minin* Vol. VII, Section VII, Chapter Four (Na'ashī, a'ānq Ibn 'Abdullāh,

7/11

Submission to Judgment

394. *al-Kamil li al-farḳ*. narrated by a Snābi. "Alī' as found his shield with a Christian and he as to him to Shurayh [the judge] sat beside him and said "This is my shield."

"The Christian said: "This is my own shield and the Commander of the Faithful is not a liar."

"Shurayh asked Alī' (a.s.) "Do you have any proof?"

"Alī' (a.s.) laughingly said "No."

"The Christian took the shield, walked a few steps away and then returned and said: "I bear witness that these are the

¹ *al-Ghāṣi*, vol. 2, p. 58; *Biḥār al-Anbār* vol. 27, p. 284, h. 15

² *al-Na'ashī* vol. 7, p. 400; *Tanqīḥ al-Aḥkām* vol. 1, p. 18; *Da'awāt al-Islām*, vol. 2, p. 444, h. 552

³ *Tanqīḥ al-Aḥkām* vol. 5, p. 7, h. 94; *Tuḥfat al-Ya'qūbī* vol. 1, p. 708; *Manāqib Aḥl al-Bayt* vol. 2, p. 147

أشهد أن هبة أحكم لاسباء، أمير المؤمنين قاضي في قاضيه، وقاضيه يقضي عنه
ثم أسند وعرف أن الدرغ سقطت من علي عند منبره إلى صفين، ففرح علي
بإسلامه وذهب به الدرغ وهرستا، وشهد معه قتال الخوارج

395. لعبارات عن الشعبي رُحِمَ عليٌّ في درعائه عند صريته، فحده به إلى شريح
لحوصته إياه، فمَنَظرُ إليه شريح ذهب يشي فدا مكدب، وحسن في حبه
ثم قال عليٌّ: إن هبة درعي مَنع ولم أهب فدا بصري م يقول
أمير المؤمنين؟ فقال نصراني م الدرغ لا درعي، وم مريض المؤمنين عدي
مكدب فأنسب شريح إلى عليٍّ فقال يا أمير المؤمنين، هل من شيء؟ قال لا
فقصي بها بصري، فمَشَى هُتَّةً ثُمَّ أَقْبَلَ فدا

أما أن أأشهد أن هبة أحكام الشيش، أمير المؤمنين يمشي إلى إني قاضيه، وقاضيه
يقضي عنه. أشهد أن لا إله إلا الله، وحده لا شريك له، وأن محمد عبده ورسوله،
الدرغ والله درعك يا أمير المؤمنين؛ نعمت جيش وأنت مطلق إلى صفين، فحررت
من تعيرت الأوري، فقال أما إنا أسندت فهي م، وخفة على موسى²

396. ربيع الأنوار ساعد رُحِلَ عمر على علي، وعلي حاس، فشدت عمر بيه فدا
يا أبا الحسن، قم وحسن مع حصيت، فقام فجلس مع حصمه فداطر،
وانصرف لرحل، فرجع علي في مجيبه، فسئل عمر متعير في وجهه، فقال
يا أبا الحسن، ما رأيك متعير³ أكرهت م ك؟

قال نعم

الكذبي في الشريح ج 3 ص 443، حوهر مطالب ج 2 ص 27

٢ لأرق لاسم السهاد ج 3 ص 177

٣ العاد ج 7 ص 129 بحار الأنوار ج 5 ص 290 ج 4 ص 104 السهاد ج 4 ص 4 بحو

Prophetic judgments. The Commander of the Faithful brought the
his judge and he judged against him."

Then the Christian converted to Islam and admitted that Aḥ-
qas had unknowingly dropped the shield on his way to Siffin. A-
qas was pleased that he embraced Islam and granted him the shield
and a horse as well. The Christian took part in the battle against the
Khawārj with him.³⁹⁵

395. *al-Ghārāt* narrated by Shurayh: "Aḥqas found his shield with a
Christian. He took him to Shurayh and made a complaint against
him. When Shurayh noticed him, he headed for another decision.
Aḥqas said: 'Say where you are.' He went to him, sat beside him
and said: 'This is my shield and I have no sword that I gave it
away.'"

Shurayh told the Christian: "What does the Commander of the
Faithful say?"

The Christian said: "This is my shield and in my view the
Commander of the Faithful is not a liar."

Shurayh turned towards Aḥqas and asked: "Do you have any
evidence?" He said that he did not.

So Shurayh passed the verdict in favor of the Christian. Then he
happily set out to go, but he returned and said: "Let me know. I
bear witness that this is [the type of] Prophets' judgments. The
Commander of the Faithful brought me to his own judge and he
passed a verdict against him. I bear witness that there is no god but
Allah who is One and without partners. I also bear witness that
Muhammad is a slave, His servant and His Messenger. I swear by God,
O Commander of the Faithful, that this shield is yours. It dropped
off from your tawny camel when you were on your way to Siffin
along with your troops."

The Commander of the Faithful said: "Now that you have
embraced Islam, keep the shield for yourself" and he also mounted
him on a horse [grant it to him].³⁹⁶

396. *Rab. al-Abrār*: "A man raised a complaint with Umar against A-
qas who was sitting down. Umar looked at Aḥqas and said: 'O
Abū al-Hasan! Get up and sit next to your plaintiff.' Aḥqas stood
up and sat next to his plaintiff and they both began to debate. Then
the man left and Aḥqas returned to his place."

Umar found him troubled in his face and asked him: "O Abū al-
Hasan! Why do I see you disturbed? Are you upset about what
happened?"

³⁹⁵ *al-Kāmil fī al-Tarikh*, vol. 2, p. 44; *Jawābir al-Muḥadith*, vol. 2, p. 2.

³⁹⁶ *al-Ghārāt*, vol. 1, p. 124; *Bihar al-Anwār*, vol. 6, p. 790, h. 4; *Bidayat al-Nihāya*, vol. 8, p. 4.

قُلْ وَمَا دُعَاؤُكُمْ؟

فَأَن كَسَيْتُمْ بِحَصْرَةِ حَصْمِي، وَلَا قُنْتُ لِي يَا عِيَّ، فَمِنْ حَيْسِ نَفْعِ حَصْمِي؟
فَأَجِدَ عُمَرُ بْنُ أَسَدٍ عِيَّ فَمِنْ بَيْنِ غِيْبِهِ، ثُمَّ قَالَ يَا أَيُّكُمْ هَدَى اللَّهُ، وَكَيْفَ
خَرَجَ مِنْ بَطْنِ ابْنِ أَسَدٍ؟

12 7

مَوْقِعُ مَصَالِحِ النِّظَامِ الْإِسْلَامِيِّ فِي صُدُورِ الْأَحْكَامِ

397. العبارات عن شُرحِ بَغْتِ يَا عِيَّ: ر. قَصَصٌ، كُنْتُ بَصِي حَتَّى يَجْمَعَ أَمْرُ نَاسٍ.¹
398. شرح شيخ البلاغة لاس أبي الحديد: في شرح قوله: «لَا أُوْ قَدْ سَوَّيْتُ قَدَمَيْي مِنْ هَدًى لِمَنْ جَعَلَ لِعِيْرَتِ أَشْيَاءَ» قال: «لَسَا شَيْئٌ تَمَّ كَمَا يَدْعُو فِي الْأَحْكَامِ لَشُرْعَتِهِ وَبَصِي يَا أَشْيَاءَ يُخَفِّفُ فِيهَا أَقْوَابَ صَحَابِهِ، سَحَوَ قَطْعَهُ بِدَسَارِقٍ مِنْ رُؤُوسِ الْأَصَابِعِ، وَبَعَثَ أَشْهَابَ الْأَوَّلَادِ، وَغَيْرَ ذَلِكَ، وَيَمَّا كَانِ يَمْنَعُهُ مِنْ تَعَبٍ أَحْكَامٌ مِنْ مَدَمَةٍ اشْتَبَعَتْ بِخَرْبِ الْبُعْدَةِ وَخَوَارِجِ، وَإِلَى ذَلِكَ يُشِيرُ سَدُّ حَصِي شَيْءٍ كَمَا يُؤَمَّرُ سَبُوءًا قَدِمَهُ مِنْهَا، وَهَذَا قَوْلُ بَقِصَتِهِ «فَصَوَّ كَمَا كُنْتُمْ تَقْصُوبُ حَتَّى يَكُونُ يَدَايُكُمْ خَدَعَةً»، وَلَقَطَةُ «حَتَّى» هَهُنَا مُؤَدَّةٌ لِنَاثَةِ فُسْخِ هُمْ فِي تَبَاعِ عَادَتِهِمْ فِي بَصَابٍ وَفِي الْأَحْكَامِ لَتِي يَعْبُدُ وَفِي أَرِ يَصْرُ لِنَاسِ جَمَاعَةٍ، وَمَا بَعْدَ «إِلَى» وَ«حَتَّى» يَسْعَى أَنْ يَكُونَ مُخَالِفًا لِمَا قَدْ هَمَّهَا».²

1. ربيع الأبرار، ج 3 ص 599، كتاب الحكم، ص 98 ح 99 عن عبد الله بن عباس، شرح نهج البلاغة لاس أبي الحديد، ج 17 ص 85 «قَالَ سَحَوَ».

2. العبارات ج 1 ص 73.

3. شرح نهج البلاغة لاس أبي الحديد، ج 9 ص 161.

He said, "Yes."

Umar asked, "Why?"

Al 'a's replied "You called me by my *kunya* (nickname) in the presence of the plaintiff. Why did you not say "O Ali! Get up and sit next to your plaintiff?"

Umar held Al's 'a's' head in his hands, and kissed between his eyes and then he said "May my father be sacrificed for you. Through you God has guided us and by you He brought us forth from darkness into light."

7/12

The Status of the Interests of the Islamic State in the Issuing of Verdicts

397. *al-Gharar* narrating from Shurayh – Al 'a's sent an order to me "Judge as you have judged before until the affairs of the people are settled".

398. *Sharh Nahy al-Balaghah* explaining Al 'a's statement "If my steps stand firm on these slippery places. I would alter several things" Without doubt, in certain legal ordinances and events he moved in a direction which contradicted the companionous (*tab'ah*) decrees such as amputation of the thief's tips of fingers rather than the whole hand, sale of mothers of one's children, slave-man, etc. what prevented him from reforming the previous ordinances was his involvement in the battles against the rebels and the Kharijites, to which he referred as *ma'arid* (turbulences or slippery places) and in which he wished his steps would stand firm. Therefore, he ordered his judges "to judge as you have judged before so that people remain united". Here the word '*hastan*' suggests that he allowed them to follow the previous procedures to judgment so long as the people's integration is maintained and it is evident that the clauses after '*hastan*' are in contrast to the main clauses this means that when there is no fear of *ma'arid* or do not follow the previous procedures any more,"

1. *Rabī al-Abrar* vol 3, p. 595 *al-Manaqib* p. 98 h. 99 *Sharh Nahy al-Balaghah* vol. 1, p. 65

2. *al-Gharar* vol. 1, p. 123

3. *Sharh Nahy al-Balaghah* vol. 19, p. 16

لفصل ثامن

السِّيَاسَةُ الْأَمْنِيَّةُ

18

أَهْمِيَّةُ الْأَمْنِ

399. الإمام علي: «شَرُّ بِلَادٍ يَلُكُّ لَا أَمِنْ فِيهِ، وَلَا يَحْصِبُ»
400. عنه: «لَهُمْ بَيْتٌ نَعْمٌ تَهُ لَمْ يَكُنْ يُدِي كَبِ مِنْ شَافِئَةٍ فِي سُبُطٍ، وَلَا أَسَاسٍ شَيْءٍ مِنْ فَصُولٍ لِحُكْمٍ، وَكُنْ لِرَدِّ مَعْلَمٍ مِنْ دِيْنٍ، وَتُفْهِمُ لِإِصْلَاحٍ فِي بِلَادِكَ، فَيَأْمَنُ بِعُصْمَتِهِ مِنْ عَدُوِّكَ، وَتُقَدِّمُ لِحُكْمِهِ مِنْ حُدُودِهِ»
401. عنه: «فِي عَهْدِهِ إِلَى مَا بَيْنَ الْأَشْجَرِ لِحُكْمِهِ بِسَلَامٍ لِهَيْبَتِهِ وَرِزْقٍ بِوَلَايَتِهِ وَعِزٍّ بِنُفُوذِهِ، وَشُكْلُ الْأَمْنِ، وَنَيْسٌ تَقْوَمُ لِرُغْبَةٍ إِلَّا هُمْ لَا تَدْفَعُ صُحْبًا ذَعَاكَ بِسَةِ عَدُوِّهِ وَبَلَاةٍ فِيهِ رَضَى، فَإِنْ فِي الصُّبْحِ دَعَا حُدُودَكَ، وَرَحَّةً مِنْ هُمُومَتِكَ، وَأَمَّا سَلَامَتُكَ»
402. عنه: «لَا تُدَبِّتْ مِنْ أَمْرِ تَرْتَأُو فَحَرًا يَعْمَلُ فِي مَرَبَةٍ لُؤْمٍ، وَتَسْتَمْتِعُ عَنْهُ نَكِيرًا، وَتُسَبِّحُ لَهُ فِيهِ لِأَجْلِ، وَتُجْمَعُ بِهِ بَقِيَّةً، وَتُغْنِي بِهِ عَدُوًّا، وَتَأْمَنُ بِهِ

عمر حكمة ج ٦٥٨٤، عميد حكمة وروعه ص 291 ج 253

٢ شرح البلاغة الخلفية ١٦٣١ تذكره الخواص ص ١٢٥ عن عبد الله بن صالح العجلي

٣ شرح البلاغة الكتاب 53 بحسب العمود ص 13 وفيه التوسيع لأمر وخصيصه بلفظ «وَيُسَبِّحُ الْأَمْرُ» و ص 145

وراجع دفاعهم لاسلام ج 1 ص 197

Chapter Eight Security Policies

8.1

Importance of Security

399. Imam 'Ali (a.s.) "The worst of countries is a country that has neither security nor prosperity."
400. Imam 'Ali (a.s.) "O God! You know what we did was neither to seek power nor to acquire anything from the vanities of the world. Rather we wanted to restore the signs of Your religion and to bring prosperity into Your cities so that the oppressed among Your worshippers might be safe and Your forsaken commands might be established."²
401. Imam 'Ali (a.s.) in his instructions to Malik al-Ashtar: "By the will of God, the soldiers are the fortresses of the people, the adornment of the rulers, the honor of religion, the routes of security and the people's affair will not be firm except through them. Never reject a peace treaty to which your enemy calls you to and which is accepted by God, for in peace there is ease for your soldiers, relaxation from your worries and security for your land."³
402. Imam 'Ali (a.s.) "The fact is that people have no choice but to have a ruler, good or bad, in whose rule the faithful persons perform (good) acts, while the unfaithful enjoy (worldly) benefits until God would therein bring about end. Through the ruler, public assets are collected, the enemy is fought

1 *Ghurat al-Hikam*, p. 5684. *Fiqh al-Hikam wa al-Mawā'iz*, p. 294, v. 525.

2 *Nahj al-Balaghah*, Sermon 131, *Tadhkirat al-Khawarij*, p. 120.

3 *Nahj al-Balaghah*, Letter 53, *Intiba' al-'Uqūb*, p. 3. *Fiqh*, p. 345. Also see *Da'irat al-Islām*, vol. 1, p. 337.

سُئِلَ، وَيُؤَخِّدُهُ بِضَعْفٍ مِنَ الْقَوِيَّ، حَتَّى نَسْتَرِيحَ رُكَّاءَ، وَنُسْتَرَحَ مِنْ دُحْرِ

2 / 8

الاستخبار

403. الإمام علي عليه السلام في كتابه إلى عبيده - سَمِعَ نَهْ أَرْحَمَ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَمْرٍ
أَمِيرِ الْمُؤْمِنِينَ إِلَى مَنْ قَرَأَ كِتَابِي هَذَا مِنْ أَعْمَالِ أَمْعَدُ، قَبْرٍ رَحَلًا - عَنْهُمْ تَبِعَةٌ
خَرَجُوا هُرُوفَ فَضْلِهِمْ وَخَلُّوا نَحْوَ بِلَادِ الْمَصْرَةِ، فَسَأَلَ عَنْهُمْ أَهْلُ بِلَادَتِهِ، وَاجْتَمَعَ
عَنْهُمْ مَعْبُودٌ فِي كُلِّ مَحَلٍّ مِنْ أَرْضِهِ، ثُمَّ كُتِبَ إِلَيْهِ بِإِسْنَادٍ لَيْثٍ عَنْهُمْ، وَتُسَلِّمُ
404. وَقَعَةُ صَفِيِّنَ إِذَا عَيْنٌ أَظْهَرَ أَنَّهُ مُصْبِحٌ عَدُوٌّ مُعَادٍ، وَنَسَاجَةُ، فَمَنْ دَلَّتْ مُعَادِيَةً،
وَفَرَحَ أَهْلُ الشَّامِ بِمَنْتِ الْكُفْرِ وَبَقَاةِ الْيَقِينِ، وَكَانَ مُعَادِيَةً بِنَاصِيحَتِ بَنِي سَفِيحٍ
صَاحِبِ رَأْيٍ حَسَنٍ مَعَ مُعَادِيَةٍ، وَكَانَ مُعَصَّبًا لِمُعَادِيَةٍ وَاهِلٍ شَدِيدٍ، وَهُوَ هَوَى
مَعَ أَهْلِ الْبَرَقِ وَعَلِيٍّ بِنِ أَبِي طَالِبٍ، وَكَانَ يَكْتُمُ بِالْأَحْبَارِ إِلَى عَبْدِ اللَّهِ بْنِ
طَلْحَةَ لِعَبْرَةٍ وَنَعَتْ بِهَا إِلَى عَمْرٍ *

405. وَقَعَةُ صَفِيِّنَ نَعَتْ عَمْرٍاءَ حَبْلًا يَنْحَسِبُوا عَنْ مُعَادِيَةٍ مَدَّةً، فَمَنْتَ مُعَادِيَةً ابْتِغَاءً
بِشَيْءٍ مِنْ أَعْمَارِهِ فِي خَلِّ بِنِ بِلَادِ الْخَلِيفَةِ فَأَرْوَاهُ، وَجَاءَتْ عَمْرٍاءَ عَمْرٍاءَ وَأَحْزَنَتْهُ
قَدْ كَانَ، فَدَلَّتْ عَمْرٍاءَ لِأَصْحَابِهِ فِي مَرُوفٍ فِيهِ هَذَا؟ فَكَانَ بَعْضُهُمْ يَرَى ذَلِكَ وَكَانَ
بَعْضُهُمْ يَرَى كَذَا فَلَمْ يَرَى ذَلِكَ الْإِخْتِلَافَ أَمْرُهُمْ بِالْعَدُوِّ إِلَى بَعْدِهِمْ، فَهَذَا هُمْ إِلَى
لَقَاتِ قَتْلِ صَفِيِّنَ، فَهَزَمَ أَهْلُ الشَّامِ *

سَمِعَ ابْنُ بِلَادَةَ لِحَبْصَةِ 40

* العَمْرِيَّ ح. ص 33، سَمِعَ ابْنُ بِلَادَةَ ح 33 ص 407 ح 628

3 وَقَعَةُ صَفِيِّنَ ص 468

4 وَقَعَةُ صَفِيِّنَ ص 460 ح 32، الأَمْرُ ح 32 ص 500 ح 430 سَمِعَ ابْنُ بِلَادَةَ لِحَبْصَةِ ح 8 ص 39

roads are protected and the right of the weak is taken from the strong
and the virtuous enjoys peace and protection from the oppression
of the wicked.⁸

8/2

Collecting Information

403. Imam 'Alī (a.s.) informed his administrators: *In the Name of God, the Most Gracious, the Most Merciful.* From the servants of God, 'Alī the Commander of the Faithful, now wherever he administers the realm, letter. Now some men, who have sworn allegiance to us have now escaped. We suspect that they have moved towards the cities of the Basra region. Ask about them from your town people and assign secret agents throughout your land over them. Then, write to me whatever you find about them. Wassalām!⁴⁰³
404. *Way al-Siffin* "Ali's men met that the next morning would be fighting against Mu'awiyah the news reached Mu'awiyah. He sent 'Uthman ibn Shamir, the apostle and warrior, created by his father Mu'awiyah, an al-Dahhak ibn Nu'aym, the standard bearer of the Banu Sa'd, who was with Mu'awiyah when they met at Nahrawan, and he persuaded them and favoring the people of Iraq and Ali ibn Abi Talib (a.s.). He used to write the news. Ali ibn al-Fudayl al-'Amarī and he would then send them to 'Alī (a.s.)⁴⁰⁴
405. *Way al-Siffin* "Ali (a.s.) sent a group to scout the source of the water of Mu'awiyah, then dispatched a letter to Qays al-Thamali with a group of men towards them and a superior group sent by 'Alī (a.s.)

Al's (a.s.) secret agents came back and reported what had happened. In (a.s.), so Al (a.s.) asked his co-conspirators "What shall we do?"

A group said do this and the other said do that. When he noted their discrepancy he turned them to be assured of such an assurance. Mu'awna He led them to the place of battle and the people of Shām were defeated."

1. *Nahy a. Bm.azhah. Sermon 40*

Z al-Ghārāʾi, vol. 1, p. 137; Bihār al-Anwār, vol. 13, p. 407 h. 628.

³ W. H. R. Saffin, p. 468.

4. \mathbb{R}^n ға n қарасты R және S операторлары берілген. R және S операторларының $n \times n$ матрицалары A және B болсын. A және B матрицаларының $n \times n$ матрицалары A және B болсын. A және B матрицаларының $n \times n$ матрицалары A және B болсын.

406. أسباب الأشراف فقدم على عبي بن أبي طالب غير أنه بالشام فأحترقه نحه نسر
يقول إنه قبض من رر رة بن عمرو بن خطيب همداني، وكان قبض هذا غير له
بالشام بكتش إليه بالأخبار

407. الإمام علي ع - من كتبه إلى عبد الله بن مسعود - وأما وموافقه أحو من خيل
اعدو حتى أتقدم عنك، وذهب غيوت نحوهم، وسكن مع غيوت من لصلاح ما
يأشرون به ليقن، وتكن غيوتك المصحدين من جندك، فإن الجائن لا يابك
مصلحة الأمر، وانت إلى أمري ومن قنت يردني الله والسلام.^١

408. لفتوح في ذكر حرب صفين - قد كان مع معدوية رخل من حمير يقول له لخصيص
من مابك وكان يكتب عبي بن أبي طالب (رضي الله عنه) وندته على عورب
معدوية^٢

راجع موسوعة الإمام علي بن أبي طالب ع ص 535 (تعميم الجيش)

3 8

استصلاح الأعداء

409. الإمام علي ع، من استصاح عدوة، ذي عديده^١

410. عنه ع من استصاح لأعداء دبع مراد^٢

١. أسباب الأشراف ج 3 ص 212

٢. معيار ومورثه ص 13

٣. انعم ج 3 ص 78

٤. عمير الحكيم ج 8230 غيوت الحكيم ومورثه ص 445 ج 7838

٥. عمير حكيم ج 8043

406. *Ansāb al-Ashraf* "Ali's (a.s.) secret agent in Shām came to him and handed him a report on Busr. His secret agent is said to have been Qays ibn Zurāra ibn 'Amr ibn Hityān al-Hamadānī who used to report all news from Shām to him."
407. Imam 'Alī (a.s.) — from his letter to Abū al-Ḥasan ibn Badīl "Beware of encountering the enemy's troops until I come to you. Send the secret agents toward them and make sure they carry arms with them to fight with. The secret agents should be from among the brave troops, for the coward would not bring you correct reports. You and whoever is with you should abide by my commands by the wil. of God. Wassalām."
408. Imām 'Alī (a.s.) — in his report on the battle of Siffin "A man from the Hilmīyar tribe by the name of Ḥasīn ibn Ma'k was with Mu'āwiyā and used to have correspondence with 'Alī ibn Abī Tālib (a.s.) informing him about the weaknesses of Mu'āwiyā."³

8/3

Reforming the Enemies

409. Imām 'Alī (a.s.) "He who reforms his enemy has [indeed] added to the number of his company."⁴
410. Imam 'Alī (a.s.) "He who reforms the opponents will achieve his goal."⁵

1. *Ansāb Al Ashraf*, vol. 3, p. 2, 2

2. *al-Mīyār wa al-Muwāzīn*, p. 13

3. *al-Futūḥ*, vol. 3, p. 78.

4. *Chirār a-Hakam* ḥ 8230 (*Ḥikam al-Hakam wa al-Mawā'iz* p. 415, ḥ 7838)

5. *Ib. id* ḥ 8043

411. عنه: كَمَا لَمْ يَحْرَمِ اسْتِصْلَاحُ الْأَصْدَادِ، وَمُتَدَاوِلَةُ الْأَعْدَاءِ
412. عنه: لَا اسْتِصْلَاحَ بِالْأَعْدَاءِ مَخْصِيْنَ بِنَفْسٍ وَحِيلٍ لِأَفْعَالٍ، لَهْوٍ مِنْ مُلَافِيَتِهِمْ وَمُعَالِيَتِهِمْ بِمَنْصَبٍ يَنْقُتُ^١
413. عنه: لِإِحْسَانٍ إِلَى مُسِيءٍ نَسْتَصِيحُ عَدُوَّ^٢
414. عنه: كَذَبَ الْحَكِيمُ فِيهِ مَصِيٌّ مِنْ أَنْ هُوَ يَقُولُ بِسَعْيٍ أَنْ يَكُونَ الْإِحْلَافُ إِلَى الْأَنْبِيَاءِ عَشْرًا أَوْ خَمْسًا
- أَوْ هُوَ سَتٌ لَكَ عَرٌّ وَخَلٌّ لِفَصَاءٍ تُسْكِرُهُ وَاقْتِدَامٌ بِحَقِّهِ وَأَدَاءُ عَرَضِهِ
- اتَّبَعَ: أَبُو بَكْرٍ الْأَعْدَاءَ الَّتِي تَسْكُرُ بِالْمَدَارَةِ عَوَائِلَهُمْ، وَيَدْفَعُ سَجِيْلَ وَ يَرْفِقُ
- وَالْخَطْبُ وَرَبِّيَّةٌ عَدُوِّهِمْ^٣
415. عنه: مَعَ أَدْنَى يُصِيحُ لَكَ قُلُوبَ عَدُوِّكَ^٤
416. عنه: صَاحِبُ عَدُوِّكَ وَبِكْرِهِ، فَإِنَّهُ يَمَّا أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهِ عِبَادَهُ يَقُولُ، ﴿ذَفَعْنَا
- بَنِي هَامَانَ خَسْفُ فِدَى بَنِيكَ وَ نَسْنُهُ عِدَاؤُهُ كَأَنَّهُ وَلِيُّ حِمِّيٍّ﴾ وَ مَا يُنْصَفُ إِلَّا
- لِنَاسٍ ضَمُرُوا وَ مَا يُبْقَاهَا إِلَّا ذُو حِطِّ عَظِيمٍ^٥

١. عن الحكم ج ٢ ص ٢٠٢

٢. بعض نسخ مصنفه ابن أبي عمير، وخرج في تاريخ ابن أبي عمير ج ٢ ص ٢٠٢

٣. عن الحكم ج ٢ ص ٢٠٢

٤. عن الحكم ج ٢ ص ٢٠٢

٥. خلاصه ص ٤٢٦ ج ١ عن الأصغر عليه السلام ج ١ ص ٢٠٢

٦. عن الحكم ج ٢ ص ٢٠٢

٧. نص ٣٤، ٣٥

٨. المختار ج ١ ص ٦٩٣ ج ١٠ عن أبي بصير وحمزة بن مسلمة عن الإمام الصادق عليه السلام ج ١ ص ٢٠٢

ص ٤٢ ج ١

411. Imam 'Ali (a.s.): "The most complete of prudence is reforming the opponents and acting moderately with the enemies."
412. Imam 'Ali (a.s.): "Reforming the enemies with nice words and decent behavior is more convenient than confronting them and fighting against them with pain and sattering."
413. Imam 'Ali (a.s.): "Doing good to him who wrongs us reforms him."³
414. Imam 'Ali (a.s.): "In the past the wise used to say "It is defaming to frequent houses of others for ten purpose.
First, to the House of God Almighty for performing the rituals of Hajj, discharging God's right and fulfilling His obligatory commands,
and nine to the houses of the enemies those who by tolerance their turbulence would calm down and by lenience, and visitation, their hostility would be repelled."⁴
415. Imam 'Ali (a.s.): "Refraining from annoying [others] would reform the hearts of the enemies."⁵
416. Imam 'Ali (a.s.): "Shake hands with your enemy, even though he dislikes it, for it is one of the things to which God has enjoined his servants [where] He says "*Repel evil with what is better. If you do so, I will be between whom and you was enmity, will be as though he were a sympathetic friend But none is granted it, except those who are patient and none is granted it, except the greatly endowed*"^{6, 7}

1. Ibid, h. 7232

2. Ibid. h. 926.

3. Ibid, h. 1517

4. a. *Khisāl*, p. 426, h. 3, *Bihar al-Anwār*, vol. 75, p. 6, h.

5. *Ghurar al-Hikam*, h. 9784

6. Qur'ān, 4: 34-35, a. *Khisāl*, p. 63, h. 0, *Bihar al-Anwār* vol. 7, p. 42, h. 58

7. *al-Khisāl*, p. 633, h. 10, *Bihar al-Anwār*, vol. 71, p. 42, h. 58

417. عنه عليه السلام - في حكم المسونة يديه - يد صاحك عدوك برياء منه فسوق دينك بأوكيد مؤدو، فريته برفك دينك و عناهة خنصت بك مؤدته

4 8

المساينة مع لوعي

418. لإمام علي عليه السلام - وحدثت مسنة ما لم تكن وهر في الإسلام نخع من نقص¹
419. عنه عليه السلام - من أفسر لضيح لإشاعة بالضيح²
420. عنه عليه السلام - في عهده إى ملك الأشر ولا تدفعن ضحكاً دعراً يديه عدو ولاه فيه رضى، فرب في لضيح زغة الجودك، و اخة من همومك، وأنت ببلادك ولكي الحذر كل الحذر من عدوك بعد ضحكك، فرب عدو ربي فرب تنقص، فخذ بالحزم، و بهم في ذلك خسر لقي³

5 8

شنة الحد من عدو

421. لإمام علي عليه السلام - من نام لم نسم عنه⁴
422. عنه عليه السلام - نحن من عدوك على أشد الحذر⁵

1 سراج البحار ج 1 ص 20 ح 20 ح 610

2 عن حكيم ج 1 ص 138 ح 100 عن ابن علقمة عن الحسن بن محبوب عن الحسن بن محبوب عن الحسن بن محبوب عن الحسن بن محبوب عن الحسن بن محبوب

3 عن حكيم ج 1 ص 138 ح 100 عن ابن علقمة عن الحسن بن محبوب عن الحسن بن محبوب عن الحسن بن محبوب عن الحسن بن محبوب عن الحسن بن محبوب

4 سراج البحار ج 1 ص 20 ح 20 ح 610 ح 611 ح 612 ح 613 ح 614 ح 615 ح 616 ح 617 ح 618 ح 619 ح 620 ح 621 ح 622 ح 623 ح 624 ح 625 ح 626 ح 627 ح 628 ح 629 ح 630 ح 631 ح 632 ح 633 ح 634 ح 635 ح 636 ح 637 ح 638 ح 639 ح 640 ح 641 ح 642 ح 643 ح 644 ح 645 ح 646 ح 647 ح 648 ح 649 ح 650 ح 651 ح 652 ح 653 ح 654 ح 655 ح 656 ح 657 ح 658 ح 659 ح 660 ح 661 ح 662 ح 663 ح 664 ح 665 ح 666 ح 667 ح 668 ح 669 ح 670 ح 671 ح 672 ح 673 ح 674 ح 675 ح 676 ح 677 ح 678 ح 679 ح 680 ح 681 ح 682 ح 683 ح 684 ح 685 ح 686 ح 687 ح 688 ح 689 ح 690 ح 691 ح 692 ح 693 ح 694 ح 695 ح 696 ح 697 ح 698 ح 699 ح 700 ح 701 ح 702 ح 703 ح 704 ح 705 ح 706 ح 707 ح 708 ح 709 ح 710 ح 711 ح 712 ح 713 ح 714 ح 715 ح 716 ح 717 ح 718 ح 719 ح 720 ح 721 ح 722 ح 723 ح 724 ح 725 ح 726 ح 727 ح 728 ح 729 ح 730 ح 731 ح 732 ح 733 ح 734 ح 735 ح 736 ح 737 ح 738 ح 739 ح 740 ح 741 ح 742 ح 743 ح 744 ح 745 ح 746 ح 747 ح 748 ح 749 ح 750 ح 751 ح 752 ح 753 ح 754 ح 755 ح 756 ح 757 ح 758 ح 759 ح 760 ح 761 ح 762 ح 763 ح 764 ح 765 ح 766 ح 767 ح 768 ح 769 ح 770 ح 771 ح 772 ح 773 ح 774 ح 775 ح 776 ح 777 ح 778 ح 779 ح 780 ح 781 ح 782 ح 783 ح 784 ح 785 ح 786 ح 787 ح 788 ح 789 ح 790 ح 791 ح 792 ح 793 ح 794 ح 795 ح 796 ح 797 ح 798 ح 799 ح 800 ح 801 ح 802 ح 803 ح 804 ح 805 ح 806 ح 807 ح 808 ح 809 ح 810 ح 811 ح 812 ح 813 ح 814 ح 815 ح 816 ح 817 ح 818 ح 819 ح 820 ح 821 ح 822 ح 823 ح 824 ح 825 ح 826 ح 827 ح 828 ح 829 ح 830 ح 831 ح 832 ح 833 ح 834 ح 835 ح 836 ح 837 ح 838 ح 839 ح 840 ح 841 ح 842 ح 843 ح 844 ح 845 ح 846 ح 847 ح 848 ح 849 ح 850 ح 851 ح 852 ح 853 ح 854 ح 855 ح 856 ح 857 ح 858 ح 859 ح 860 ح 861 ح 862 ح 863 ح 864 ح 865 ح 866 ح 867 ح 868 ح 869 ح 870 ح 871 ح 872 ح 873 ح 874 ح 875 ح 876 ح 877 ح 878 ح 879 ح 880 ح 881 ح 882 ح 883 ح 884 ح 885 ح 886 ح 887 ح 888 ح 889 ح 890 ح 891 ح 892 ح 893 ح 894 ح 895 ح 896 ح 897 ح 898 ح 899 ح 900 ح 901 ح 902 ح 903 ح 904 ح 905 ح 906 ح 907 ح 908 ح 909 ح 910 ح 911 ح 912 ح 913 ح 914 ح 915 ح 916 ح 917 ح 918 ح 919 ح 920 ح 921 ح 922 ح 923 ح 924 ح 925 ح 926 ح 927 ح 928 ح 929 ح 930 ح 931 ح 932 ح 933 ح 934 ح 935 ح 936 ح 937 ح 938 ح 939 ح 940 ح 941 ح 942 ح 943 ح 944 ح 945 ح 946 ح 947 ح 948 ح 949 ح 950 ح 951 ح 952 ح 953 ح 954 ح 955 ح 956 ح 957 ح 958 ح 959 ح 960 ح 961 ح 962 ح 963 ح 964 ح 965 ح 966 ح 967 ح 968 ح 969 ح 970 ح 971 ح 972 ح 973 ح 974 ح 975 ح 976 ح 977 ح 978 ح 979 ح 980 ح 981 ح 982 ح 983 ح 984 ح 985 ح 986 ح 987 ح 988 ح 989 ح 990 ح 991 ح 992 ح 993 ح 994 ح 995 ح 996 ح 997 ح 998 ح 999 ح 1000

5 سراج البحار ج 1 ص 20 ح 20 ح 610 ح 611 ح 612 ح 613 ح 614 ح 615 ح 616 ح 617 ح 618 ح 619 ح 620 ح 621 ح 622 ح 623 ح 624 ح 625 ح 626 ح 627 ح 628 ح 629 ح 630 ح 631 ح 632 ح 633 ح 634 ح 635 ح 636 ح 637 ح 638 ح 639 ح 640 ح 641 ح 642 ح 643 ح 644 ح 645 ح 646 ح 647 ح 648 ح 649 ح 650 ح 651 ح 652 ح 653 ح 654 ح 655 ح 656 ح 657 ح 658 ح 659 ح 660 ح 661 ح 662 ح 663 ح 664 ح 665 ح 666 ح 667 ح 668 ح 669 ح 670 ح 671 ح 672 ح 673 ح 674 ح 675 ح 676 ح 677 ح 678 ح 679 ح 680 ح 681 ح 682 ح 683 ح 684 ح 685 ح 686 ح 687 ح 688 ح 689 ح 690 ح 691 ح 692 ح 693 ح 694 ح 695 ح 696 ح 697 ح 698 ح 699 ح 700 ح 701 ح 702 ح 703 ح 704 ح 705 ح 706 ح 707 ح 708 ح 709 ح 710 ح 711 ح 712 ح 713 ح 714 ح 715 ح 716 ح 717 ح 718 ح 719 ح 720 ح 721 ح 722 ح 723 ح 724 ح 725 ح 726 ح 727 ح 728 ح 729 ح 730 ح 731 ح 732 ح 733 ح 734 ح 735 ح 736 ح 737 ح 738 ح 739 ح 740 ح 741 ح 742 ح 743 ح 744 ح 745 ح 746 ح 747 ح 748 ح 749 ح 750 ح 751 ح 752 ح 753 ح 754 ح 755 ح 756 ح 757 ح 758 ح 759 ح 760 ح 761 ح 762 ح 763 ح 764 ح 765 ح 766 ح 767 ح 768 ح 769 ح 770 ح 771 ح 772 ح 773 ح 774 ح 775 ح 776 ح 777 ح 778 ح 779 ح 780 ح 781 ح 782 ح 783 ح 784 ح 785 ح 786 ح 787 ح 788 ح 789 ح 790 ح 791 ح 792 ح 793 ح 794 ح 795 ح 796 ح 797 ح 798 ح 799 ح 800 ح 801 ح 802 ح 803 ح 804 ح 805 ح 806 ح 807 ح 808 ح 809 ح 810 ح 811 ح 812 ح 813 ح 814 ح 815 ح 816 ح 817 ح 818 ح 819 ح 820 ح 821 ح 822 ح 823 ح 824 ح 825 ح 826 ح 827 ح 828 ح 829 ح 830 ح 831 ح 832 ح 833 ح 834 ح 835 ح 836 ح 837 ح 838 ح 839 ح 840 ح 841 ح 842 ح 843 ح 844 ح 845 ح 846 ح 847 ح 848 ح 849 ح 850 ح 851 ح 852 ح 853 ح 854 ح 855 ح 856 ح 857 ح 858 ح 859 ح 860 ح 861 ح 862 ح 863 ح 864 ح 865 ح 866 ح 867 ح 868 ح 869 ح 870 ح 871 ح 872 ح 873 ح 874 ح 875 ح 876 ح 877 ح 878 ح 879 ح 880 ح 881 ح 882 ح 883 ح 884 ح 885 ح 886 ح 887 ح 888 ح 889 ح 890 ح 891 ح 892 ح 893 ح 894 ح 895 ح 896 ح 897 ح 898 ح 899 ح 900 ح 901 ح 902 ح 903 ح 904 ح 905 ح 906 ح 907 ح 908 ح 909 ح 910 ح 911 ح 912 ح 913 ح 914 ح 915 ح 916 ح 917 ح 918 ح 919 ح 920 ح 921 ح 922 ح 923 ح 924 ح 925 ح 926 ح 927 ح 928 ح 929 ح 930 ح 931 ح 932 ح 933 ح 934 ح 935 ح 936 ح 937 ح 938 ح 939 ح 940 ح 941 ح 942 ح 943 ح 944 ح 945 ح 946 ح 947 ح 948 ح 949 ح 950 ح 951 ح 952 ح 953 ح 954 ح 955 ح 956 ح 957 ح 958 ح 959 ح 960 ح 961 ح 962 ح 963 ح 964 ح 965 ح 966 ح 967 ح 968 ح 969 ح 970 ح 971 ح 972 ح 973 ح 974 ح 975 ح 976 ح 977 ح 978 ح 979 ح 980 ح 981 ح 982 ح 983 ح 984 ح 985 ح 986 ح 987 ح 988 ح 989 ح 990 ح 991 ح 992 ح 993 ح 994 ح 995 ح 996 ح 997 ح 998 ح 999 ح 1000

6 عن حكيم ج 1 ص 138 ح 100

417. Imâm 'Alî (a.s.) from an aphorism attributed to him: "[If your enemy pretended friendship and honesty to you, accept it with warm friendship, for if he goes on with this attitude] and gets accustomed to it his friendship will become sincere."

8/4

Compromise along with Sagacity

418. Imam 'Alî (a.s.) "I found compromising more beneficial than combating, so long as it does not weaken Islam."²
419. Imam 'Alî (a.s.) "The best of advice is guiding to reconciliation."³
420. Imam 'Alî (a.s.) - in his instructions to Malik al Ashtar "Never reject a peace to which your enemy calls you and in which is God's pleasure, for in peace there is ease for your soldiers, relaxation from your worries and security for your land. But be cautious, very cautious, with your enemy after having made peace with him, for the enemy may have drawn near in order to take advantage of your negligence. Therefore be prudent and have doubts about trusting your enemy in this (matter)."⁴

8/5

Extreme Warning against the Enemy

421. Imam 'Alî (a.s.) "One who is asleep (negligent), [others] are not asleep (negligent) about him."⁵
422. Imam 'Alî (a.s.) "Be extremely vigilant against your enemy."⁶

Sharh Nahj al-Balaghah, vol. 20, p. 421, h. 680

2. *Ghurar al-Hikam*, 38. *Uyûn al-Hikam wa al-Mawâiz*, p. 506, h. 9768

3. *Ghurar al-Hikam*, h. 9374. *Uyûn al-Hikam wa al-Mawâiz*, p. 470, h. 8579

Nahj al-Balaghah, letters 53. *Khasā'is al-Mawâiz*, p. 27. *Da'irat al-Mawâiz*, vol. 1, p. 467

5. *Nahj al-Balaghah* Letter 62, *al-Ghārā*, vol. 1, p. 32

6. *Ghurar al-Hikam*, h. 1030

423. Imam 'Alī (a.s.) "Do not feel safe from any enemy even if he expresses appreciation."¹
424. Imam 'Alī (a.s.) "The worst of enemies is he who is more insightful and more covert in conspiracies."²
425. Imam 'Alī (a.s.) from an aphorism attributed to him "Be more wary of a secretive enemy than the enemy who openly fights against you."³
426. Imam 'Alī (a.s.) "The weakest enemy in deception is he who manifests his enmity."⁴
427. Imam 'Alī (a.s.) "He who manifests his hostility is less deceitful."⁵
428. Imam 'Alī (a.s.) "Do not be deceived by the enemy's flattery for the enemy is like water which, although taking long to boil with fire, it does not fail to put it out."⁶

1 Ibid. n 97

2 Ibid. 5781

3 *Sharh Nahj al-Baqiyyah*, vol. 30, p. 3, h. 579

4 *Ghurur al-Hikam*, h. 798 *Sharh Nahj al-Baqiyyah*, vol. 30, p. 3, h. 579

5 *Ghurur al-Hikam*, h. 796

6 *Ghurur al-Hikam*, h. 798

Imam al-Bāqir (a.s.) says "When the Commander of the Faithful (a.s.) came down to the region of Nabrawan he asked about a man of Bashir al-Ash'ari's name. They said he was a famous day-servant. He ordered him to be summoned. When he arrived, Alī (a.s.) found him scanty in his wares, except for his sign, clear mind and highly talented. He asked him "O Ja'far, how should a person be?"

He said, "He should have few friends and many enemies."

The Imam said "You uttered a strange thing, O Ja'far, as people are unanimous that it is better to have many friends."

He said "It is not as they suppose, for when something is imposed on friends, they do not act as they should. There is a good proverb in this regard which says "The ship sank because it had too many sailors."

The Commander of the Faithful said "I have tried this and it is true that the benefit is there in having many enemies."

He said "When there are too many enemies, one is always caught in a difficult net to let a word by which to get stuck in trouble. I take a bandit to be reprehensible for wherefore he is always protected from arrest." The Commander of the Faithful approved his *ad'wa* p. 247 h. 65 *al-Bihar al-Anwar*, vol. 34 p. 345

6 8

التَّخْذِيرُ مِنَ اسْتِصْعَارِ الْحَضَمِ

429. الإمام علي عليه السلام لا تستصعروا عدوكم وإن ضعف
 430. عنه عليه السلام في الحكم المسوية إليه - حذر استصعار خصم فإنه يسع من سحقه
 ورث صعب عتب كثير¹
 431. عنه عليه السلام أيضا لا تستصعروا أمر عدوكم إذ حاربتكم، فثبت إن طهرت به محمد
 ورسول طهرت ما تعدوا، ولضعيف المحنة من من أعدو لقوي ثمرت في سلامه
 من يقوي بغيره بضعيف²

7 8

التَّخْذِيرُ مِنَ اسْتِصْصَاحِ الْأَعْدَاءِ الْإِخْوَةِ

432. عنه عليه السلام قد جهن من استصصاح أعداءه³
 433. عنه عليه السلام لا تشاور عدوكم وسنة حرة⁴
 434. عنه عليه السلام استشير أعداء تعرف من رأيهم مفدو وعدوهم ومواقع مفد صديهم

1 غرر حنكهم ج 10/276

2 شرح نهج البلاعة لأبي محمد ج 20 ص 28 ح 23

3 شرح نهج البلاعة لأبي محمد ج 20 ص 309 ح 543

4 غرر حنكهم ج 6667

5 غرر حنكهم ج 10198

6 غرر حنكهم ج 462

8/6

Warning against Underestimating the Enemy

429. Imām 'Alī (a.s.): "Do not underestimate any of the enemies, even if they are weak."¹
430. Imām 'Alī (a.s.) – from an aphorism attributed to him: "Beware of underestimating the enemy, for it bars you from vigilance. Many a small group has defeated a great group!"²
431. Imām 'Alī (a.s.) – from an aphorism attributed to him: "Do not underestimate the power of your enemy when you are fighting with him, for if you win [the battle] you will not be praised and if he defeats you, you are not excused. The weak that keeps a watchful eye on the powerful enemy is closer to safety than the powerful who is conceited of his own power over the weak."³

8/7

Warning against Consultation with the Enemy

432. Imām 'Alī (a.s.): "He who seeks consultation with his enemy is ignorant."⁴
433. Imām 'Alī (a.s.): "Do not consult your enemy, and conceal your news from him."⁵
434. Imām 'Alī (a.s.): "Consult your enemies only in order to find out the extent of their enmity and their goals."⁶

1 *Ghurrat al-Hikam*, h. 3216.

2 *Sharḥ Nahj al-Balāghah*, vol. 20, p. 187, l. 23.

3 *Sharḥ Nahj al-Balāghah*, vol. 20, p. 199, h. 543.

4 *Ghurrat al-Hikam*, h. 6663.

5 *Ibid.*, h. 6098.

6 *Ibid.*, h. 2462.

435. عنه - في احكام مسوؤة إليه - يستثنى عدوؤك تحريمه لتعبد مقدرا عدوؤك

436. عنه - من استعدن بعدوؤه على حاجته اوداد بعدا منها^١

8 8

التهارافرة في موجهة الاعلاء

437. لإمام علي - سعمل مع عدوؤا مرافقة لإمكنا وستهار بفرضه، بظهر^٢

438. عنه - لا ترفع بعدوؤك منده^٣

439. عنه - لا تظهر بعداؤه لمن لا سلطان لك عليه^٤

440. عنه - لا تعرض عدوؤك وهو مفضل؛ فإن قدته نعيته غلبت، ولا تعرض له وهو

مستبر؛ فإن بدرة يكسب امره

441. عنه - أنكأ لأشياء بعدوؤا ألا تعينه أنت تحدة عدوؤ^٥

442. عنه - في حكم مسوؤة إليه - أقفل لأشياء عدوؤك ألا تعرفه تلك تحدة
عدوؤ^٦

^١ شرح صحيح البلاء لأبي عبد الله ج 20 ص 7 ح 4 س

^٢ حرر بحكم ج 8984

^٣ حرر بحكم ج 2347

^٤ حرر بحكم ج 10258

^٥ حرر بحكم ج 2 ص 83، بحار الأنوار ج 78 ص 93 ح 04

^٦ حرر بحكم ج 10306

^٧ حرر بحكم ج 293

^٨ شرح صحيح البلاء لأبي عبد الله ج 20 ص 283 ح 244

435. Imam 'Alī (a.s.) – from an aphorism attributed to him “As a test and trial consult your enemy in order to realize the extent of his enmity.”¹
436. Imām 'Alī (a.s.), “He who seeks help from his enemy for his need, will move farther away from it.”²

8/8

Knowing the Right Time [seizing the opportunity] in Encountering the Enemies

437. Imam 'Alī (a.s.): “Employ [the strategy of] waiting for possibilities and seizing the opportunity in order to gain victory.”³
438. Imam 'Alī (a.s.) “Do not assault the enemy before you are powerful [enough].”⁴
439. Imam 'Alī (a.s.) “Do not disclose your enmity to those over whom you have no power.”⁵
440. Imam 'Alī (a.s.): “Do not confront your enemy when he is advancing, as this will help him over you, nor confront him when he is retreating, as his withdrawal will be sufficient for you regarding his affair.”⁶
441. Imām 'Alī (a.s.) “It is most destructive to your enemy that you do not inform him that you have taken him as an enemy.”⁷
442. Imam 'Alī (a.s.) – from an aphorism attributed to him “It is most fatal to your enemy that you do not let him know that you have taken him as an enemy.”⁸

Sharh Nahj al-Balāghah, vol. 20, p. 3.⁷ h. 634

2. *Ghurar al-Hikam*, h. 8984

3. *Ghurar al-Hikam*, h. 2347

4. *Ibid.* h. 10258

5. *Kanz al-Fawā'id*, vol. 2, p. 183. *Bihar al-Anwār*, vol. 78, p. 93, h. 104

6. *Ghurar al-Hikam*, h. 9306

7. *Nahj al-Duraz*, vol. 1, p. 293

8. *Sharh Nahj al-Balāghah*, vol. 20, p. 283 h. 344

9, 8

عَدَا الْعُقُوبَةُ عَلَى الْبُصَّةِ وَالْثَمَةِ

443 لحمل دحر [ابن عباس] على أمير المؤمنين عليه السلام فاستدأه عليه السلام وقال: يَا بَنِي عَبَّاسٍ،

أَعَدْتُ حَرْبًا

فَقَدْ فَدَرَيْتُ طَسْحَةً وَارْبِيرَ

فَقَدْ نُهُ عليه السلام سِتَادِي فِي الْمُحَمَّرَةِ، فَأَدْبْتُ هُمَ يَعْنِي أَنِ سَتَوَاتِمَهُ مِنْهَا دَلَالِيَابَ
أَلَّا يَعْدِرَ وَلَا يَكُنَّ وَلَا يُجَدُّ فَبَدَّ عليه السلام وَلَهُ يَسَّ عَبَّاسٍ مَا قَصِدَا إِلَّا مَنَّةً، فَكَأَنِّي
مَهْمٌ وَقَدْ صَارَ إِلَى مَكَّةَ يَنْسَعِبُ عَلَى حَرْبِي، فَإِنْ يَعْلَى مِنْ مُنْيَةِ الْخَائِنِ الْمَدْحَرِ قَدْ حَرَّ
أَمْرًا بِجِرَافٍ وَفَرَسٍ يَتَّبِقُ دَلِيلَهُ، وَيُفْهِمُ هَدْيِي الرَّجُلَانِ عَلَى أَمْرِي، وَيَسْكَبُ
دَعَاءَ شَيْفِي وَأَنْصَرِي

فَقَدْ عَدْتُ لَهُ مِنْ عَبَّاسٍ إِذَا كَانَ عَدَاؤُكَ لَأَمْرٍ كَذَلِكَ فَمِمَّا أَدْبْتُ هُمَ؟ وَهَلَا
خُسْبُهُمْ وَأَوْثَقْتُهُمْ بِالْخُدْبِ، وَكَفَيْتُ لِمُسْمِنٍ شَرَّهُمْ؟

فَقَالَ لَهُ: يَا بَنِي عَبَّاسٍ، أَتَأْمُرُنِي أَنْ أَدَّارَ طُغْمٍ وَمَا شُئْتُ مِنْ خُسْبَةٍ، وَأَعْدَيْتَ
عَلَى بَصَّةٍ وَلِثَمَةٍ وَاحِدٍ مِمَّنْ هُنَّ كَوْبُهُ؟ كَلَّا! وَلَهُ لَا عَدْبَتُ عَنْ أَحَدٍ لَكَ عَنِّي
مِنْ احْتِكَمٍ بِالْعَدَبِ، وَلَا لِقَوْلٍ مَقْصُصٍ نَسَبِ عَبَّاسٍ، إِنِّي أَدْبْتُ هُمَ وَأَعْرِفُ مَا
يَكُونُ مِنْهُمْ، كُنِّي سَنَصْهَرْتُ بِاللهِ عَلَيْهِمْ، وَلَهُ لَا أُقْسِيَهُمْ وَسَحَسْتُ صَبَّهُمْ، وَلَا
يَقْبَلُ مِنَ الْأَمْرِ شَيْئًا، فَإِنَّ اللَّهَ يَأْخُذُ بِطَنِيهِمْ لِي، وَيَكْتُمِي نَعْتِي، وَيَعْبَهُ عَنِّي

8/9

Refraining from Punishment on the Basis of Conjecture

443. *al-Jamal* "Ibn 'Abbās visited the Commander of the Faithful (a.s.) and he first started to speak and said "O Ibn Abbas Do you have any news?"

He said: "I saw Talha and Zubair "

He told him "The two asked my permission for Umra (pilgrimage) and I granted them permission after I had them pledge not to deceive, commit betrayal or get involved in corruption O Ibn Abbas By God they have no intention other than treason I know that they have gone to Mecca to seek assistance against me, for the treacherous wicked Talha ibn Munyah has taken the wealth of Iraq and Persia to spend it all. The two men will soon ruin my affair and shed the blood of my followers and companions "

'Abdullah ibn 'Abbās said "If you think so, why did you give them permission and why did you not put them in jail and shackle them so that you would save Muslims from their harm?"

The Imam (a.s.) said "O Ibn 'Abbās Are you asking me to hasten to tyrannize and practice evil instead of doing good and punish on the basis of conjecture and accusation? For be it! By God, I will not withdraw from the pledge I made to God as to judge on the basis of justice and speaking the truth

O Ibn 'Abbās! I gave them permission and I know what they will commit however, I asked God for help against them and I swear by God that I will kill them and make them hopeless and they will not fulfill their wish, for God will punish them for their injustice and transgression towards me and their violation of my allegiance and persecuting me."

444. تاريخ الطبري عن حذوب لَمَّا نَلَعَ عَدِيًّا مُصَابًا سَيَّحَةً وَقَتْلَ صَاحِبِهِمْ، قَالَ هَوَتْ نَفْسُهُ لِمَا كَانَ يُقْصَى عَقْدُهُ، وَأَجْرَاهُ عَلَى نَهْإِ فِرٍّ حَبِيبٍ حَذَوِيٍّ مَرَّةً فَقَالَ فِي أَصْحَابِي رَحِمَ قَدْ حَشَيْتُ أَنْ يُفَا قَوْلُكَ، فَمَا تَرَى فِيهِمْ؟ فَقَالَ لَهُ إِنْ لَا حُدُودَ عَلَى تَنَهُمِهِ، وَلَا عُقُوبَ عَلَى مَعْصِيَتِهِ، وَلَا قُدْرَتَ إِلَّا مِنْ خَالِقِنِي، وَنَاصِيَتِي وَأُظْهِرَ لِي لَعْدَاؤَهُ، وَلَيْسَتْ مُقَابَلَتُهُ حَتَّى أَدْعُوهُ وَأَعِزُّ رِيحَهُ، فَبِإِ تَابَ وَرَجَعَ إِلَيَّأَيَّا قَبِلْتُ مِنْهُ، وَهُوَ أَخْبَوِيَّا وَبِأَيْ لَا لَا عِزَّ مَعِي حَرْبَ سَعِيدٍ عَلَيْهِ اللَّهُ، وَبِإِ حَرْبَاهُ، فَكَفَّ عَنِّي مَا شَاءَ اللَّهُ.

ثُمَّ حَذَوِيٍّ مَرَّةً أُخْرَى فَقَالَ فِي قَدْ حَشَيْتُ أَنْ يُقْبِلَ عَمَلُهُ عِنْدَ سَيِّئِهِمْ وَهَبِ نَاصِيَتِي وَرَبِّدْ سَ حُصْنِي، بِإِ سَمِعْتُهُ يَدُكُورَتْ بِأَشْيَاءَ لَوْ سَمِعْتُهُمْ ثُمَّ تَصَرَّفَتْ عَلَيْهِمْ حَتَّى تَقْتُلَهُمْ أَوْ تُؤَيِّدَهُمْ، فَلَا تُصَرِّفْهُمْ مِنْ حَيْثُكَ أُنْذِرُ فَقَالَ لَهُ إِنْ مُسْتَشِيرٌ لِي فِيهِمْ، فَمَا دُ تَأْمُرُ بِهِ؟

وَالْ فِرٍّ تَرُورُ أَنْ تَدْعُوهُمْ، فَتَصْرَبَ قَتْلَهُمْ، فَعَمِلْتُ تَهْ لَا وَجْ وَلَا عَدْلَ، فَقُضِيَ اللَّهُ مَا طَلَبْتُ وَبِعَدْلٍ وَلَا عَدْلًا بَعْدَهُ، وَبِإِ تَقْدَرُ عَلَى سَمْعِي نَدَاءَ أَرَدْتُ قَتْلَهُمْ أَنْ تَقُولَ إِنَّ اللَّهَ، لَمْ يَسْخَرْهُمْ مِنْهُمْ وَمَا يَفْعَلُ أَحَدًا، وَمَا يُبَدِّلُ وَمَا يُحَرِّجُوا مِنْ طَاعَتِهِ؟

445. الإمام الصادق: كَمَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَوَّرَ اللَّهُ عَلَيْهِ يَقُولُ لَيْسَ بِي بَانِكُوفَةٍ بِأَهْلِ الْبَانِكُوفَةِ، أَوْ لَا أَعْلَمُ مَا يُصَحِّحُكُمْ؟^{١٩} بِي، وَبِإِ أَكْرَهُ أَنْ تُصَلِّحُكُمْ بِصَدِّيقِي^{٢٠}

^{١٩} تاريخ الطبري ج 5 ص 31، شرح نهج البلاغة لابن أبي الحديد ج 3 ص 149 عن حذوب، ابن أبي عمير

وهبها، وثقها، بدل وثقها، وكلاهما محو،

^{٢٠} الأمامي بسنده، ابن 207 ج 40 عن هشام بن عمار الأنباري ج 41 ص 140 ج 19

444. *Tarikh al-Jahānī* - narrated from Jundab: "When 'Alī (a.s.) was informed about the afflictions and tragedies inflicted upon 'Uf Bani Nāsiya and the murder of their chief, he said: "May his mother take him! How feeble-minded he was and how far off he was towards God! Once somebody came to me and said: 'There are men among your companions who I fear may separate from you. What do you think of them?'"

I told him: 'I do not administer punishment on the basis of accusations, nor do I chastise on the basis of assumptions. I do not fight against anyone but the one who has antagonized me and manifested his enmity towards me and that I will not try to fight him [but] after I have invited him and presented my proofs to him. Then, if he repents and returns to us, I will accept him as one of our brothers; but if he refused and wished for nothing but battle against us, we will ask God to help us against him and will fight him. May God keep away from me what He wishes!"

Once again he came to me and said: "I fear that Abdullah ibn Wahab al-Rasbi and Zaid ibn Lays will ruin your affair. I heard them say things about you that if you hear, you will not let them go unless you kill or chastise them. So never release them from the prison."

I said: 'I will consult with you about this, so what do you suggest?' He said: 'I suggest you sentence them and kill them."

Then I told him that he was neither pious nor wise. I said: "By God, I do not suppose you are pious, nor I expect wise. By God, even if I ever wanted to kill them, it would be more fitting for you to say to me: "Beware of God! Wary of you consider their blood as lawful since they have neither killed anyone nor have they risen up in war against you or given up obeying you?"¹

445. Imam al-Sadiq (The Commander of the Faithful, Ali ibn Abi Talib (a.s.) used to say to the people in Kufa: "O people of Kufa! You suppose that I do not know what acts you do! Yes, I do. But I do not like to do so by turning myself using unlawful means]"

¹ *Tarikh al-Jahānī*, vol. 3, p. 131, *Sharh Nahj al-Balāghah*, vol. 3, p. 48, al-Ghārā, vol. 1, p. 371.

² *Imam al-Sadiq*, Majma' p. 200, *Sharh Nahj al-Balāghah*, vol. 4, p. 8.

446. *al-Gharāt* reporting on the desertion of Kharrūt ibn Rashid who was one of the Kharijīs, from the Commander of the Faithful "Abdullah ibn Qa'in said " I came to the Commander of the Faithful and reported to him what I had heard about Kharrūt, what I had told his cousin and the response he had given me."

The Imām said "Leave him alone. If he accepts the truth and returns, we will recognize that and accept it from him, and if he rejects it, we will send for him."

I said "O Commander of the Faithful. Why do you not seize him right now to give his pledge of assurances [to be secure of his evils]?"

He said, "If we treat all those whom we accuse like this, then we should fill up prisons by them, and I do not believe it to be permissible to attack people, imprison them and punish them unless they have openly expressed their antagonism towards us."

See *The Encyclopedia of Commander of the Faithful*, VI, 447 (The Revolt of Kharrūt ibn Rāshid).

8/10

Warning against Torture

447. Imam 'Alī (a.s.): "He who whips a person unjustly, God the Blessed and the Exalted will whip him with a whip of fire."
448. Imam 'Alī (a.s.): "The most detested person before God is one who bares a Muslim's back unrightfully and beats a person who has not beaten him or kills he who has not committed a murder."³

¹ *al-Gharāt* vol. 1 p. 333 & 335, *Da'irat al-Arwa'*, vol. 33 p. 407, h. 628, *Sharh Nahw al-Bayāgh*, vol. 3, p. 129

² *Da'irat al-Islām*, vol. 2, p. 54, h. 1927

³ *Da'irat al-Islām* vol. 2, p. 44, h. 155 *Ishā'ib al-Ahkām* vol. 6, p. 148, h. 588

449. عَمَّا - مِنْ كَيْدِهِ بِمُزْمَرٍ خَرَّاجٍ - تَوَمَّ يَكُنْ فِيهِ عُمِّي عَنْهُ مِنْ لَعْنَتِهِ وَنَعْدِهِ

عَمَّا يُخَفُّ، كَأَنِّي ثَوَمُهُ لَا عُدْرَ لِأَحَدٍ بَرَأَ طَنَّتَهُ، وَصَوِّ ثَرَهُ، وَلَا
نُعْدِرُ حَسْبَ اللَّهِ وَلَا نَكْفُوهُمْ قَوْفَ طَفَّتِهِمْ

450. عَمَّا أَتَى سَأَلَ إِيَّايَ دَعْوَتُكُمْ بِحَقِّ قَوَائِمِ عَنِّي، وَصَرَّتْكُمْ بِمَنْزَرِهِ

وَأَعْيَشْتُمُوهُ، ثُمَّ إِنَّهُ سَيُنِيكُمْ نَعْدِي وَلَا تَلَا يَرْضَوْنَ مِنْكُمْ بِهِ، حَتَّى تُعْدُوْكُمْ
بِشَبَابِهِ وَبِالْحَدِيدِ، فَأَتَى أَنِ فَلَا تُعْدِيكُمْ بِهِ، إِنَّهُ مِنْ عَدَّتِ سَأَلَ فِي لُبِّ عُدَّةٍ بِهِ
فِي الْآخِرَةِ

451. مَسَدُ رِيْدٍ عَنْ رِيْدٍ عَنْ عُمِّي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ الْإِمَامِ عَلِيِّ بْنِ أَبِي تَالِبٍ وَهُوَ فِي مَرْيَةٍ

حَامِلٍ اعْتَرَفَ بِمُفْجُورٍ فَأَمَرَ بِهِ أَنْ تُرْحَمَ - عَمَّتْ مَتَّعَتْهُ وَأُخْفَتْهُ - وَفِي ذَلِكَ
ذِكْرٌ، فَقَالَ أَوْ مَا سَمِعْتَ سَوْرَةَ اللَّهِ يَرَى يَقُولُ لَا خَدَّ عَلَى مُعْرِفٍ بَعْدَ بِلَاغٍ، إِنَّهُ مَنِ
قَدَّتْ أَوْ خَسَّتْ وَتَهَدَّدَتْ فَلَا إِقْرَارَ لَهُ قَدَّ فَحَتَّى عَمَّرَ سَيِّدُهُ، ثُمَّ قَدَّ غَضِبَ
سَاءَ أَنْ تَدَّ مِثْلَ عُمِّي مِنْ أَبِي تَالِبٍ، وَلَا عُمِّي فَهَلَّتْ عُمُرِي

452. الْإِمَامُ عَلِيُّ بْنُ أَبِي تَالِبٍ - مِنْ حُطَّتْ لَهُ فِي أَوَّلِ حِلَافِهِ - إِنَّهُ لَقَدْ حَرَّمَ خِرَافَةً عَنْ تَحْوِيلِ

وَأَحَلَّ خِلَافَ عَمْرِو مَدْحُوبٍ، وَقَصَّرَ خُرُوفَةَ الْمُسْلِمِ عَلَى حُرْمِ كُنْهَا، وَشَدَّ بِإِحْلَاصٍ
وَلَوْ حَبْرٌ حَقَّقَ مُسْلِمِينَ فِي مَعْقِدِهِ، لَا يَسْبِيحُهُ مِنْ سَبْمٍ مُسَبَّحُونَ مِنْ سَبْمِهِ
وَيَدَّ لَا يَحُلُّ، وَلَا يَحُلُّ أَدَى الْمُسْلِمِ لَا يَسْ نَجَتْ

¹ وجهه صريح، ص 108، معجم البلاغة الكتاب 57 صفحة 16 معجمه وكونه ص 10

² القوارنة ج 2 ص 458 عن ربيع عن علي بن أبي طالب لا تَدَّ ج 1 ص 322، من له أوامر فلا عديكم من
شرح معجم البلاغة لايس أبي حمزة ج 2 ص 306 عن ربيع عن علي

³ مسد ريد هو 335، كشف اليقين، ص 3 ج 5 كشف المعنى ج 1 ص 13 بحال العدي ص 45 و 10 ص 1
المعجم ص 1 كتاب معجمه ورومي ص 8 ج 65

⁴ معجم البلاغة خطبه 167، معجم الأثر ج 3 ص 10 ج 26

449. Imam 'Alī (a.s.) said: "I prefer to be the one who would say: 'Even if there has been no fear of punishment for you and I should see which God has put ahead of you would take them from them, would be enough' because in what I am doing for them, I show mercy and leniency as He shows mercy to His creatures versus if I did and I don't charge them which is beyond their capacity."
450. Imam 'Alī (a.s.) said: "O People, I need you to the Truth that you turned your backs on and busy yourselves with the dust but you need me to know that after you will be tried by rulers who would not be content with his father's law and they will be with women and men. But I don't desire you with whom and I don't desire whom they propose to follow. God will punish him who follows."
451. *Muhammad Zaid* narrating from *Zayn al-'Abidin* (a.s.) from his father (a.s.) has *ghasab* her about 'Alī (a.s.) 'Alī (a.s.) said: "Umar is carrying a pregnant woman who has admitted committing adultery and Umar had asked her to stop it. 'Perhaps you have seduced a her or I have seduced her'." Umar replied: "That is so."
- 'Alī (a.s.) said: "Have you not heard the saying of the Messenger of God (s.a.w.) there should be no punishment for someone who has confessed after he is released. I told the people not to pursue women and slaves in the race of the earth's life."
- He then said: "Umar released the woman, he had said: 'We must be able to give you as much as you like. But Allah's will was not for 'Alī, 'Umar would be perished.'"¹
452. Imam 'Alī (a.s.) has termed a *shah gharib* (a poor stranger) "Surely God has made lawful what is with are not unknown and made unlawful things which are well known. He has given placed me to the ascension of Muslims over others. He has made me right to Muslims in the same grade of preference as you are to the *Hind* (Amghar) and men of the world. Therefore a Muslim is not to whom a *shah gharib* and hand even if other Muslim is to be executed. He is not to be killed is not allowed to harm him. He Muslim is not obligatory."²

1 *Waqat al-Jam'*, p. 108, *Nahj al-Balaghah*, vol. 1, p. 51, & *Mi'yār wa al-Mawāzīn*, p. 22.

2 *al-Gharat*, vol. 1, p. 458 & *al-Gharat*, vol. 1, p. 22, *Nahj al-Balaghah*, vol. 1, p. 51.

3 *Muhammad* and p. 145, *Kutub al-Jam'*, p. 145, *Shukhr al-Jam'*, p. 145.

4 *Nahj al-Balaghah*, term in *al-Bihar al-Mawāzīn*, vol. 1, p. 120.

11 8

الْبَهِي عَرَسَتْ

453. وقعة صفين عن عبد الله بن شريك حزن حُجْرُ بْنُ عَبْدِ وَعَمْرُو بْنُ الْحَمِي يُطَهَرُ ب

الْبَهِي وَالْبَهِي مِنْ أَهْلِ الشَّامِ، فَأَرْسَلَ إِلَيْهِ عِيٌّ أَنْ تُكْفَى عَنْ يَسْعَى عَمَّيْ

فَأَتَتْهُ فَقَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ، أَلَسَ مُحْتَجُّينَ؟

قَالَ نَعِي

فَالَا أَوْلِيَا مُطْلَبِينَ؟

قَالَ نَعِي

فَالَا، فِيمَ مَعْتَبَرٍ مِنْ شَتْمِهِمْ؟

فَأَنْ كَرِهْتُ لَكُمْ أَنْ تَكُونُوا بِعَدَائِهِ شَتْمِينَ، نَشْتَمُونَ وَتَشْتَرُونَ، وَكَيْفَ يَكُونُ

وَصَفْتُمْ مَسْأُومِي أَعْمِيهِ فَقُتِلْتُمْ مِنْ سَيْرَتِهِمْ كَذًا وَكَذًا، وَمِنْ غَمَمِهِمْ كَذًا وَكَذًا،

كَانَ أَصْرَبُ فِي يَقُولٍ وَأَسْعَى فِي عَمَلٍ وَبِوُفُؤِهِمْ مَكَابِلُ لَعْنِكُمْ يَتَاهُمُ وَرَاءَكُمْ

مِنْهُمْ لَتَهُمْ أَحْيَى دِمَاءَهُمْ وَدِمَاءَهُمْ، وَأَصْبَحَ دَنَاءُ بَيْنَ وَبَيْنَهُمْ، وَهَيْهَمُ مِنْ

صَلَاتِهِمْ، حَتَّى يَعْرِفَ الْحَقُّ مِنْهُمْ مِنْ خِيَانَتِهِ، وَيَرْعَوِي عَنْ لَفْيٍ وَتَعْدُولٍ مَنْ

يُحِبُّ بِهِ، كَانَ هَذَا خُتًّا إِلَيَّ وَحِيًّا لَكُمْ

فَقَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ، هَلْ عَطَفْتَكَ، وَتَأَذَّتْ بِأَدْنَى

454. الإمام علي عليه السلام لا تشنَّ عدوئكم شأنك^٢

وقعة صفين ص 163 بحار الأنوار ج ٢ ص 39 ح 369 - 371، جمع سبع مائة خطه 206، والأحد

الطوال ص 163

٢ الشنن بغيت (جاء العرب ج 3 ص 244)

٣ عر. بحكم ج 418

8/11

Warning against Insult

453. Imam 'Alī (a.s.) narrating from 'Abdullah ibn Sharīk "Ibn 'Adī and 'Amr ibn Hamq went out while openly expressing their aversion and cursing the people of Sām so Alī (a.s.) sent a message to them to avoid what he had been informed about."

The two came to Alī (a.s.) and said "O Commander of the Faithful. Are we not on the right path?"

He said, "Yes."

They asked again "Are they not on the wrong path?"

He said: "Yes."

They said "Why then did you prevent us from cursing them?"

He said "I did not like you to be among the cursers and revilers who curse people and express aversion, but if you described their misbehavior and said "Their conduct is such and their behavior is so", it would be more appropriate in saying and more effective in excusing. If instead of cursing and disavowing them, you would say 'O God! Spare our blood and theirs, reconcile between us and them and deliver them from their misguidance so that the one who has ignored the truth knows it and the one who has attached himself to aggression and enmity refrains from it', this would be dearer to me and better for you."

They both said "O Commander of the Faithful! We accept your advice and we shall discipline ourselves by your good manners."¹

454. Imam 'Alī(a.s): "Do not dishonor your enemy even if he dishonors you."²

¹ *Waq'at al-Jaysh*, p. 93 *Bihar al-Anwar*, vol. 1, p. 399 - 364-73 *Nah al-ba'ghab*, Sermon 206, *al-Akhbār al-Tawāl* p. 65

² *Ghurar al-Ishkam* h. 3418

12 8

الزُّمُّ وَالزُّمُّكَانُ مَرَّةً

455. الإمام علي عليه السلام: "زُّمُّ يُبْرِئُ حَدَّ مُحَدِّقَةٍ"
456. عنه عليه السلام: "في الحكم لمسونه إليه قرب غدوكم بعض المقاربة مثل حادث، ولا تُهرط في مقارنته فدلّ عسك ووجرت، وتأمل حاد لحشة صبونة في شعس نبي إن أمته ذطبه، وبأفوص في إمامة بقض نظر"
457. تاريخ الطبري عن عبد الملك بن أبي خرة الحنفي أن علياً خرج ذات يوم يحطّ، فبنة لهي حطته، وحكمت المحكمة في خواب المسجد فقال علي لله أكبر! كنتم حوّ يراؤ به سطر! إن سكتوا غمضهم، وإن تكلموا حجبهم، وإن حرّحو عيب قائمهم"
458. السنن الكبرى عن كثير بن نمر نيا أن في خُتْمَةٍ وعُيٌّ (رضي الله عنه) على سر، إدوم حرّ فدلّ لا حكمة، إلا لله ثمّ قد حرّ فدلّ لا حكمة إلا لله، ثمّ قدوم نراجي المسجد، فأشار إليهم علي (رضي الله عنه) بيده اجلسوا، فغم لا حكمة إلا لله، كنتم يُسعى به سطر، حُكْمَ لله صرّ فكم، إلا إن كنتم عتدي ثلاث حصال ما كنتم فعلا لا يصعّكم مسجد لله أن يذكرو فيها سم لله، ولا نمعّكم فيها ما

ع. ح. ح. ح. 560

٢ شرح صحيح البلاء لابن أبي عمير، ج 2، ص 342 ح 923

٣ عنه من قولهم عجبوا أمره أي الرعبه (راجع لسان العرب ج 12 ص 427)

٤ تاريخ الطبري ج 5 ص 22، الكامل في التاريخ ج 2 ص 98، انساب الأشراف ج 3 ص 135 وليس فيه دوران

حر ح. ١ وفيه اعمدعم. ٢ من اعمدعم.

8/12

Gentleness as long as There Is no Conspiracy

455. Imam 'Alī (a.s.) "Gentleness will soften the roughness of opposition and defiance."¹

456. Imam 'Alī (a.s.) on the aphorism attributed to him, "Get close to your enemy to the extent that you may fail your need and do not get too close to him lest you should debase your companions and yourself." It was the stick erected before the sun. It was said that the stick would get closer and if you go to extremes in following the stick the shadow will disappear.²

457. *Tarikh al-Futuh* – narrating from Abd al-Malik bin Abi Hurayrah al-Hadrami, "One day 'Alī (a.s.) went to the Great Mosque. He was returning with the Khawarij were lying in a corner of the mosque there is no sovereignty save for God (*la hukm illa li'llah*)."

'Alī (a.s.) said, "God is the Greatest (*Allah Akbar*). It is a true word but falseho is intended if they keep silent, we will admonish them; if they go on talking, we will debate with them; and if they rise against us, we will fight them."³

458. *al-Sunan al-Kubra* – narrating from Kathir al-Buhārī, "When 'Alī was attending the Friday prayer and 'Alī (a.s.) was on the pulpit when a man rose and said, 'there is no Deceit on being truly to God' (*la hukm illā li'llāh*)."

Another person rose and said, 'there is no sovereignty save for God'. Then the Khawarij stood up to rise against the mosque. 'Alī (a.s.) requested them to sit down and he said, 'Yes, Sovereignty belongs to God alone a word by which a falsehood is intended. We will deal with you according to the judgment of God. Let it be known that there are three issues regarding you that matters for me:

So long as you are with us, we will not prevent you from the mosque in which you may utter the name of God.

1. Ibid. p. 360

2. *Sharh Nahj al-Balaghah*, vol. 20, p. 342, h. 923

3. *Ta'aruf al-Asma' al-Husna*, p. 7. *Asma' al-Husna* is a book by al-Buhārī, vol. 3, p. 135

كَانَتْ أَيْدِيكُمْ مَعَ أَيْدِيهِ، وَلَا تُقَاتِلُكُمْ حَتَّى تُقَاتِلُوهُ ثُمَّ أَخَذَ فِي حَظِيهِ

459. الأَمْوَالُ عَنْ كَثِيرٍ مِنْ نِمْرٍ حَدَّثَ رَجُلٌ مِنْ رَجُلٍ إِلَى عَليٍّ فَقَالَ
يَا أَمِيرَ الْمُؤْمِنِينَ، إِنِّي وَخَدْتُ هَذَا يَسُوكَ، فَإِنَّ فَتْنَةً كَيْفَ مَنَسِي هَذَا
وَتَوَعَّدُكَ؟ فَقَالَ لَا أَقْتُلُ مِنْ مَنَسِي، قَالَ عَلِيٌّ لَهُمْ عَيْنُ ثَلَاثٍ أَلَّا لَا تَمْنَعُهُمْ
لِمَا جَاءَ أَنْ يَذْكُرُوا اللَّهَ فِيهَا، وَأَلَّا لَا تَمْنَعُهُمْ لِقِيَّةِ مَا دَامَتْ أَيْدِيهِمْ مَعَ أَيْدِيهِ، وَأَلَّا
لَا تُقَاتِلُهُمْ حَتَّى يُقَاتِلُوا^١

460. الْمُصَنِّفُ لِأَمْرِ أَبِي شَيْبَةَ عَنْ كَثِيرٍ مِنْ نِمْرٍ حَدَّثَ رَجُلٌ مِنْ رَجُلٍ إِلَى عَليٍّ فَقَالَ يَا رَأَيْتَ
هَؤُلَاءِ تَوَعَّدُوكَ، فَفَرَّوْا وَأَخَذْتُ هَذَا، قَالَ أَقْتُلُ مِنْ مَنَسِي؟ قَالَ بَلَى
سَأُكْفِلُ سُنَّةً وَذَع

راجع موسوعة الإمام علي بن أبي طالب ج ٦ ص ٥٤٥ (مصر: دار المعارف، ١٩٨٥).

13 8

اخْلَاءُ الْمَنَاصِرِ وَأَوْحَاشُهُ

461. شَرَحَ مَهْجُ الْبَلَاغَةِ لِأَمْرِ أَبِي الْحَدِيدِ هَذَا رَوَى أَنَّ عَمْرُو بْنَ الْحَضَرِيِّ كَانَ مِنْ
الْمُخَرَّبِينَ عَمَلًا، وَأَنَّ عَمَلَهُ نَزِيرُهُ فِي مَنَاصِرِهِ، وَذَلِكَ أَنَّهُ كَانَ يَقُولُ يَا مَهْدِي عَيْنِي فَلَا
أَدْرِي مَا مَوْتُهُ، وَبِئْسَ فَعْسَى أَنِي بِي قَتْلُ رَجُلٍ ثَنَاءً^٢

^١ السُّنَنِ الْكُوفِيِّ ج ٨ ص ٣٩٦، تاريخ الطبري ج ٥ ص ٧٣ عن كتابه من مذهب الحضر، الكافي ج ١ ص ٢٨٥
ج ٢ ص ٢٩٨، البداية والنهاية ج ٢ ص ٢٨٥، منهاج ج ٢ ص ٢٨٥

^٢ في المصدر: رَجُلٍ وَهُوَ تَصْغِيرُ

^٣ الأَمْوَالُ، ص ٢٤٥ ج ٥٦٦، كُنُوزُ الْعَمَالِ ج ١٦ ص ٣٠٠ ج ٣١٥

^٤ الْمُصَنِّفُ لِأَمْرِ أَبِي شَيْبَةَ ج ٨ ص ٤ ج ١٤٢، كُنُوزُ الْعَمَالِ ج ١٦ ص ٣١٨ ج ٣١٥

^٥ شرح مهج البلاغة لأبي أبي الحديد ج ٤ ص ٧٧

So long as your hands are in ours we will not deprive you of the public assets and we will not fight against you unless you fight against us." Then he went on with his sermon.¹

459. *al-Amwāl* narrating from Kathir ibn Namir "A man brought another man from the Khawārī to Alī (a.s.) and said "O Commander of the Faithful I saw this man cursing you."

He said "Curse him back the same way as he cursed me."

He said "He has threatened you!"

Alī (a.s.) said "I will not kill a person who has not killed me."

Then he said "They have three rights over us: not to prevent them from the mosques where they utter the name of God; not to deprive them of public assets so long as their hands are in ours; and not to fight against them until they begin to fight against us."²

460. *al-Musannif* narrating from Kathir ibn Namir "A man brought another man from the Khawārī to Alī (a.s.) and said he [and his group] have threatened you and then ran away and I caught this man."

The Imam said "Should I kill the person who has not killed me?"

The man said "He cursed you!"

He said "You either curse him or let him go."³

See *The Encyclopedia of Commander of the Faithful* VI 390 (The Imam's patience with the persecutions of the Khawārī and his tolerance towards them)

8/13

Exiling or Detaining the Plotters

461. *Sharh Nahj al-Balaghah* "It is narrated that Umran ibn Husayn was one of those who had deviated from Alī (a.s.) and he (a.s.) had exiled him to Mada'in for he had said "If Alī dies, I do not know how his death will come. And if he is to be killed that I hope he will – I look forward to that."⁴

1. *a-Sunan al-Kubra* vol. 8, p. 39, h. 1676; *Tārīkh al-Jahān* vol. 5, p. 71, a *Kamāl fi al-Tārīkh*, vol. 2, p. 398.

2. *al-Amwāl*, p. 245, h. 567, *Kanz al-Ummāl* vol. 1, p. 300, h. 31559.

3. *a-Musannif fi Aḥwāl wa Aḥbār* vol. 8, p. 64, h. 47, *Kanz al-Ummāl* vol. 1, p. 310, h. 3166.

4. *Sharh Nahj al-Balaghah* vol. 4, p. 77.

462. العبارات عن سعيد الأشعري: استحلّف عليٌّ^١ حين سار إلى أسهم وول زُحلاً من السَّخِجِ بِقَالَ لَهُ. هَافِي مِنْ هَوَاقِفَ، فَكَتَبَ إِلَى عَلِيٍّ^٢ إِنَّ عِيَّ وَبَهْمَةَ قَسُوا، فَدَعَا اللَّهَ عَلَيْكَ أَنْ يَظْهَرَ لَكَ عَدُوُّكَ، قَالَ فَكَتَبَ إِلَيْهِ عَلِيٌّ^٣ أَحِبَّهُمْ مِنْ الْكُوفَةِ وَلَا تَدْعِ مِنْهُمْ أَحَدًا

463. تاريخ الطبري عن أمّحلّ بن خليفة: زُحلاً مِنْهُمْ مِنْ بَنِي سَدُوسٍ مُدَّ بَنُو لَعِبَارٍ مِنْ الْأَحْثَسِيِّ كَذَلِكَ يَرَى رَأَى الْخَوَارِجَ، فَخَرَجَ بِهِمْ، فَسَقَطَ وَرَاءَهُ مَدَنِي عَدِيٍّ مِنْ حَبَنِمٍ وَمَعَهُ لَأَسْوَدُ بْنُ قَبَسٍ وَلَأَسْوَدُ بْنُ يَرِيدٍ لَمُودَبٍ، فَقَالَ لَهُ لَعِبَارٌ: حَسَّ اسْتَقْبَلَهُ أَسَالِيْ عَسَمَ، أَمْ طَمَّ تَكَمَّ؟ فَقَالَ عَدِيٌّ لَا، كُلُّ بَنِيكُمُ عَسَمٌ، فَقَالَ لَهُ أَمْرٌ دَنَابٌ مَا قُلْتَ هَذَا لَا شَرَّ فِي بَعْسَتِكَ، وَبِكَ سَعَرْتُ بَعِيرًا بِرَأْيٍ لِقَوْمٍ، فَلَا تُفْعَلُ حَتَّى يَذْهَبَ بِكَ إِلَى أَمِيرٍ مُؤْمِنٍ فَتُحِيرَهُ حَبْرَتُ غَلَمٍ مَكْنِيٍّ بِأَوْشَتِكَ حَذَا عِيٍّ فَأَحْرَقَ خَنَزَهُ، وَقَالَ بَأْمِيرٍ مُؤْمِنٍ، تَهَبِي رَأْيَ لِقَوْمٍ، فَدَعَرَهُ بِبِكَ فَقَالَ مَا يَحْكُمُ بَدْعُهُ، وَتَكْتَحِبُ حَبْسُهُ

فَدَعَا عَدِيٌّ مِنْ حَبَنِمٍ بِأَمِيرٍ مُؤْمِنٍ، فَدَعَا إِلَى وَأَنْ أَصْمُتُ إِلَّا بِأَنْتَ مِنْ قَبْلِهِ مَكْرُوهٌ وَدَعَا إِلَيْهِ^٤

^١ العبارات ج ١٨، ص ٦٨، لاج ١، ج ٣١، ص ٣٩٥ ح ٥٨٨

^٢ تاريخ الطبري ج ٥ ص ٨٩

462. *al-Ghārat* – narrating from Sa'īd al-Ash'arī "When setting out for Nahrāwan 'Alī (a.s.) put a man from the Nakha tribe by the name of Hani' ibn Hūdha in his place. He wrote to 'Alī (a.s.) that "The Chani and Bani'a tribes have revolted and prayed that your enemy gain victory [over you]."

'Alī (a.s.) wrote back "Deport them from Kufa and do not leave any of them therein."

463. *Tarikh al-Jabari* – narrating from Muḥall ibn Khawāla "A man from the Bani Sadus tribe called 'Ayzar ibn Akhnas who believed in the Khawarij [sympathizing with them] set off on a trip towards them. In the outskirts of Madā'in he ran into 'Adī ibn Hātim who was accompanied by Aswad ibn Qays al-Murādī and Aswad ibn Yazīd al-Murādī.

When 'Ayzār encountered 'Adī, he asked him "Are you a healthy and successful person or a tyrannic and miserable?"

'Adī said "healthy and successful."

The two Murādīs said "You only ask this out of the evil you have in you. We know for sure that you carry the views of the Khawarij. O 'Ayzar! You shall not be separated until we take you to the Commander of the Faithful and report your state to him."

A short while later 'Alī (a.s.) came and they reported to him saying "O Commander of the Faithful! He is of the same opinion as that of the Khawarij. We know him."

He (a.s.) said "[The shedding of] his blood is not permissible to us, however, we will imprison him."

'Adī ibn Hātim said "O Commander of the Faithful, leave him with me and I ensure that no harm would come to you from him." 'Alī (a.s.) left him with 'Adī.²

1. *al-Ghārat*, vol. 1, p. 18, *Bihar al-Anwar*, vol. 33, p. 356, h. 588.

2. *Tarikh al-Jabari*, vol. 5, p. 89.

نقص التاسع

السِّيَاسَةُ الْحَرْبِيَّةُ

19

لَهُمْ، بِدَرِيَسٍ عَسَكِيَّةٍ

أ- نعيم الحيش

464. الإمام علي - عليه السلام - وصيه برادس النصر حين تقدمه على مقدمته في صقيع عدم

مقدمة لهم عيوتهم، وعيوت مقدمته طلائعهم عند أنت حرجت من بلاد، وذنوت

من عدو، فلا نسأ من نوحه الطلائع في كل وجه، في بعض لشعب ولشجر

والخبر، وفي كل حسب، حتى لا يعزكم عدوكم، ويكون لكم كمن

ولا تسير نكتائب ولعائل من يد ليصبح في امساء، لا تعب، فادهمكم

أمر أو عيشكم مكره كنتم قد تقدمتم في شعبة

وإذا ترثتم عدو أو نزل لكم فبكم عسكركم في فاد لأشرف، أو في سراج

الحطب، أو نداء لأمر، كمن تكون لكم رداء وذوكم مدد وتكون منه منكم من

وحو وحده وأنبى

سهمه من ساء العرب، ج 12 ص 280،

٢- لغة عذراء من شجر وحب وحبها (سواء العرب) ج 4 ص 254

Chapter Nine

Warfare Policies

9/1

Attaching Importance to Military Training

A. Training the Troops

464. Imâm 'Alî (a.s.) – from his commandments to Ziyâd ibn Nadr when he assigned him as the commander of his army in the battle of Şiffin “You should know that the vanguards of an army serve as their eyes and the eyes of the vanguard are their forerunners. Therefore when you leave your town and approach the enemy you should not feel weary to search for them because the informers are everywhere and in some of the defiles, woods and secret places as well as every area so be on your guard] that your enemies will not raid you or lay trap for you.

Do not make the battalions and tribes proceed from morning to evening unless you want to mobilize them, so that when a matter occurs or a trouble befalls you are already mobilized for it.

وَاحْتَمُوا رُقَدَاءَكُمْ فِي صَيْحِي الْحَدِيدِ، وَأَعْلَى لَأَشْرَفِ، وَمَسَكِبِ لَأَهَبِ،
 يُرِينُونَ لَكُمْ، يَثَلًا يَأْتِيكُمْ عَدُوٌّ مِنْ مَكِبٍ مَحْفَقَةٍ، وَهُوَ
 وَدَّ بَرَلْتُمْ فَنِرْلُو جَمْعًا، وَإِدَّ رَحْلْتُمْ فِي رَحْنُوا جَمْعًا، وَدَا عَشِيْكُمْ لَنْسَ فَرْسَمِ
 فَخَقُوا عَسْكَرَكُمْ بِالزُّمَحِ وَبُزْمَةِ، وَجَعَلُوا رُمَانَكُمْ بِبُورِ بَرْسَكُمْ، كَمَا
 نَصَابَ بَكْمَ عَرَّةً، وَلَا يُنْقَى لَكُمْ عَمَّةً
 وَاحْرُسْ عَسْكَرَكَ بِنَفْسِكَ، وَلَيْكَ أَنْ تَرْقُدَ أَوْ تُصْبِحَ إِلَّا بِعَرٍّ، وَتَصْمُصَةَ
 ثُمَّ يَنْكُشْ دَيْتَ شَتْلَكَ وَذَانِكَ حَتَّى تَنْهَيَ بِكَ عَدُوَّكَ
 وَعَيْتَ بِشَأْنِي فِي خَرَبِكَ، وَبَيْنَكَ وَبَفَحْجَةٍ إِلَّا أَنْ تُكَمِكَ فُرْصَةً، وَإِنْ لَمْ
 تُقَابِلْ إِلَّا أَنْ يَبِيدَ دُونَكَ، وَيَأْتِيَتْ أَمْرِي وَشَلَامُ عَيْتٍ وَجَهْ لَهْ
465. وَمِنْ وَصِيَّةٍ لَهُ عَلَيْهِ السَّلَامُ بِمَعْقِلِ بْنِ قَيْسٍ الرَّجَازِيِّ حِينَ أَمَدَّهُ إِلَى لَشَمِ فِي ثَلَاثَةِ
 أَلْفٍ مَقْدَمَةٍ، أَيْ لَقِيَ لَهْ لَاحِدًا مِنْ بَنِي نَهْدَانَ، وَلَا مُتَّهِيَّ مِنْ دُونِهِ، وَلَا
 مُقَاتِلًا إِلَّا مِنْ فَاتِكٍ وَسَبْرٍ لِيَزِيدَ، وَعَوْرٍ بِسَاسِي وَرَقَةٍ فِي شَيْءٍ وَلَا سِرٍّ أَوْ
 أَمِيرٍ فَإِنَّ اللَّهَ خَفَعَهُ سَبْكَ، وَقَدَّرَهُ مُقْدَمًا لَا طَعْمَ فَارَاجَ فِيهِ مِنْكَ، وَوَحَّ صَهْرًا
 فَإِذَا وَفَّقْتَ حِينَ تَنْطَحُ سَبْحًا، وَحِينَ يَنْعَجِرُ لِفَجْرِ فَبِرْ عَلَى بَرَكَةِ اللَّهِ فَإِذَا لَقِيتَ
 نَعْدُوَّ فَهَبْ مِنْ أَصْحَابِكَ وَسَطًا، وَلَا تَبْ مِنْ مَقُومٍ دُونَهُ مِنْ بَرِيدٍ أَنْ تُشَبَّ
 الْحَرْبَ، وَلَا تَتَأَمَّلْ عَنْهُمْ تَتَأَمَّلْ مِنْ يَبَاطِ اسَاسٍ حَتَّى يَأْتِيَتْ أَمْرِي، وَلَا تَحْمِلْكُمْ
 شَأْنُهُمْ عَلَى قِيَادِهِمْ قُلْ دَعُوهُمْ وَارْتَدُّوا إِلَيْهِمْ^١

١ صبحي خ ١ ص ٢٤٦ نعيه (مجمع البحار ج ٢ ص ١٠٦٥)

٢ العوار اليوم القليل وقبل هو النفس من الماء وغيره كسب العرب ج ٥ ص ١١٢

٣ أي ثم يستعظم بناء شياً بمصمصه ماء في الدم يأخذ شياً من جهة، وهو في السيرة في أخته (صبحي الصالح)

٤ تصح العوار ص ١٦٦، مرجع البلاغة الكتاب ١، وقعه ص ٢٣ عن بريد بن حاتم بن قنبر الزاهد

الطرازي ص ٢٨٦: ٢٨٦، قنبر بن حاتم

٥ مرجع البلاغة الكتاب ١٢

Your camp should be upon heights or peaks of the mountains or in between rivers so that they will find fortresses for you and will prevent your enemies from reaching you. Your fighting should be from one or two fronts. Order the vanguards to settle on the summits of mountains, heights and on the edges of rivers. They should consider for you so that the enemies will not attack you from a fearful or secured place.

If you want to reside you should reside collectively and when you want to continue your march you should continue collectively. When you reside at night you should surround your camp with spears and armors. Put the armors between the carriers of armors so that you will not be taken by surprise or inattentively.

Guard your army yourself. Beware you should not sleep unbraken and should not pass a night with deep sleep. You should keep up this method until you meet your enemy.

You should be careful and deliberate in fighting. Beware of having an easy going opportunity arises for you. Do not fight before the enemy attacks you or you receive any order, peace and God's mercy be upon you."

- 465 Imam 'Alī (a.s.) in his commandments to Muḥammad Ḥasan al-Kāshān, when he was dispatched to Sham as the head of a three thousand strong vanguard: "Be wary of God before Whom attendance is inevitable and with other than Whom there is no meeting. Do not fight except with those who fight you. Travel in the two time periods, i.e. morning and evening. Let the men have no day rest and sleep. Give them rise and mount when marching and do not travel during early hours of night or find any excuse for resting and delay it until staying late for evening. Therefore give rest to your bodies in the night and let your carrier beasts also rest. When marching has appeared and dawn has arrived, commence your journey with God's blessings. When you face the enemy stand in the midst of your comrades. Do not get close to the enemy like the one who wants to commence the fighting and remain too distant like he who is afraid of action, for you receive my orders. Hatred for them should not lead you to fight before inviting them to guidance and leaving no excuses for them.

¹ *Nahj al-Faḡh* 4. *Nahj al-Baḡhah*, c.16. *Wagḥ al-Nahj* 4. 1000. *al-Firdl*, p. 166.

2. *Nahj al-Baḡhah*, Letter 12.

466. عنه عليه السلام من كتاب نفث إلى بعض ثمراء جيشه - فإن عدو إلى طرف طاعوه فادركه
الذي نحث، وإن توافيت لأموالهم إلى لشقي وعضب فهدد بن ألدعت
إلى من عضباك، واستعني بمن ندد معك عن تقاعس عت، فإن لمكارة معيته
خير من مشهده، وقعوده أعي من هوصيه ^١

467. عنه عليه السلام إن خفت لعدو إليكم فصفوا على أبواب الحديد، فليس هتد لا
لسيوف، وروم لأصبع بعد إحكام الصقوب، ولا تطرو في وحوهم، ولا
يهنكم عدوهم، ويطرو إلى أوصالكم من لأصبع فإن حملو عنكم فحثو على
لركب، واستترو بالأبرس، صفاً محكم لا حل فيه، ولا أسرو وحمو عنيه
والشيوخ، وإن شتو فاشتو على السبي، ورب مرموا فركشو فحل وشتو
موة ^٢

468. عنه عليه السلام إن كتب - وأعوذ بالله - فكم هزيمة فتدعو، وذكروا لله وما توعده
من قمر من لرحيق، وكنتم من رأيموة إلى واجعو لأثونة، زعنفر وسبح
تجفون في رد من هزم بن الحمة إلى المعسكر، فسر من فيه يكتم، فبد
حنم أطرفكم، وأتب أمدكم، وضرر فكم، فأجفوا ساس بقوهم،
وأحكموا تعيهم، وقنوا، واستعنوا بالله، وصبروا، وفي أشات عند الطريفة،
وحمل سرح لو جد سوي يشجعه على مكتبة، فصل غصم ^٣

^١ عنه في الحرب المائتة، وكتب إلى العدو يهدد بعض الأساقفة العرب ج 3 ص 439

^٢ سجع البلاغة الكتاب 4 بحر الألف ج 32 ص 67 ح 46 تذكره الخوص ص 166

^٣ دعائم الإسلام ج 1 ص 373

^٤ نسخة من تاريخ أبيه والمهابة ج 1 ص 1748

^٥ دعائم الإسلام ج 3 ص 373

466. Imam 'Alī (a.s.) – from his letter to some of his army chiefs: "If they [the enemies] return to the shelter of obedience, then this is all that we want. But if the affair of these people led to separation and disobedience, then take with you those who obey you and rush upon those who disobey you. And be content with those who follow you and do not worry about those who hold back from you because the absence of a halfhearted man is better than his presence and his sitting down is better than his rising up."¹
467. Imam 'Alī (a.s.): "If the enemy launches an assault upon you, then spread your troops on the gates of the ditches for there exists nothing save swords, stand firm on the ground after arraying the troops. Do not look at the enemies in the face. Their number should not scare you, look to your own land [and front] instead. If they assault you, bend over on your horses and hide yourselves behind your shields like an impenetrable stronghold, and if they turn their back on you, launch an attack on them with your swords. If they stand firm, then stand firm on the other side too. And if they run away, rush on them and catch them."²
468. Imam 'Alī (a.s.): "If God forbids you, happen to face a defeat, hold a gathering and remember God and how He promised the deserters of the battlefield to be punished. Reproach the one whom you see turning his back on the enemy. Gather the banners and tie them together. The roughriders must hasten to bring the fugitives back to the troops and the army and anyone hiding in the deadways is to come back to you. When the dispersed troops were gathered and your power was reclaimed and the defeated state has left you, hand over the troops to the commanders, mobilize the forces and fight. Seek assistance from God and be patient, for there is great reward for perseverance at the time of defeat and for the brave man's attack on the enemy."³

1. *Nahḥ, al-Balaghah*, Letter 4 *Ḥishār al-Anwār*, vol. 32, p. 6, l. 46. *Ṭaḥṣīṣ al-Khawāṣṣ*, p. 86.

2. *Da'ir al-Imām, al-Imām*, vol. 1, p. 373.

3. *Da'ir al-Imām al-Imām*, vol. 1, p. 373.

469. *Tārīkh Dimashq* narrating from Ibn Abbās: "Women fall to give birth to the like of the Commander of the Faithful. Al-
 .bn Abi Tālib (a.s.). By God, I have neither seen nor heard of
 any chief to be compared to him. I saw him at the Battle of
 Siffin wearing a turban with the torders on both sides set down.
 His two eyes looked [glazing] like two fiery lights. He was
 standing before a small group and inciting them to fight until
 he reached me while I was standing amid the people. Then he
 said: "O Gathering of the Muslims! Let your heart feel the fear
 of God, lower the voices, put on tranquility, make use of the
 spears and before drawing your sword give it a good shake.
 Wave your swords to the left and right and strike them with
 their sharp edges. Coordinate your swords with your steps
 and your arrows with your spears. Certainly you are in the
 sight of God and in the company of the Prophet's cousin.
 Launch your assaults consecutively and be ashamed of
 deserting, for it is a great shame that will remain in generations
 and it is fire on the Day of Account."

Keep yourselves lively and delighted. Step toward death
 readily and lightheartedly. Take care of (concentrate on) the
 bulk of the enemy's troop and the tent whose ropes are
 stretched around and aim at their hearts, for the Satan has
 mounted the unruly camel and has extended his arms holding
 one hand forward to attack and a foot backward to run away.
 So stay firm and persevere so as the Light of God may shine on
 you, as: "and when you have the upper hand and God is with you,
 and He will not stint [the reward of] your works."

470. Imām 'Ali (a.s.): "Do not let your banners bend down, nor leave
 it alone. Do not give it to anyone except the brave and the
 defenders of honor among you because they alone endure the
 befalling of troubles. And know that the guardians are those

1 Qur'ān, 47:35

2 *Tārīkh Dimashq* vol. 42, p. 460, *Murūj al-Dhahab* vol. 1, p. 385, and *al-Ashbār*
 vol. 1, p. 110.

الجماد طَهُمُ الَّذِينَ يَخْفَوْنَ بِرَأْيَاتِهِمْ، وَيَكْتُمُونَ، وَيَصِيرُونَ حَفَافِيهَا، وَزُورَامِهَا،
وَأَمَامِهَا، وَلَا يُصَيِّرُونَهَا، لَا تَأْخَرُونَ عَنْهَا فُسْطُومًا، وَلَا تَعْدُمُونَ عَلَيْهَا فَيْهَرْدُونَ

ب- تَنْظِيمُ الْحَيْشِ

471. دَعَائِمُ الْإِسْلَامِ فِي عِلِّيَّاتِهِ - إِنَّهُ كَانَ بِدَرْجَةٍ لِمُعْتَدِلٍ خَلَعَ مِيمَةً وَمَسْرَةً وَهَبًا
يَكُونُ هُوَ فِيهِ، وَنَحْنُ هَذَا رَوَاطُ، وَيُقَدَّمُ عَلَيْهَا مُقَدَّمٌ، وَيَأْتِيهِمْ بِمَنْعَصٍ
لِأَصْوَتِ، وَشُعَاعٍ، وَحَتَّى عِشْمُونَ، وَشَهْرٍ لَشَيْبَةٍ، وَإِطْعَمَ بَعْدَهُ، وَتُرُومَ
كُلِّ قَوْمٍ مَكَتُهُمْ، وَرُجُوعَ كُلِّ مَنْ خَلَّ إِلَى مَصَدِّقِهِ بَعْدَ حُمَلِيَّةٍ^١

472. دَعَائِمُ الْإِسْلَامِ فِي عِلِّيَّاتِهِ - إِنَّهُ كَانَ إِذَا رَاحَ بِمَقْدَرٍ يُعْنَى مَكْتَبًا، وَتُفَرِّقُ نَيْنَ
لِقَائِلَ، وَتُعَدُّ عَلَى كُلِّ قَوْمٍ زُحْلًا، وَيُصَفَّقُ بِصُفُوفٍ، وَيُكْرَدُّشُ بِكُرْدَسٍ، ثُمَّ
بَرَحَ إِلَى بَقْتِ

473. لِإِمَامِ عَلِيٍّ - فِي كَيْفِيَّةِ لِقَائِهِ قَدَمُوا أَرْخَانَةً وَأَرْفَاقَةً فَبَرَشَقُوا بِسُورٍ،
وَلَبَسُوا شِجَاجًا،^٢ وَاحْعَلُّوا أَحْسَنَ تَرْوِيطٍ وَأَمْسَجَةٍ بِرَاءَ بُلُوَاءٍ وَتُقَدِّمِيهِ، وَلَا
تُشْرُو^٣ عَنْ مَرَكُومٍ لِفَرَسٍ شَدَّ مِنْ أَعْدَائِهِ^٤

١ الكافي ج 5 ص 39 ح 4 عن مائش بن عيسى عن الأعمش ج 2 ص 56 ح 458 وجمع جمع التلاوة حفظه 24

٢ دَعَائِمُ الْإِسْلَامِ ج ١ ص 372

٣ الكردي من خيل العصمة، ومن القطعة من الخيل يعطيه الكرديين يعرفونهم ويعلمون كردهم القرد حمة أي جعلها كحمة كتيبة (موسم العربيات ج 6 ص 195)

٤ دَعَائِمُ الْإِسْلَامِ ج ١ ص 372

٥ الحطب لأحمد بن العرب ج ٢ ص 278

٦ مسجود معاد من كل شيء (المعجم العرب ج 1 ص 748)

٧ بقا من مكانة شتر: د ارفع عنه وبشر الأوجل من نهائمه تركها تصاحح ص 606

٨ دَعَائِمُ الْإِسْلَامِ ج 1 ص 372

who surround the banners and encircle them on all sides and do not let it be ruined. They do not remain behind lest they give them over to the enemy nor they go ahead of them lest they leave them alone.³¹

B. Arrangement of the Troops

471. *Da'at al-Islām* regarding 'Alī (a.s.), "When he advanced forward to fight, he would arrange the troops to the left, the right and the middle flanks with himself stationed in the middle. He would appoint battalions for them, would send forth vanguards and would order them to lower their voices, to pray to have their hearts united, to draw their swords, to display their power. He would also order every group to be stationed at their own positions and that everyone who would make a raid should return to his position after the raid."³²
472. *Da'at al-Islām* regarding 'Alī (a.s.), "When he was ready to go on a battle, he would prepare the battalions and separate the tribes. He would appoint a person over every group, array the troops and divide them into divisions. Then he would set off for the battle."³³
473. Imam 'Alī (a.s.) "on how to prepare for a war: "Send the infantry and the archers ahead to storm them, the enemy, with arrows, while the two flanks raid on them with spears. Set the riders and the elite forces as the support of the banner and the forerunners and do not leave your positions for a rider from the enemy who has been left alone."³⁴

al-Kaṣī vol. 5, p. 2, h. 4, *Bihār al-Anwār* vol. 32, p. 563, h. 468. Also, cf., *Nawāṣir al-Balāghat*, Sermon 24.

2. *Da'at al-Islām*, vol. 1, p. 372.

3. *ibid*.

4. *ibid* vol. 1, p. 372.

474 عنه . في وصية له وصي بها جيشاً نغته إلى عدو . فإد سرتم بعدو أو توب
بكم فتشكركم في قتل لأشر فب، أو سبج الحبل، أو أئداء الأبناء . كني
كوب بكم ردة، وودوكم مرداً . وتشكركم من وجو وجد أو نسي
وأجسوا لكم رقة في صابجى بجان، وماكك هصاب؛ بتلا؛ بكم بعدو من
مكب مخافه أو من واعلموا أن مقدمه لقوم غيوتهم، وعيون لمقدمه صلاتهم
وإياكم و تفرق، فإد ترنم فبرلو جميعاً، وإذ ارتجتم فارتجيو جميعاً
وداعيتكم ببل فاجعوا الزممع بكة، ولا تدوقو لموم إلا عرراً أو مصمضة .

ج- علم مبارقة السلاح في الحرب

475. دعائم الإسلام . إنه [عنا] . كره أن يُقْبَلَ الرُّحْلُ بِسِلَاحِهِ عَنِ الْقَدْبِ . وقد ورد
لله عز وجل عند ذكر صلاة الخوف (وَلَا تُحِبُّوا أَنْ تُدْعَوْا أَنْ تُقَاتِلُوا) . وقال (وَدَّ نَسِين
كَمَرُوا لَوْ تَعَفُّونَ عَنْ أَسْلِحَتِكُمْ وَأَمْعَتِكُمْ فِيمَا نَسُوا عَنْكُمْ مَسَّةً وَحَدَةً) .
فأفصل الأمور لمن كان في جهاد أن لا يُقَارِقَهُ السِّلَاحُ عَلَى كُلِّ أَحْوَالٍ^١
راجع ج 4 ص 128 (مستشهد عتد من أبي بكر) و ص 135 (حزب الإمام)

د- انتهاز الفرصة

476. الإمام عني . في وصف القدب - من رأى فرصة من العدو فاستشر، ولبسها
الفرصة بعد بحكام مكرهه، فإد قصي حخته عدد إليه^٢

١ القبل - ينقسم من الحبل سبعة يقال أن به يقبل هبة من أي يستعمله تاج العربير ح 3 ص 545

٢ شرح الألبان الكبار 1 . بحث المعول ص 192 ، وبعد صعب ص 124 عن يرو من جانب من نظر 4 ص
الظلال ص 66 كذا معناه

٣ النساء 102

٤ دعائم الإسلام ج 1 ص 10

٥ دعائم الإسلام ج 1 ص 372

474. Imam 'Alī (a.s.) in his commandment to the troops when dispatching them to confront the enemy: "When you proceed towards the enemy or he proceeds towards you the position of your forces should be on the high ground, on the mountain slopes or the bends of rivers so that it may serve you as a shelter and a hindrance to the enemy. Your encounter should be in one or two fronts."

Place watchers on the peaks of mountains and the sides of highlands so that the enemy may not approach you from a secure or a calm place. And know that the vanguard of an army serves as their eyes, and the eyes of the vanguard are their informers.

Beware of separation. When you have to do so together and when you move, you should move together. When night comes fix your spears in a circle and do not sleep except for a passing dozing.¹

C Keeping Hold of One's Weapon in Battles

475. *Da'aim al-Islām*: "He 'Alī (a.s.) addressed a man to keep his weapon during combat. When pointing out the prayer at the time of war, God said: "Let a group of them stand with you carrying their weapons," and He also said: "The faith is stronger than you be a be-²trayer of your weapons, and your baggage, so that they would desert you all at once."

The best thing for those who are in combat is not to separate their weapon from themselves by any means.³

See *The Encyclopedia of Commander al-Murtada*, Vol. VII, 10 Martyrdom of Muhammad ibn Abī Bakr, p. 104, his sorrow the Imam.

D Taking Opportunities

476. Imam 'Alī (a.s.) describing the fighting: "He who sees a chance over the enemy should raid on him and take advantage of the opportunity – if it is at the strengthening of his position, and when his goal is achieved he should return to his position."⁴

1. *Nabī al-Balaghah*, Letter 1, *Tahaf al-Uqūl*, p. 40, *Waqat Siffin*, p. 24, *al-Akhhbar al-Tawāh*, p. 66.

2. Qur'ān, 4: 92.

3. *Da'aim al-Islām*, vol. 1, p. 37.

4. *Ibid* vol. 1, p. 37.

477. وقعة صفين، أفضل الأحقاف من قس السعدي [في حرب صفين] فقد ب أهل
 المرو، و به لا تضيون هـ لأمر أن عثما لله ليوم، قد كشف بقوم عنكم قبح
 حياء، وما يقبلون على دين، وما يصبرون، لا خداء، فتقدموا
 قدسوا، إن تقدمت اليوم فقد تقدمت أمس، في نقول يا أمير المؤمنين؟ و
 تقدموا في موضع تقدم، وتأخروا في موضع تأخر، تقدموا و قس أ تقدموا
 لكم

هـ - الإنسحاث أن كتبكي

478. الإمام علي ع: نفي في أوزة يعيل الطفر في زمانه^٢

479. عنه ع: دن نقول لأصحابه عند الحرب: لا تسد عنكم فرقة بعده كره، ولا
 جوبه بعده حمة^٣

2.9

تأسيس لقوات خاصة

480. الإمام الصادق ع: كانو - مشرطة الخميس - بنته لأب رجل نصره [أي علي ع]^٤

481. الاختصاص عن علي ع الحكم أصحاب أمير المؤمنين ع: تدب قل هم
 شطروا، فإن شربكم على الحق، وسبب شربكم على ذهب ولا فضة، إن

^٢ وقعة صفين ص 406 بح. الاو ح 32 ص 5 ح 432

^٣ ع. حكم ح 2003

^٤ نهج البلاغة للكتاب 26، عبر بالحكم والمواظ ص 50 ح 9644 وفي صورة الله والحمد

^٥ مشرطة نستطاع بخبة أصحابه الذين يقدمهم على عرهم من حدة داب من لا عري هم بمراد و هـ بهم

شرطي، وشرطة والسهم شرطي (الهدية ح 2 ص 460

^٥ الاختصاص ص 2

477. *Waq'at Siffin* [in the battle of Siffin], Ahnaf ibn Qays al Sadi addressed the people and said "O people of Iraq By God, You will not confront this issue with your necks more lowered more humiliated] than you are] today They lifted the veils of shame and they do not fight for the religion nor do they resist except out of shamefulness. So proceed!"

They said "If we proceed today it will be the same way as] we proceeded yesterday O Commander of the Faithful' What do you say?"

The Imam said "At the time of proceeding, do proceed, and at the time of withdrawal, withdraw Proceed before they proceed towards you."

E. Tactical Withdrawal

478. Imam 'Ali (a.s.) "To retreat at the right time is equal to victory in its time."²
479. Imam 'Ali (a.s.) – would say to his companions at the time of battle "The retreat after which return is intended and the withdrawal after which attack is in view should not make you unhappy."³

9/2

Establishment of Special Forces

480. Imam al-Sadiq (a.s.), "The elite army included six thousand of 'Ali's (a.s.) companions."⁴
481. *al-Ikhtisās* narrating from Ali ibn al-Hakam "The companions of the Commander of the Faithful were those to whom he said Swear [your] allegiance, and I will promise you Paradise and not gold and silver. Our Prophet (s.a.w.) has

1. *Waq'at Siffin*, p. 406, *Bihar al-Anwar*, vol. 32, p. 51, h. 437

2. *Ghurar al-Hikam*, h. 2003

3. *Akhbar al-Baqiyah* Letter 6, *Uyun al-Akham wa al-Mawdu'at*, p. 304, h. 964.

4. *al-Ikhtisās* p. 2

بَيْتُهُ فِيمَا مَضَى قَبْلَ أَصْحَابِهِ تَشَرُّطُوا. هَبْنِي لَسْتُ شَهِدَ طُغْمًا لَا عَلَى حَتَّةٍ
وَهُمْ سَبَرُوا نَصْرِي، وَلَقَدْ دُتُّ وَأَبُو ذَرٍّ يَوْمَ بَيْتِي، وَعَبْدُ بْنُ بَسْرٍ وَأَبُو سَبَّاحٍ
وَأَبُو عَمْرٍو الْأَنْصَارِيُّ، وَسَهْلٌ بَدْرِي وَعُثْمَانُ بْنُ خُصَيْفٍ الْأَنْصَارِيُّ، وَحَدِيثُ
بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ

وَمِنْ أَصْحَابِهِ: عَمْرُو بْنُ خَنْفِيٍّ الْخَزْعِيُّ عَرَبِيٌّ، وَمَيْمُونُ بْنُ شَيْبَةَ وَهُوَ
مَيْمُونُ بْنُ عَمِيٍّ، مَوَالِيٌّ، وَشَيْبَةُ الْخَزْعِيُّ، وَحَبِيبُ بْنُ مُصْطَوًى لَانَسِيُّ، وَتَحْمُذُ بْنُ
أَبِي بَكْرٍ

وَمِنْ تَرْبِيَانِهِ: عَدْنُ الْأَدْيِيِّ، وَسُوَيْدُ بْنُ عَفْنَةَ الْحَضْرِيُّ، وَطَارِثُ بْنُ عَبْدِ اللَّهِ
الْأَعَزِيُّ الْقُمْدِيُّ، وَأَبُو عَبْدِ اللَّهِ الْحَبْلِيُّ، وَأَبُو يَحْيَى حَكِيمُ بْنُ سَعْدٍ خَنْفِيُّ
وَكُنِيَ مِنْ شُرَاطَةِ الْحَمِيسِ أَوْ رُضَيِّ بْنِ عَبْدِ اللَّهِ بْنِ يَحْيَى الْخَضْرَمِيُّ، وَسَسْمُ بْنُ
غَيْسٍ الْهَلَالِيُّ، وَغُبَيْدَةُ السُّدْرِيِّ لُرْدِيُّ، عَرَبِيٌّ

وَمِنْ خَوَصِيَّةِ عَمِّهِ بْنِ جَلْدَيْمٍ الْأَنْجَلِيِّ - وَفَقَدْ شَهِدَ خَيْبَرَ عَمِّيٌّ - [و] فَتَرَى مَوْلَى
عَلِيِّ بْنِ أَبِي صَالِحٍ صَوَّبَتْ لَهُ عَمِيَّةٌ، [و] أَبُو وَجْهَةَ مَوْلَى حَمِيٍّ هَاسِمٌ، وَغُبَيْدَةُ
بْنُ أَبِي ذَرٍّ - وَكَانَ كَاتِبَهُ -.

482. رجال النكشي عن أبي الجارود قُلْتُ لِأَصْحَابِ بَيْتِهِ مَا كُنْ مِنْهُمْ هَذَا يَرْخُلُ
بِعَمِّيٍّ [فَمَكَّهُ؟] قَالُوا مَا أَدْرِي مَا يَقُولُ إِلَّا أَنَّهُ شَيْفُ كَاتِبِ عَمِّيٍّ عَرَبِيٍّ، وَهُوَ
أَوَّلُ مَنْ جَاءَهُ مِنْهُمْ وَكَانَ يَقُولُ: تَشَرُّطُوا، فَوَلَّى اللَّهُ مَا اشْتَرَاكُمْ بِدَهْنٍ وَلَا
لِصْنَةِ، وَمَا اشْتَرَاكُمْ إِلَّا بِلِقَوْمِهِ، إِنَّ قَوْمًا مِنْكُمْ مِنْ [بَنِي إِسْرَائِيلَ]

لا حصص من جزاء الله من لا من الدين من 27 و 28 و 29 و 30 و 31 و 32 و 33 و 34 و 35 و 36 و 37 و 38 و 39 و 40 و 41 و 42 و 43 و 44 و 45 و 46 و 47 و 48 و 49 و 50 و 51 و 52 و 53 و 54 و 55 و 56 و 57 و 58 و 59 و 60 و 61 و 62 و 63 و 64 و 65 و 66 و 67 و 68 و 69 و 70 و 71 و 72 و 73 و 74 و 75 و 76 و 77 و 78 و 79 و 80 و 81 و 82 و 83 و 84 و 85 و 86 و 87 و 88 و 89 و 90 و 91 و 92 و 93 و 94 و 95 و 96 و 97 و 98 و 99 و 100 و 101 و 102 و 103 و 104 و 105 و 106 و 107 و 108 و 109 و 110 و 111 و 112 و 113 و 114 و 115 و 116 و 117 و 118 و 119 و 120 و 121 و 122 و 123 و 124 و 125 و 126 و 127 و 128 و 129 و 130 و 131 و 132 و 133 و 134 و 135 و 136 و 137 و 138 و 139 و 140 و 141 و 142 و 143 و 144 و 145 و 146 و 147 و 148 و 149 و 150 و 151 و 152 و 153 و 154 و 155 و 156 و 157 و 158 و 159 و 160 و 161 و 162 و 163 و 164 و 165 و 166 و 167 و 168 و 169 و 170 و 171 و 172 و 173 و 174 و 175 و 176 و 177 و 178 و 179 و 180 و 181 و 182 و 183 و 184 و 185 و 186 و 187 و 188 و 189 و 190 و 191 و 192 و 193 و 194 و 195 و 196 و 197 و 198 و 199 و 200 و 201 و 202 و 203 و 204 و 205 و 206 و 207 و 208 و 209 و 210 و 211 و 212 و 213 و 214 و 215 و 216 و 217 و 218 و 219 و 220 و 221 و 222 و 223 و 224 و 225 و 226 و 227 و 228 و 229 و 230 و 231 و 232 و 233 و 234 و 235 و 236 و 237 و 238 و 239 و 240 و 241 و 242 و 243 و 244 و 245 و 246 و 247 و 248 و 249 و 250 و 251 و 252 و 253 و 254 و 255 و 256 و 257 و 258 و 259 و 260 و 261 و 262 و 263 و 264 و 265 و 266 و 267 و 268 و 269 و 270 و 271 و 272 و 273 و 274 و 275 و 276 و 277 و 278 و 279 و 280 و 281 و 282 و 283 و 284 و 285 و 286 و 287 و 288 و 289 و 290 و 291 و 292 و 293 و 294 و 295 و 296 و 297 و 298 و 299 و 300 و 301 و 302 و 303 و 304 و 305 و 306 و 307 و 308 و 309 و 310 و 311 و 312 و 313 و 314 و 315 و 316 و 317 و 318 و 319 و 320 و 321 و 322 و 323 و 324 و 325 و 326 و 327 و 328 و 329 و 330 و 331 و 332 و 333 و 334 و 335 و 336 و 337 و 338 و 339 و 340 و 341 و 342 و 343 و 344 و 345 و 346 و 347 و 348 و 349 و 350 و 351 و 352 و 353 و 354 و 355 و 356 و 357 و 358 و 359 و 360 و 361 و 362 و 363 و 364 و 365 و 366 و 367 و 368 و 369 و 370 و 371 و 372 و 373 و 374 و 375 و 376 و 377 و 378 و 379 و 380 و 381 و 382 و 383 و 384 و 385 و 386 و 387 و 388 و 389 و 390 و 391 و 392 و 393 و 394 و 395 و 396 و 397 و 398 و 399 و 400 و 401 و 402 و 403 و 404 و 405 و 406 و 407 و 408 و 409 و 410 و 411 و 412 و 413 و 414 و 415 و 416 و 417 و 418 و 419 و 420 و 421 و 422 و 423 و 424 و 425 و 426 و 427 و 428 و 429 و 430 و 431 و 432 و 433 و 434 و 435 و 436 و 437 و 438 و 439 و 440 و 441 و 442 و 443 و 444 و 445 و 446 و 447 و 448 و 449 و 450 و 451 و 452 و 453 و 454 و 455 و 456 و 457 و 458 و 459 و 460 و 461 و 462 و 463 و 464 و 465 و 466 و 467 و 468 و 469 و 470 و 471 و 472 و 473 و 474 و 475 و 476 و 477 و 478 و 479 و 480 و 481 و 482 و 483 و 484 و 485 و 486 و 487 و 488 و 489 و 490 و 491 و 492 و 493 و 494 و 495 و 496 و 497 و 498 و 499 و 500 و 501 و 502 و 503 و 504 و 505 و 506 و 507 و 508 و 509 و 510 و 511 و 512 و 513 و 514 و 515 و 516 و 517 و 518 و 519 و 520 و 521 و 522 و 523 و 524 و 525 و 526 و 527 و 528 و 529 و 530 و 531 و 532 و 533 و 534 و 535 و 536 و 537 و 538 و 539 و 540 و 541 و 542 و 543 و 544 و 545 و 546 و 547 و 548 و 549 و 550 و 551 و 552 و 553 و 554 و 555 و 556 و 557 و 558 و 559 و 560 و 561 و 562 و 563 و 564 و 565 و 566 و 567 و 568 و 569 و 570 و 571 و 572 و 573 و 574 و 575 و 576 و 577 و 578 و 579 و 580 و 581 و 582 و 583 و 584 و 585 و 586 و 587 و 588 و 589 و 590 و 591 و 592 و 593 و 594 و 595 و 596 و 597 و 598 و 599 و 600 و 601 و 602 و 603 و 604 و 605 و 606 و 607 و 608 و 609 و 610 و 611 و 612 و 613 و 614 و 615 و 616 و 617 و 618 و 619 و 620 و 621 و 622 و 623 و 624 و 625 و 626 و 627 و 628 و 629 و 630 و 631 و 632 و 633 و 634 و 635 و 636 و 637 و 638 و 639 و 640 و 641 و 642 و 643 و 644 و 645 و 646 و 647 و 648 و 649 و 650 و 651 و 652 و 653 و 654 و 655 و 656 و 657 و 658 و 659 و 660 و 661 و 662 و 663 و 664 و 665 و 666 و 667 و 668 و 669 و 670 و 671 و 672 و 673 و 674 و 675 و 676 و 677 و 678 و 679 و 680 و 681 و 682 و 683 و 684 و 685 و 686 و 687 و 688 و 689 و 690 و 691 و 692 و 693 و 694 و 695 و 696 و 697 و 698 و 699 و 700 و 701 و 702 و 703 و 704 و 705 و 706 و 707 و 708 و 709 و 710 و 711 و 712 و 713 و 714 و 715 و 716 و 717 و 718 و 719 و 720 و 721 و 722 و 723 و 724 و 725 و 726 و 727 و 728 و 729 و 730 و 731 و 732 و 733 و 734 و 735 و 736 و 737 و 738 و 739 و 740 و 741 و 742 و 743 و 744 و 745 و 746 و 747 و 748 و 749 و 750 و 751 و 752 و 753 و 754 و 755 و 756 و 757 و 758 و 759 و 760 و 761 و 762 و 763 و 764 و 765 و 766 و 767 و 768 و 769 و 770 و 771 و 772 و 773 و 774 و 775 و 776 و 777 و 778 و 779 و 780 و 781 و 782 و 783 و 784 و 785 و 786 و 787 و 788 و 789 و 790 و 791 و 792 و 793 و 794 و 795 و 796 و 797 و 798 و 799 و 800 و 801 و 802 و 803 و 804 و 805 و 806 و 807 و 808 و 809 و 810 و 811 و 812 و 813 و 814 و 815 و 816 و 817 و 818 و 819 و 820 و 821 و 822 و 823 و 824 و 825 و 826 و 827 و 828 و 829 و 830 و 831 و 832 و 833 و 834 و 835 و 836 و 837 و 838 و 839 و 840 و 841 و 842 و 843 و 844 و 845 و 846 و 847 و 848 و 849 و 850 و 851 و 852 و 853 و 854 و 855 و 856 و 857 و 858 و 859 و 860 و 861 و 862 و 863 و 864 و 865 و 866 و 867 و 868 و 869 و 870 و 871 و 872 و 873 و 874 و 875 و 876 و 877 و 878 و 879 و 880 و 881 و 882 و 883 و 884 و 885 و 886 و 887 و 888 و 889 و 890 و 891 و 892 و 893 و 894 و 895 و 896 و 897 و 898 و 899 و 900 و 901 و 902 و 903 و 904 و 905 و 906 و 907 و 908 و 909 و 910 و 911 و 912 و 913 و 914 و 915 و 916 و 917 و 918 و 919 و 920 و 921 و 922 و 923 و 924 و 925 و 926 و 927 و 928 و 929 و 930 و 931 و 932 و 933 و 934 و 935 و 936 و 937 و 938 و 939 و 940 و 941 و 942 و 943 و 944 و 945 و 946 و 947 و 948 و 949 و 950 و 951 و 952 و 953 و 954 و 955 و 956 و 957 و 958 و 959 و 960 و 961 و 962 و 963 و 964 و 965 و 966 و 967 و 968 و 969 و 970 و 971 و 972 و 973 و 974 و 975 و 976 و 977 و 978 و 979 و 980 و 981 و 982 و 983 و 984 و 985 و 986 و 987 و 988 و 989 و 990 و 991 و 992 و 993 و 994 و 995 و 996 و 997 و 998 و 999 و 1000

٢ سقط مديون فيقولون من عصمواك من يحدك لا يحدك

previously said to his companions. "Swear allegiance as I do not promise you except [the reward of] Paradise."

And they [the Commander of the Faithful's companions] included Samnān al-Fārsī, al-Miqdād Abu Dhar al-Ghifārī, Ammar ibn Yāsir, Abū Sāsān and Abū 'Amr al-Anṣārīyan, Saḥl (Badrī) and Uthman, the sons to Hunayf al-Anṣārī, and 'Abū al-Abdullāh al-Anṣārī."

And from among his close companions were 'Amr ibn al-Hamq al-Khazā'i, the Arab Maytham al-Tammār - Maytham ibn Yahyā the freed slave - Kushayd al-Harī, Ḥabīb ibn Muḥaḥar al-Asadī, and Muḥammad ibn Abī Bakr

His friends included al-Aḥm al-Azdī, Suwayd ibn Ghaṭṭala al-Ja'fī, al-Ḥarith ibn 'Abdullāh al-A'war al-Iṣṣādānī, Abū 'Abdullāh al-Jada'i, Abū Yahyā Ḥakīm ibn Sa'd al-Ḥanaṣī

His elite forces included Abū al-Radī 'Abūllāh ibn Yahyā al-Ḥadramī, Salīm ibn Qays al-Ḥaḥālī, and 'Ubayda al-Salīmānī al-Muradī, Arab.

The elite from among his friends included Tamīm ibn Ḥadhīm al-Najāī (who was killed as a martyr with Aḥī (a.s.) Qanbar (a slave freed by Aḥī ibn Abī Tālib (a.s.), Abū Fakhr (a freed slave by Banī Hashim), and 'Ubaydullāh ibn Abī Rāfi (who was Aḥī's (a.s.) secretary)."

482. *Riḥal al-Kashshā*, narrating from Abū 'Arūd "I said to Asbagh ibn Nuḥāla 'What is the status of this man [Aḥī (a.s.) among you?'"

He said "I do not know what you say but our swords were on our shoulders, whomever he beckoned we would strike by sword. Aḥī (a.s.) would say to us: Swear [your] allegiance. I swear by Allah that your allegiance is not for gold and silver rather it is for death. In the past a group of people from Banī Isrā'īl

تَسَارَطُوا بَيْنَهُمْ، فِي مَدَنٍ أَحَدُهُمْ حَتَّى كَانَتْ بَيْنَ قَوْمِهِ، أَوْ بَيْنَ قَوْمِيهِ، أَوْ بَيْنَ
نَفْسِهِ، وَإِنَّكُمْ يَمُرُّ لِيَهُمْ، غَيْرَ أَنْكُمْ تَسْمُو بَأْسِيَاءَ

483. رَحَّانُ الْكَتَّانِي رَوَى عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ لَعَنَ اللَّهُ مَنْ يَخِي خَصْمَ مِي يَوْمَ
خَمْسٍ أَشْرَ نَاسٍ يَخِي؛ فَأَمْتُ وَأَبُوهُ مِنْ شُرْطَةِ خُمُسٍ حَقًّا، بَقَا أَحْزَبِي
رَسُولُ اللَّهِ ﷺ نَاسِمَتْ وَاسْمُ أَسَدٍ فِي شُرْطَةِ اخْمُسٍ، زَالَهُ نَسَمُكُمْ شُرْطَةُ
خُمُسٍ عَلَى سَارِيَّةٍ رَوَى وَدَكَرَ أَنَّ شُرْطَةَ خُمُسٍ كَانُوا سِتَّةً أَلْفَ رَحْلٍ، أَوْ
خَمْسَةَ أَلْفٍ *

3 9

الْعُدَاةُ الْخَصْمَةُ لِقَوَاتِ الْمُسْلِمِينَ

484. الْإِمَامُ عَلِيٌّ ع - فِي عَهْدِهِ إِلَى مَدِينَةِ الْأَشْرَفِ - ثُمَّ تَقَدَّمَ عَنْ مُؤَرِّحِهِمْ مَ يَنْفَعُهُ
أَبَايِدَانِ مِنْ وَلَدِهِمْ، وَلَا يَتَقَدَّمُونَ فِي نَفْسِكَ شَيْءٌ قُوَّتُهُمْ بِهِ وَلَا يَحْزَبُونَ نَظْمًا
تَعَدَّيْتُمْ بِهِ فِي قَلْبٍ مَرَّةً دَعَا هُمْ إِلَى تَدَلٍّ تَصْبِيحَةَ لَكَ، وَخَسْبَ لَصْرُ بَيْتٍ وَلَا
تَزَحَّ تَقَدَّمَ طَيْفَ مُؤَرِّحِهِمْ تَكْذَابًا عَلَى خَسْمِهِمْ، فَإِنَّ لِمَسِيرٍ مِنْ لَطْفِكَ مَوْصِعًا
تَتَجَمَّعُونَ بِهِ، وَلَمْ يَجْسِمِ مَوْقِعًا لَا يَسْتَعْمَلُونَ عَمَّا

وَيَكُونُ أَتَى رُؤُوسِ خَيْبِكَ عَمْدِكَ مَنْ دَسَّاهُمْ فِي مَعُونَتِهِ، وَأَفْضَلَ غَنِيهِمْ مِنْ
حَدِّهِمْ يَسْعُهُمْ وَيَسْعُ مِنْ دَرَاهِمِهِمْ مِنْ حُدُوفِ أَعْيُنِهِمْ، حَتَّى يَكُونَ هَمُّهُمْ عَمَّا
وَحَدِّ فِي جِهَادِ أَعْدَائِهِمْ؛ فَإِنَّ عَطْفَكَ عَلَيْهِمْ يَعْطِفُ قُوَّتَهُمْ عَمْدَكَ وَرَأْفَتُكَ قُوَّةَ
عَيْنٍ لَوْلَاهُ سَتَقَامَةُ بَعْدَكَ فِي لَيْلَالٍ، وَظُهُورُ مَوَدَّةٍ بَرَّعِيَةٍ. وَإِنَّهُ لَا يَطْهَرُ مَوَدَّتُهُمْ

* حال الكتاني ج 2 ص 19 ح 18، بحار الأنوار ج 42 ص 54 ح 26

* حال الكتاني ج 1 ص 24 ح 10، بحار الأنوار ج 42 ص 54 ح 26

swore allegiance among themselves and none of them departed from the world except that he was a Prophet to his folk or his village or himself and you are like them, except that you are not Prophets."

483. *Riḥā al-Kashshī* "It is narrated from the Commander of the Faithful that he told 'Abdullah Ibn Yanya al-Hadrami in the battle of Janna: "Glad tidings to you O son of Yahyā for you and your father are indeed among the elite forces. The Messenger of God (saw) informed me that you and your father are named among the elite forces. God has called you the elite forces (*al-haraj al-akhamis*), on the tongue of His Prophet. He also said "The elite forces consist of five or six thousand people."²

9/3

Paying Special Attention to the Armed Forces

484. Imam 'Alī (as) - In his instructions to Mālik al-Ashtar "Inspect the affairs of the soldiers as parents inspect their own child. Never let anything through which you have strengthened them distress you and do not underestimate the kindness you have undertaken for them even if it were small, for it will invite them to counsel you sincerely and trust you. Do not leave out attending to their minor affairs while depending upon (the examination of) the great matters because your small favors will also be of benefits to them as the big ones are also such that they cannot do without.

Among the chiefs of your army favor most him who assists the soldiers with his aid and bestows upon them what is at his disposal to the extent that suffices both them and those members of their families left behind, then their worries and concern in battle with enemy will be a single concern. Your kind inclination towards them will incline their hearts to you. Verily the foremost delight of the eye for rulers is the establishment of justice in the land and the manifestation of love for the subjects. But surely the subjects' love will not appear without

¹ *Riḥā al-Kashshī* vol. 1 p. 118, *Bihār al-Anwār* vol. 41, p. 50, h. 6.
² *Riḥā al-Kashshī* vol. 1 p. 124, *Bihār al-Anwār* vol. 41, p. 51, h. 18.

لَا بِسَلَامَةٍ صُدُّوهُمْ، وَلَا نَصَحَ نَصِيحَتُهُمْ إِلَّا بِحَبْطِهِمْ عَلَى وِلَايَةِ مُرَرِّهِمْ، وَقَدْ
اسْتَبَدَّ دُونَهُمْ، وَرَأَى سَبْطَهُ يَقْطَعُ مِنْهُمْ

وَنَصَحَ فِي أَمَانِهِمْ، وَوَأَصَلَ فِي خُصْمِ شَيْءٍ عَلَيْهِمْ، وَبَعْدَ مَا أَمَلَ دُونُ اسْلَافِهِ
مَعَهُمْ؛ فَمِنْ كَثْرَةِ لَذِكْرِ خُصْمِ قَعْدِهِمْ نَهَى شُحَّاحًا، وَخَرَّضَ سَائِلَ مَا شَاءَ اللَّهُ ثُمَّ
اعْرِفَ بِكُلِّ مَرِيٍّ مِنْهُمْ مَا أَمَلَ، وَلَا تَضْمَنَ بِلَاءَ أَمْرٍ إِلَى غَيْرِهِ، وَلَا تَقْصُرْ بِأَيِّ
دُونِ عَدِيَّةٍ بِلَاتِهِ، وَلَا تَدْعُوَنَّ شَرَفَ مَرِيٍّ إِلَى أَنْ تُعْظِمَ مِنْ بِلَاتِهِ مَا كَانَ صَغِيرًا،
وَلَا ضَعْفَ أَمْرٍ إِلَى أَنْ تَسْتَصْعِرَ مِنْ بِلَاتِهِ مَا كَانَ عَظِيمًا

49

الْإِهْتِمَامُ بِمَعْنَوِيَّاتِ الْجَيْشِ

١- التحريض

485. الكافي عن أبي صادق، سَمِعْتُ عَسَاءً مَخْرُصًا سَاسَ فِي ثَلَاثَةِ مَوَاضٍ خَمَلٍ،
وَصَبْرٍ، وَيَوْمَ سَهْرٍ يَقُولُ: عِبَادَ اللَّهِ، تَقَوُّوا لِلَّهِ، وَعَصُوا لِأَبْصَارِهِ، وَاحْصُوا
الْأَصْوَاتَ، وَأَقْبُوا الْكَلَامَ، وَوَضُّوا تَحَنُّنَكُمْ عَلَى الْمُدْرَلَةِ، وَالْمُحَدَّنَةِ، وَالْمُبَارِقَةِ،
وَالْمُصَنَّةِ، وَالْمَانِدَةِ، وَالْمُعَدَّةِ، وَالْمُكَدَّمَةِ، وَتَسَوُّوا لِذِكْرِهِ، وَكَيْفَ لَعَنَكُمْ
تُفِيحُونَ؟ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَسْرِعُوا تَفْشِلُوا وَتَذْهَبَ رِعَايَتُكُمْ وَاصْبِرُوا
يَا لَللَّهِ نَعِ الصَّبْرَ

١. نهج البلاغة الكتاب 55، قصة العصور، ص 137، «مقاتل الإسلام» ج 1، ص 387، كلامه نحوه

٢. الخدم: البعض بأبى، ومع كذا يكثرون خيار: قبل هو البعض عام، أو كدته أثره بعدد، وكدم الصمد كدمه
طردته وجد في طلبه حتى يحمله (نهج العصور) ج 1، ص 604

٣. لأعمال 45 46

٤. الكافي ج 5، ص 38، نهج الإرشاد ج 2، ص 265، وفيه صهيبي ج 204 عن خضر مكي: بعدد بركوايته عن 158،
شرح نهج البلاغة لابن أبي الحديد، ج 4، ص 26، كذا نحوه

the well-being of their hearts, and their advice and sincerity (toward rulers) will not become right and free from blemishes unless they watch over the rulers, find their governments of little burden and cease to hope that their period (of rule) will soon come to an end.

Therefore, let their hopes be expanded, persist in praising them warmly and taking into account the (good) accomplishments of everyone among them who has accomplished, for frequent mention of their good deeds will encourage the bold and rouse the weak and the indolent, God willing.

"Then recognize in every man that which he has accomplished attribute not one man's accomplishment to another and fall not short (of rewarding) the full extent of his accomplishment. The eminence of one man should not lead you to regard his small deeds as big nor should the low position of a man make you consider his big deeds as small."

9/4

Care for the Troops' Morale

A. Encouragement

485. *al-Kāfi* narrating from Abū Sādiq "I heard 'Alī (a.s.) encourage people [to war] in three places: Jamal, Siffin, and Nahrawan."

He would say: O Servants of God! Be wary of God, cast down your eyes, lower your voices, speak little, and prepare yourselves for battle, conflict, confrontation, struggle, warfare, involvement, tough combat and steadfastness. *And remember God greatly so that you may be felicitous. And obey God and His Apostle, and do not dispute, or you will lose heart and your power will be gone. And be patient, indeed God will be with the patient.*¹

1. *Nab, al-Isa aphab*, Letter 53. *anna al-qul* p. 37. *Da'u m al-Idām*, v. 1, p. 36.

2. *al-Kāfi* vol. 5, p. 18. 3. *al-Inbād* vol. 1, p. 265. *Waqat Siffin*, p. 204. *al-M'yar wa al-Mawazn*, p. 158.

4. Qur'an 8:45-46.

486. الإمام علي عليه السلام - من كلامه لابي محمد بن الحنفية لما أعهده نرايه يوم الحسن
 ثرول الجبال ولا تزل، عص على نبيك أجز الله محمدك يدي لأحيي قدمت
 ارم يضرك أقصى اقوم، وعص نصر لك، وأعلم أن أنصرك من عند الله سبحانه
487. عنه عليه السلام - بما كان يقول لأصحابه عند الحرب: لا تشتد عليكم مرة بعدها ثرة،
 ولا جولة بعدها حيلة، وأعطوا السيوف حقوقها، وعضوا للحبوب مصارعها،
 وأدثروا أنفسكم على أطعن الدغسي^١ ونصرت لصدقي^٢ وأمئو لأصوات^٣
 فيئة أطرذ للفضل فوادي فوق الجنة وترأ سنة ف أسمو^٤، وكس أسنمو^٥،
 وأسرو أسكنو^٦، فلي وحدوا عوني عليه أظروه^٧
488. عنه عليه السلام - في حث أصحابه على اقتب^٨ فقدموا سرح^٩، وأحروا خديرة^{١٠}، وعضوا
 على الأضرار^{١١}، فيئة أسى بشيوف عن هدم^{١٢} ونوا في طراف لرمح^{١٣}، فيئة
 أمور^{١٤} للأيسو^{١٥}، وعضوا لأصبر^{١٦}، فيئة أربط لجناس^{١٧}، وأسكن^{١٨} بقبوب^{١٩}، وأمئو
 الأصوات^{٢٠}، فيئة أطرذ بتمش^{٢١}، ورايتكم فلا تمسوه^{٢٢}، ولا تجنوها^{٢٣}، ولا تحنوها^{٢٤} إلا
 بأدي شجع بكم^{٢٥} ولما يعين لدمر بكم^{٢٦}، فب أنصبر من على ثرول احقاق^{٢٧} هم
 لئس بقبوب^{٢٨} بياتهم^{٢٩}، ويكتفون^{٣٠}، خديرة^{٣١} وورعه^{٣٢} وأمهه^{٣٣}، لا يباحرون^{٣٤} عنها
 فيسبموه^{٣٥}، ولا يتقدمون^{٣٦} عنها، فيقردوه^{٣٧}

١. مرجع البلاغة، خطه ١١، باب لا ينهر شرب ج ٢ ص ١٥٥

٢. أي شطو (الاساس البلاغة، ج ١ ص ١٤٩)

٣. الدغسي شبة الوعد (لسان العرب، ج ٦ ص ٢٩) والمراد هنا مطع، شديده

٤. ضربه ضرباً طليخاً أي شديداً (لسان العرب، ج ٥ ص ٢٢٣)

٥. مرجع البلاغة، الكتاب ١٦، عيون الحكيم، در عهد ص ٥٣٠ ج ٥٦٤٤، حوه ورس فيه من ٥ فولدي^٦

٦. أي الصبيحة عن العصرية كقولهم بحث فيها (لسان العرب، ج ١٥ ص ٢٥٢)

٧. ما الذي يسمونه، أي ثمرته ووجهه كمن يكتفون، نسخة المخطوطة (لسان العرب، ج ٥ ص ٦٥٦،

486. Imam 'Alī (a.s.) – in a sermon he delivered in the Battle of Jamal when the Commander of the Faithful gave the banner to his son Muḥammad ibn al-Ḥanafiyya. "Mountains may move from their position, but you should not move from yours. Grit your teeth, lend your head to God (in fighting for God, give yourself to God), fix your feet firmly on the ground. Have your eye on the remotest foe and close your eyes (to their numerical majority) and be sure that help is only from God the Glorified"¹
487. Imam 'Alī (a.s.) – to his followers at the time of battle. "The retreat after which return is intended and the withdrawal after which attack is in view should not make you unhappy. Give the swords their due (to its maximum use). Knock your toes down on the ground, prepare yourselves for hurling strong spears and striking swords with full force and keep your voices down as it wards off defeat. By Him who split the seed (for growing) and created living beings, they [the hypocrites] had not accepted Islam but they surrendered (by verbally professing it) and had hidden their disbelief. Consequently, when they found helpers for their disbelief, they disclosed it."²
488. Imam 'Alī (a.s.) – exhorting his followers to fight. "Put the armored men forward and keep the unarmored ones behind. Grit your teeth because this will make the swords skip off the skull. Dodge on the sides of the spears for it changes the direction of their blades. Close the eyes because it strengthens the spirit and gives peace to the heart. Kill the voices because it wards off defeat. Do not let your banner bend down nor leave it alone. Do not give it to anyone except the brave and the defenders of honor among you because those who endure the beating of troubles are the ones who surround the banner, and encircle them from the left the right the rear and the front. They do not separate from them lest they give them over (to the enemy). They do not go ahead of them lest they leave

1 *Nahj al-Balaghah*, Sermon 1. *Majāzib 'Alī, ibn Abī Ṭālib*, vol. 3, p. 135

2 *Nahj al-Balaghah*, Letter 16, *Jyān al-Hikam wa al-Mawā'id*, p. 530, h. 9644

أجزأ مرؤاً قرنه، وآسى أحده نفسه، ولم تكن قوته إلى أحيه، فنجتمع عليه قوته
 وقرن أحيه، ويتم لله بين قورثم من تسيب لعاحية لا تسمو من سبب لأحره،
 وأشم هاميم^١ أعرب، والسام^٢ لأعظمه^٣ إلى في العير^٤ موجدته لله، ولذل الأرم،
 وبعار سافى، ورك العار^٥ أعير^٦ يزيد في عمره، ولا تحجوز نية ومن يومه من
 لرائح إلى الله كطمان يرد المدة؟ احضة تحت أطر في العوا^٧! اليوم تلى لأحدا
 والله لأن أشوق إلى لقاءهم^٨ بهم إلى ديارهم^٩!

استهم^{١٠} من زدوا، حتى وقصص^{١١} نعمهم، وشئت كبتهم، وأبدهم^{١٢}
 خطيبهم، إثم^{١٣} ليرولو عن مواقيهم دور طعن^{١٤} - را، يخرج منهم^{١٥} السهم،
 وصرب^{١٦} نمرق^{١٧} اهام، وطيطيح^{١٨} اعظام، وشبر^{١٩} لسواعد^{٢٠} ولأقدم، وحتى يرمو
 بشعر^{٢١} تسعها^{٢٢} اسر، ويرحموا^{٢٣} بكتائب^{٢٤} نفوذ^{٢٥} حلال^{٢٦}، وحتى يخرج^{٢٧} بلادهم^{٢٨}
 الخميس^{٢٩} ينوء^{٣٠} الحميم^{٣١}، وحتى يدع^{٣٢} الخيول^{٣٣} في موجر^{٣٤} أرضهم، وبأعاب^{٣٥}
 مساريهم^{٣٦} ومسار جههم^{٣٧}

489. الكافي عن مالك بن أعين خراس أمير المؤمنين صلوات الله عليه مدني بصقير،
 فقال، إن لله عز وجل دخل ذنكم على مجاره^١ تحرككم من عبد نيم، ونشفي^٢ بكم على
 الخير، وإياد بالله، وجهاد في سبيل الله، وخبر^٣ ثوانه^٤ معزة^٥ لمدب، ومنسكن

١ آخر، الشيد كقاه (كسان العرب: ج ٢ ص 46)

٢ همس وطنبو، حودسان بحري سام خيل، (استهمة لا ص)، ختم هامس، ساء العرب ج ١٢ ص ٩٩٤

٣ قدر أي سقط ووقع (السهم: ج 5 ص 33)

٤ قائد الشريف رضوي، الحق الذي أي تدق الخيول بحوارها، أرضهم ونواجر أرضهم مع الأ، وعدا ص
 بي فلا مدح، أي تقاس (نهج البلاغة، قبل الخطبة 124)

٥ نهج البلاغة الخطبة 124 وراجع الإرشاد ج ١ ص 286 ووقعه صفين ص 235

٦ أشفي على الشيء، أشرف عليه (كسان العرب: ج 14 ص 436)

them alone. Everyone should deal with his adversary and also help his comrade by his own life and should not leave his adversary to his comrade lest both his own adversary and his comrade's join against him (comrade). By God, even if you run away from the sword of today you would not remain safe from the sword of the world to come. You are the foremost among the Arabs and the great figures. Certainly in running away there is the wrath of God, unceasing disgrace and lasting shame. And certainly he who runs away does not lengthen his life. Nor does anything come to intervene between him and his day (of death). He who come forward to God is like a thirsty man who approaches the water.

Paradise lies under the edges of spears. Today the reputations will be tested: all that is in mind will be revealed in the war. By God! I am more eager to meet them (in combat) than they are for (returning to) their houses!

'O God! If they reject truth, disperse their group, divide their words and destroy them on account of their sins. They will not budge from their positions until the continuous striking of spears causes piercing (cut wounds) through which wind may pass, until the hitting of swords cuts through their skulls, cleaves bones and breaks forearms and legs until they are attacked by contingent after contingent and assaulted by detachments which are followed by reserves for support until their cities are continuously assailed by force after force and until the horses trample the extreme ends of the lands, the tracks of their beast and their meadows."⁴⁸⁹

- 489 *al Kāfi* – narrating from Mālik ibn A'yan: "The Commander of the Faithful (a.s.) exhorted the people in Siffin and said: "God Almighty and Exalted guided you to a transaction that will deliver you from painful torments and persuade you to good faith in God and the struggle in the path of God. And He has set aside as rewards for this the forgiveness of your sins and

⁴⁸⁹ *Nahy al-Balāghah*, sermon 124. Also cf. *al-Irshad*, vol. 1, p. 266; *Wasq al-Siffin*, p. 235.

طَيْبَةً فِي خَاتَمِ عَدَنٍ، وَقَدْ عَزَّ وَجَلَّ ﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُضَاهُونَ فِي شَيْبِهِ صَفًا
كَأَنَّهُمْ شَيْبٌ مَرْصُوفٌ﴾ فَسُورَ صُغُوفُكُمْ ذُ شَيْبٍ مَرْصُوفٍ
فَقَدَّمُوا، الْمَارِغَ، وَأَحْرَوا الْحَدِيرَ، وَفَضُّوا عَلَى اسْتَوْجِدَ؛ فَإِنَّ نَسِي لِبُشُوفٍ عَلَى
الْهَامِ، وَلَتَوَرَّ عَلَى أَطْرَافِ الزَّمَانِ؛ فَإِنَّهُ أَمُورٌ لَأَسْقَى، وَعُصُو الْأَبْصَارِ، فَإِنَّهُ أَعْدُ
لِلْجَاشِ، وَأَسْكُرُ بِقُفُوفٍ، وَأَمْبُو لَأَصْبَتَ؛ فَإِنَّهُ طَرْدُ لَيْفَشِيرٍ، وَأَوْى بِسُوقِ
490. الإمام عليّ ؑ في حُكْمِ مَسْئَلِهِ لَا يَصْبِرُ عَلَى الْخُرْبِ وَبَصْرُهُ فِي لِقَاءِ وَلَا
ثَلَاثَةَ مُسْتَبَصِّرٍ فِي دِينٍ، أَوْ عِيْرًا عَلَى حُرْمَةٍ، أَوْ مُنْعَصٍ مِّنْ دَلِّ

ب- الشُّعْر

491. الإمام عليّ ؑ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِإِعْلَابِ اشُّعَارِ فِي الْحَرْبِ، وَهُوَ يَكُنُّ فِي
شَعْرِ كُفٍّ مِّنْ نَّسَاءِ اللَّهِ^١

492. وقعة صفين عن الأصنع بن ثائلة ما كان عليّ في قتال قطر لا بدى ﴿كُهَعَصٍ﴾^٢

493. الإمام لصادق ؑ: شُعَارُ أَبِي مُحَمَّدٍ يَا مُحَمَّدُ، وَشِعْرُكَ يَوْمَ نَدَرَ أَبِي بَصْرٍ اللَّهُ
اقْتَرَبَ اقْتَرَبَ، وَشِعْرُكَ يُسَمِّيهِ يَوْمَ تُحَدِّدُ أَبِي بَصْرٍ اللَّهُ أَفْرَسَهُ، وَوَعْدُ أَبِي الْبَصِيرِ
أَبِي رُوْحٍ يَفْدِيهِ أَرْحَ، وَيَوْمَ سَيُفِيضُغُ أَبِي رُشْدٍ لَا يَعْبُثُ، وَيَوْمَ طَلَّكَفُ

الصف ٤

^١ الكافي ج 5 ص 39 ح 4

^٢ بعض من ذلك الأمر بعض معصاً ومعصاً، منعص منه عصب وحق عنه وأوجه (سما المعركة ح 3 ص 234).

^٣ شرح معجم البلاغة لابن أبي الحديد، ج 20 ص 288 ح 292

^٤ دحانه لاسلام ح 370

^٥ وقعة صفين ص 231 جدار الانوار ح 32 ص 46 ح 398، ح 100 ص 36 ح 32 شرح معجم البلاغة لابن أبي الحديد، ج 5 ص 126

pleasant abodes in the Garden of Eden. God the Exalted said: "Indeed God loves those who fight in His way in ranks, as if they were a compact structure."¹

Then put the armored men forward and keep the unarmored ones behind. Grate your teeth because this will make the swords skip off the skull. Dodge on the sides of the spears for it better changes the direction of their blades. Cast down the eyes because it strengthens the spirit and gives peace to the heart. Kill the voices because it wards off defeat and is better for enhancing dignity.²

490. Imam 'Alī (a.s.) on the aphorisms attributed to him: "No one will practice forbearance in war and veraciously face it except three groups. Those who are insightful in religion, those who are zealous over sacred and chasteity, or those to whom degradation is torturous."³

B Slogan

491. Imām 'Alī (a.s.): "The Messenger of God saw commanded the proclaiming of slogans before launching war and he said: "Let your slogans include one of the Divine names."⁴
492. *Waq'at Siffin* - narrating from Asbaq ibn Nabat: "Alī (a.s.) never set out to fight except that he would cry "Kaṭṭ Hā, Ya, 'Ayn, Sād."⁵
493. Imam al-Ṣādiq: "Our slogan is "O Muhammad, O Muhammad' And the slogan of the Muslims in the battle of Badr was "O Divine Triumph come nigh, come nigh!"
- The slogan of the Muslims in the battle of Uhud was "O Divine Triumph come nigh."
- The slogan of the battle of Banī Nadir was "O Holy Spirit Comfort!"
- The slogan of the battle of Banī Qaynaqā' was "O Our Lord! Never will they overpower You."

1. Qur'ān, 6:4

2. *al-Kaṣf*, vol. 5, p. 39, h. 4

3. *Sharḥ Nahj al-Balāghah*, vol. 20, p. 288, h. 292

4. *Da'ā'im al-Islām*, vol. 4, p. 370

5. *Waq'at Siffin* p. 711, *Bihar al-Anwār* vol. 12 p. 46, h. 398 & vol. 106 p. 46, r. 37

«إي صرنا»، وشعنا يوم حسين «إي نبي عبد الله يا نبي عبد الله»، ويوم لأحزاب
 «احم لا تبصرون»، ويوم نبي قريظة «إي سلام سببهم»، ويوم الأريسيح، وهو يوم
 نبي المصطفى «إلا إلى الله لأمر»، ويوم الحذسية «إلا عنة الله عن بطالين»،
 ويوم حيدر، يوم القموصي «إي عليّ انهم من عليّ»، ويوم الفتح «فتح عباد الله
 حقا حقا»، ويوم ثورث، إي أحدب صقلته، ويوم بني ملحج: «أمت أمت»، ويوم
 صفين «إي بصير لله»، وشعنا الحسين «إي محمد»، وشعنا «إي محمد»^١

494. شرح صحيح البلاغة لاس أبي الحديد عن سلام بن سويد عن الإمام عليّ: «في كلمة
 «لله أكبر» قال - هي آية لشير

قال سلام: كانت شعرة، يقوّه في الحرب، ثم يحول فيرد - والله - من
 أشعه ومن حادّه جدص لموب^٢

495. وقعة صفين عن تميم كان غيّر د سار إي محمد ذكر سم لله حين يركب ثم
 يقول الله أكبر، لله أكبر، لا إله إلا الله والله أكبر، يا الله، يا أحد، يا صمد، يا رب
 محمد، بسم الله الرحمن الرحيم، لا خوف ولا قوة إلا بالله العليّ العظيم، الحمد لله
 ربّ العالمين * الرحمن الرحيم * مديت يوم الدين * يات معذ و يات
 شتعتن) لنهم كفّ عن ناس بطالين فكان هه شعرة صفين

^١ أنبأ عن أبي النضر بكسر اللام وخمسة، وأنبأ عن أبي، ومن عن، كلّ ذلك أي من غزو الحجاج لعمر بن ج ٢٩
 ص ٤٥٦

^٢ الكافي ج ٥ ص ٤٧ ج ٦ عن معاوية بن عمار حار الأمر ج ٢٩ ص ٥٣ ج ٦

^٣ شرح صحيح البلاغة لاس أبي خديجة ج ٥ ص ١٧٧ ج ١٥٠ ص ٣٢ ج ٤٥ ص ١٠٠ ج ١٠٠ ص ٣٥

٤ وقعة صفين، ص ١٢٥٠ شرح صحيح البلاغة لاس أبي خديجة ج ٥ ص ١٧٧ ج ١٠٠ ص ٣٥

The slogan of the battle of Lat was "O Ridwan O Approver"
The slogan of the battle of Hadyan was "O Sons of 'Abdullah O
Sons of 'Abdullah"

The song in the battle of Ahzai was "Ita, Mima, Ita, de n-
see."

The ~~s~~gan at the battle at Banu Q. rayza was "O Sa'am keep them safe"

Mustafag was, "Indeed, things return to God!"

The ban of the battle of Haurab ya was May 6 and 7 curse be on the unjust."

the slogan he made for Khastur's battle with Qamus was "O 'Ala, forgive them out of dignity!"

The slogan of the revolution in Mecca was "We are truly the servants of God."

He is far more than a mere servant of the Absolute, "The Eternal (samad)"

The subject of the case, Bai Ma J was "Cause them to die"

The slogan of the battle of Siffin was: "O Divine help!"

The slogan of the latter was "O Muhammad" and the former is "O Muhammad".²

494. *Sharih Nah al-Bandghah* - narrating from Imam al-Sawwaj (r.a.)
Imām 'Alī (a.s.) concerning the phrase "God is the greatest *Allāh Akbar*!" "This is an expression for victory"

"Saam was a Bhakhar was a Brahmin but he lived in Cuttack and he had a house there. By the way, I did not know where he was and I was not able to find out his (sources) of death."

495. Waya, A. A. narrative of the "War of the ..."
 battle, A. A. as ...
 he would say "A ...
 A ...
 the ...
 no strength save in ...
 things to God ...
 Master the Day ...
 the oppressors" This was A. A. ...

The name of a fortress of the castles of Khaybar

4. *Kaṣṭī* vol 5, p. 47, b. 1 *Bihār as Anvār*, vol 19, p. 163, b. 1

3. *Kybernetika*, vol. 8, p. 476; *Doklady Akad. Nauk SSSR*, 1970, p. 1024.

4 *Waq'at Siffin*, p. 230; *Sharh Nahj al-Burāghah*, vol. 3, p. 176.

496. وقعة صفين. كانت علامة أهل عراق مصعب بن صفوان الأيضي قد جمعوه في رؤوسهم،

وعلى أكتفهم وشعرتهم «يا الله، يا أحد، يا صمد، يا رب محمد، يا حسن يا حسين»

وكان علامة أهل الشام حرقاً ضميراً قد جمعوه على رؤوسهم وكتفهم،

وكان شعرتهم «نحن عبد لله حقاً حقاً، يا رب عثمان»^١

ج - تحديث النفس بالعلكة

497. الحمل عن عمرو بن دينار قال أمير المؤمنين عليه السلام: «لا بد من تحديث النفس والضمير»

وعنه عليه السلام: «يا أيها الناس! فصل لبيك الله فقل: لا تستمر في

بري، قد خدعتك الربة وأما أصغر منك في استمر في عدوي وديت أبي لم أبق أحداً

لا حدثني نفسي بغيره، فحدث نفسك - يعوب الله - بظهورك عليهم، ولا تحدث

صعباً لنفسك - لهين، فإن ذلك أشدّ خدلاً بقل فقتل الله، أرحوا أن أكون

في نكبت، يا شاء الله»^٢

د - التحديث من العزير

498. الإمام علي عليه السلام: «نهر من لرحف من يكاتب»^٣

499. عنه عليه السلام: «نهر أخذ من»^٤

500. عنه عليه السلام: «عدوؤكم لكونكم واستحيوا من لفرق فونه عذر في لأعقاب، ولا يوم

لجساب وطبوا عن أنفسكم نفساً، وأنشوا إلى الموت منبأ شحت»^٥

^١ وقعة صفين ص 32 بحار الأنوار ج 3 ص 2 ح 380 شرح معجم البحار ج 1 ص 8 ح 8 ص 5

^٢ الحمل ص 68

^٣ دعائم الإسلام ج 2 ص 370 مصنف لأمر أبي شعبة ج 7 ص 233 ح 6 عن محمد بن حبيب ج 5 ص 1

^٤ عروة للحكم ج 1 ص 66

^٥ معجم البحار ج 1 ص 66 ج 2 ص 460 وفيه قوله عذر في لأعقاب ولا عاقب

496. *Waq at Siffin* The sign of the people of Iraq in [the battle of] Siffin was a white piece of wool cloth worn over the heads and shoulders and their slogan was "O God O *Ahmad* (One) O *Samad* (Everlasting Refuge), O Lord of Muhammad, O Compassionate O Merciful."

And the sign of the people of *Su'ām* was a piece of yellow cloth worn over their heads and shoulders and their slogan was "We are the slaves of God indeed, indeed O Avengers for Uthman's blood!"

C. Incubation of Victory

497. *al-Jamal* - narrating from Amr bn Lihān "The Commander of the Faithful said to his son Muhammad "Hold the banner and move on." As *ʿAlī* (a.s.) was behind him, he then asked him "O *Abū al-Qāsim*."

He replied "Yes, O Father."

He said "My son! What you see should not frighten you. I carried the banner when I was smaller than you and the enemy did not frighten me for I did not confront anyone except what I instilled in myself that I would kill him."

So with the help of God incubate in your mind that you will triumph over them, and do not let mistrust in yourself bring you to your knees as it is the worst of degradations.

Muhammad said: I said "O Father, I hope I will be the way you wish for me to be God willing."²

D. Warning against Fleeing from the Battleground

498. Imam 'Alī (a.s.) "Escape from the battle is among the great sins."³
499. Imam 'Alī (a.s.) "Escape is one of the two degradations."⁴
500. Imam 'Alī (a.s.) "Launch successive attacks and feel ashamed of escaping for it is a disgrace among generations to come and a cause of fire on the Day of Judgment. Give your lives (to God) willingly and walk towards death with ease."⁵

Waq at Siffin, p. 32 *Bihār al-Anwār* vol. 34, p. 27 380. *Shoḥ Nabī al-Balaghah*, vol. 8, p. 5

2. *al-Jamal* p. 368.

3. *Da'ā'im al-Islām*, vol. 1 p. 100 *Musannaf al-Abādi biwaḥd al-Aḥbar* vol. 1 p. 233 h. 6

4. *Ghurar al-Hikam* h. 663

5. *Nabī al-Balaghah*, Sermon 66, *Tārīkh Dimashq* vol. 42, p. 460

501. Imam 'Alī (a.s.): "The escapee (from the battle, should know that he has infuriated God and has destroyed himself. Verily in escaping there is hostility towards God, perpetual degradation, eternal disgrace and depravity of life. The escapee will not prolong his life, nor will there come an interval between him and the day he is destined to die nor will he please God. A man's death in honesty and truthfulness before committing such a practice [escape from battle] is better than involving in these practices and accepting them."¹

502. *al-Kāfi*—narrating from Mālik ibn A'yan "The Commander of the Faithful exhorted the people in the Battle of Siffin saying, "May God have mercy on him who helps his brother and does not leave the adversary to his comrade lest both his own adversary and his comrades join against him (comrade). This way he will be condemned and will come to violence, and why should it not be so when his brother fights with two people whereas he has given up and left his adversary to his brother and while he is fleeing he looks back at the enemy and his brother? Everyone who does so God will regard him as His enemy. Do not expose yourselves to enmity with God for you will certainly be moving towards Him. God the Glorified and Exalted said "Fight will not avail you, should you flee from death or from being killed, and then you will be left to enemy only for a little while."²

"By God, if you flee from the sword of the world you will not be secure against the swords of the world to come. Take recourse in patience and truthfulness, for triumph would verily follow patience. Struggle for the sake of God with a struggling which is worthy of Him, and there is no power and no strength save in God."³

E Concealing that which Ruins the Troops' Morale

503. *Waq'at Siffin*—narrating from Abū Rawq "Zayad ibn al-Nadr al-Hārithī said to Abdullah ibn Badr ibn Warqa "Indeed our day and theirs is so hard. No one will endure it except he who is brave-hearted, well-intended and steadfast. By God, I

1. *al-Kāfi* vol. 5, p. 41 h. a. *Bihar al-Anwār*, vol. 17, p. 42 h. 4. Also cf. *al-Mawā'iz* p. 105.

2. Qur'ān, 33: 6.

3. *al-Kāfi* vol. 5, p. 39 h. 4, *Waq'at Siffin*, p. 235 *Tarikh Jabart* vol. 5 h. 6. Also cf. *Nahj al-Balaghah*, Sermon 24.

do not suppose that today anyone would survive except the villainous."

Abdullah ibn Badal said "By God, I think so too."

Ali (a.s.) said "Let this word be hidden in your hearts. Do not express it, and nobody should hear of it from you. Verily God has destined some group to be killed and some to die everyone will receive his death as it is ordained. So how blessed are those who fight in the path of God and those who are killed in obedience to Him."¹

9/5

Deception

504. Imām 'Alī (a.s.) "Whenever I quote a tradition from the Messenger of God (saw), by God that it is dearer to me to fall off [such a high place as] heaven than to attribute a lie to him but in respect to mine, then indeed war is a deception."^{2,3}
505. Imam al-Baqir (a.s.) 'Alī (a.s.) would say "Being snatched the way by the birds is better for me than attributing to the Messenger of God (saw) something that he has not said. I heard the Prophet (saw) say on the day of [the battle of] Khandaq "War is a deception." And he would say "Speak in any way you wish [when in battle]."⁴
506. Imām 'Alī (a.s.) in the aphorisms attributed to him. "In battles trust your tricks more than you trust your strength and be more delighted at your vigilance than at your valor for the war is the war of the fearlessness and the advantage is of the vigilant."⁵

1. *Wagā' al-Saffīn*, p. 1. *Bihar al-Anwar*, vol. 2, p. 403, h. 109. 73. *Sharh Nahj al-Balaghah*, vol. 3, p. 18.

2. It is narrated in *Musnad Ahmad* on a chain by the following way: "When I relate something from someone other than the Prophet (saw) I am indeed a man in battle." *Musnad Ahmad ibn Hanbal*, vol. 1, p. 77, h. 216.

3. *Shāhīh al-Bukhārī*, vol. 6, p. 2539, h. 653, & vol. 3, p. 322, h. 3415, *Shāhīh Muslim*, vol. 2, p. 746, h. 1066.

4. *Tahdhīb al-Ahkām*, vol. 6, p. 162, & 748. *Qarā'a Isnād*, p. 17, h. 466.

5. *Sharh Nahj al-Balaghah*, vol. 26, p. 312, h. 588.

507. لكافي عن عدي بن حاتم إن أمير المؤمنين عليه السلام قال يوم اشقى هو ومعه بصرى - ورفع به صوته ليسمع أصحابه - والله لأقتلن معاويه وأصحابه، ثم يقول في اجر قوله إن شاء الله - يخلص به صوته -

وَكُنْتُ قَرِيباً مِنْهُ، فَقُمْتُ يَا أَمِيرَ الْمُؤْمِنِينَ يَا خَصْبَ عَمِّي مَا فَعَلْتَ، ثُمَّ سَتَيْتُ، فَمِنْ أَرَدْتُ بِذَلِكَ فَقَالَ بِي يَا لِحَرْبِ خُدَعَةٍ، وَأَنَا عِنْدَ الْمُؤْمِنِينَ عَيْرٌ كَدُوبٌ، فَأَرَدْتُ أَنْ أُخْرِصَ أَصْحَابِي عَنْهُمْ؛ كَلَّا يَفْشَوْنَ، وَكَيْ يَصْغَوْا فَبِهِمْ، فَأَقْبَهُهُمْ سَمِعُ بِهِ بَعْدَ الْيَوْمِ بِإِشَاءِ اللَّهِ

508. تفسير القمي - في ذكر غزوه الخندق مر أئمة المؤمنين عليهم السلام في مشيه فصار له عمرو بن عثمان؟ قال أن علي بن أبي طالب، من عم رسول الله صلى الله عليه وآله، وحسنه فقال: والله إن أباه كان لي صديقاً قديماً وإني أكره أن أفترق، ما من من سُمعت - حين بعثت إلي أن احتطفت برؤحي هذا فأتراك شاملاً بين السماء والأرض؛ لا خي ولا ميتة!

فصار له أمير المؤمنين عليه السلام فدعاه من عمي أنك بفتني رحبت خنعة وأنت في ناري، وإن فترقت فالت في ناري وأنا في خنعة فقال عمرو: وكنت هما أنت يا علي! تلك بدجسة صيرى!

قال علي عليه السلام: ذع هذا يا عمرو، في سمعت منك وأنت متعنت بأنت بكعنه تقول: لا تعرض علي أحد في الحرب ثلاث حصص، لا أجبه إلى وجده وسه، وأنا أعرض حبيبك ثلاث حصص، فأجني إلى وجدة أذل هدي يا علي!

الكافي ج 2 ص 460 ح 1، تهذيب الأحكام ج 6 ص 61 ح 299، تفسير القمي ج 2 ص 60 نحوه، وفيه 14 منهم

بمن 14 منهم، حيدر الأبرار ج 50 ص 27 ح 33 ملاح عن تفسير النجاشي وفيه 14 منهم، بدر 14 منهم

507. *al-Kāfi* narrating from Aḥmad ibn Ḥatīm: "When the Commander of the Faithful confronted Mu'āwiyah in Siffin, he raised his voice so that his companions could hear him and he said "By God, I will kill Mu'āwiyah and his companions!" Then he lowered his voice and said: "If God wills."

I was near him and I said to him "O Commander of the Faithful! You have truly sworn to do so and then you said 'If God wills'! What did you mean by this?"

He said "War is a deception and I am not a liar in the sight of the faithful. I wanted to incite my followers and encourage them not to show weakness and to fight against the enemy. Therefore, in future the wisest of them will benefit from this word, God willing."¹

508. *Tafsīr al-Qummi* in the report about the Battle of Khandaq: "The Commander of the Faithful passed by while walking hastily and Amr ibn Abdullāh asked him "Who are you?"

He said "I am 'Alī ibn Abī Tālib, the cousin of the Messenger of God (ṣ.a.w.) and his son-in-law."

Amr said "By God, your father was an old friend of mine and I do not like to kill you. When your cousin sent you to me, wasn't he afraid that I would snatch you up with my weapon and leave you in the air, neither killed nor alive?"

The Commander of the Faithful said to him "My cousin knew that if you killed me I would enter Heaven and you would be in fire, but if I killed you, you would stay in Hellfire and I will go to Heaven."

Amr said "O 'Alī, both of them are for you! This is not a fair dividing!"

He said "Leave it aside now. I heard you say while holding on to the curtain of the Ka'ba: "If a person presents to me three requests, I will at least answer one of them." And [now] I have three requests from you, so answer to one of them."

'Amr said: "O 'Alī, say what they are!"

¹ *al-Kāfi* vol. 1, p. 461; *Tahdhib al-Ahkām* vol. 6, p. 61; 99, *Tafsīr al-Qummi* vol. 2, p. 60.

قَالَ أَحَدُهَا تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ بَخَّ عَنِّي هَبْهُ،
فَأَسْأَلُ لثَابِيَةً

فَقَالَ أَنْ تَرْجِعَ وَتُزِدَ هَذَا حَتَّى تَخْرُجَ عَنْ رَسُولِ اللَّهِ ﷺ فَمِنْ بَدْءِ صَادِقٍ فَتَنْتَبِهُ
أَعْلَى يَهْ عَيْبًا وَبِذَلِكَ كَذِبًا كَفَنُكُمْ دُؤُوبُ الْخَرْبِ أَمْرًا يُقَالُ إِذَا لَا تَنْخَدْتُ سَاءَ
قُرَيْشُ بِكَ، وَلَا تُشَبِّدْ لَشُعْرَاءٍ فِي أَشْعَاءِ هَذِهِ أَيْ خَسَتْ وَجَعْتُ عَنِ عَيْبِي مِنَ
الْخَرْبِ، وَحَدَّثَ قَوْمًا رَأْسُوهُ عَنْهُمْ

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ﷺ وَلَكِنَّهُ أَنْ تَرَى بِلِيٍّ فَبَيْنَكَ رَاكِبٌ وَتَمَّ الْحَرْبُ حَتَّى
تَمُوتَ! فَوَثَّ عَنْ فَرَسِهِ وَعَرَقَنِي، وَفِي هَذِهِ حَصْبَةٌ مَا طَبَّ أَنْ أَحَدًا مِنَ عَرَبٍ
يَسُومُنِي عَيْبًا

ثُمَّ بَدَأَ فَصَرَّتْ أَمْرَ الْمُؤْمِنِينَ ﷺ بِشَيْبٍ عَلَى زَأْسِهِ، فَأَمْرُهُ أَمِيرُ الْمُؤْمِنِينَ بِمَرْقَتِهِ،
فَعَطَّعَهَا، وَثَنَتْ لَشَيْبٍ عَلَى زَأْسِهِ فَهَرَبَ لَهُ عَيْبٌ ﷺ بِأَعْمَرِهِ، ثُمَّ كَذَبَتْ أَيْ بِأَرْثَتْ
وَأَتَتْ فَارِسَ الْعَرَبِ، حَتَّى سَتَعَبَ عَلَى جَهْدِهِ فَسَقَطَ عَمْرُو بْنُ حَبِيبٍ، فَصَرَّتْهُ
أَمِيرُ الْمُؤْمِنِينَ ﷺ مُسْرِعًا عَلَى سَافِيهِ [هـ] فَضَعَفُوهَا جَمْعًا، وَتَعَبَ سَهْلُ عِجَاجَةٍ،
فَقَالَ الْمُدَقَّقُونَ قُلْ عَنِّي مَنْ أَيْ صَادِقٌ ثُمَّ يَكْشَعِبُ عِجَاجَةً فَيُظَرُّوهُ فَيُؤَدُّ
أَمِيرُ الْمُؤْمِنِينَ ﷺ يَقُولُ

أَنَا عَيْبٌ وَبْنُ عَبْدِ الْمُطَّيِّبِ لَمُوتٍ حَيْرٌ لِلْعَتَمِيِّ مِنَ الْخَرْبِ

فَقَالَ رَسُولُ اللَّهِ ﷺ بَعَثْتُكَ مَا كَرِهْتَهُ؟ قَالَ نَعَمْ يَا رَسُولَ اللَّهِ الْخَرْبُ حَدِيثُهُ

في بحار الأنوار، موطأ ابن سعد، إنداء تنجيد سببه قريش بدعت، ويشبه الشعراء: ٤ وهو الأنسب

٢ مديون جمع مؤن صاده يعضيها سبباً

٣ في مصدر الكسفة، والتصحيح من بحار الأنوار

٤ تعسير القتي، ج 2، ص 13، بحار الأنوار ج 20، ص 226

He said "The first is that you bear witness that there is no god but Allah and that Muhammad is His Messenger."

'Amr said: "Put this aside and ask the second one!"

He said "The second is that you go back and turn this army [of yours] away from [confronting] the Messenger of God (saw), if he [the Prophet] is truthful, you will be killed through him, and if he is a liar then the Arab robbers and rascals do it (kill him) for you."

Amr said "Would not the women of Quraysh then speak about it and the poets mention it in their poems that I was cowardice and retreated from a battle and that I betrayed a group that chose me as their chief?"

The Commander of the Faithful said "My mind [request] is that you dismount [your horse] so that I could fight with you as you are mounted and I am on foot."

He then dismounted his horse and restrained it and said "This is a trait for which I do not suppose any of the Arabs would bargain with me." Then he started the battle and struck Ali's (as) head with his sword. The Commander of the Faithful held his head behind his shield but the sword rent the shield and hit his head.

Ali (as) said to him "O Amr As an Arab warrior, will you not be able to fight by yourself and need to ask for assistance while I am fighting you alone?"

Amr turned his face [to look behind him] and the Commander of the Faithful delivered a swift blow on his knees and cut them off. A huge cloud of dust rose around them and the hypocrites said "Al-ibn Abi Talib was killed."

Soon the dust settled and they saw the Commander of the Faithful who was saying

"I am 'Ali, son of 'Abd al-Muttalib,

Death is better for the knight than running away."

Thereupon the Messenger of God (saw) said "Did you play a trick on him?"

He replied "Yes, O Messenger of God. War is a craftiness."

6, 9

اخلاق الحرب

أ- لُتْهِىَ عَنِ لِسَادِمٍ بِالْقِتَالِ

509. تاريخ الطبري عن حذيث الأُرْدِيّ، أَنَّ عَسَاكِرَهُ يَمُرُّونَ فِي كُلِّ مُوْجٍ يَقْبِ فِيهِ مَعَهُ عَدُوٌّ فَيَقُولُ لَا تُقَاتِلُوا لِمَوْمٍ حَتَّى يَسْأَلُواكُمْ، وَأَنْتُمْ بِحَمْدِ اللَّهِ عَزَّ وَجَلَّ عَلَى حُجَّتِهِ، وَتَرْكُكُمْ بِأَنْتُمْ حَتَّى يَسْأَلُواكُمْ حُجَّةً أُخْرَى نَكُفُّ عَنْكُمْ، فَإِذَا وَتَشْمُوهُمْ فَهِيَ مَسْمُومَةٌ فَلَا تَقْتُلُوا مُدْرَأًا، وَلَا تُجْهِرُوا عَلَى خَرْجٍ، وَلَا تَكْشِفُوا عَوْرَةً، وَلَا تُكْتَلُوا بِقَتِيلٍ فَإِذَا وَصَلْتُمْ إِلَى حُدُودِ الْقَوْمِ فَلَا تَهْجُرُوا سِتْرَهُ، وَلَا تَدْخُلُوا دَرْجًا لَا يَدْرِي، وَلَا تَأْخُذُوا شَيْئًا مِنْ مُوَاهِبِهِمْ إِلَّا مَا وَجَدْتُمْ فِي عَسْكَرِهِمْ، وَلَا تُهَيِّجُوا مَرْأَةً بِأَدَى، وَإِنْ شِئْتُمْ أَعْرَاصَكُمْ وَنَسَبَ مَرْءَكُمْ وَصَبَحَكُمْ، وَبَنَى صَعْدًا تُقْوَى وَالْأَنْفُسَ.

510. الإمام علي عليه السلام في كتابه إلى مالك الأشتر قبل وقعة صفين: إِنَّكَ أَنْتَ بِمَنْ مَوْمٍ فَصَلِّ لَا أَنْ يَسْأَلُواكَ، حَتَّى تَعْلَمَهُمْ، وَتَسْمَعَ مِنْهُمْ، وَلَا يَحْرِمَكَ شَيْءٌ عَنْ قِتَالِهِمْ قَبْلَ دُعَائِهِمْ وَالْإِعْدَارِ بِهِمْ مَرَّةً بَعْدَ مَرَّةٍ^١

511. عنه: مَنْ وَجِبَتْ لَهُ عَسْكَرُهُ قَبْلَ لِقَاءِ عَدُوٍّ بِصَفٍّ - لَا تُقَاتِلُوهُمْ حَتَّى يَسْأَلُواكُمْ؛ فَإِنْ كُنْتُمْ بِحَمْدِ اللَّهِ عَلَى حُجَّةٍ، وَتَرْكُكُمْ بِأَنْتُمْ حَتَّى يَسْأَلُواكُمْ حُجَّةً أُخْرَى نَكُفُّ عَنْكُمْ عَلَيْهِمْ فَإِذَا كُنْتُمْ هَرَبَةً - يَدْرِي اللَّهُ - فَلَا تَقْتُلُوا مُدْرَأًا، وَلَا تُصَبِّحُوا مُعَوَّرًا، وَلَا تُجْهِرُوا عَلَى خَرْجٍ^٢

١. تاريخ الطبري ج 5 ص 10، الدمشقي ج 2 ص 20، الفروع ج 1 ص 1، بحر

٢. وقعة صفين ج 3 ص 15، بحر الأنوار ج 32 ص 414، ج 374

٣. تبيين البلاغة للكتاب 14، وقعة صفين ج 203

9/6

Ethics of War

A. Prohibition of Initiating a Battle

509. *Tarikh al-Tabari* – narrating from Jundab al-Azdi: “Ali (a.s.) would command us whenever we were in his company and we confronted the enemy: “Do not fight them until they begin because you, by the grace of God, have proof (reason) for letting them initiate the fighting will be another proof and excuse for you. Whenever you fight with them and defeat them, do not kill one who retreats, do not murder the wounded, do not slander, nor mutilate the dead. When you reach the encampment of the enemy do not plunder nor enter a house without permission. Do not seize anything from them except what you find in their military base. Do not inflict pain on women by persecuting them even if they insulted you, hit nor and abuse your officers, as they [the women] are weak in power and in will.”
510. Imam ‘Ali (a.s.) – in his instructions to Mu‘k al-Ash‘ar before the battle of Siffin: “Beware of starting the war against this group till you meet them and hear their words unless they begin it. Their evil should not prompt you to fight before inviting them to guidance, and repeatedly leaving some room for their excuses.”²
511. Imam ‘Ali (a.s.) – in his instructions to his army before confronting the enemy in Siffin: “Do not fight them unless they initiate the fighting for by the grace of God you have proof, and let them begin fighting will be another proof for you against them. If by the will of God the enemy is defeated then do not kill the one who runs away, do not strike a helpless person and do not finish off the wounded.”³

Tarikh al-Tabari, vol. 5, p. 10, *al-Kāmil fī al-Tārikh*, vol. 2, p. 370, *al-Furugh*, vol. 3, p. 1.

2. *Waq‘ al-Siffin*, p. 153, *Bihar al-Anwār*, vol. 32, p. 44, h. 374.

3. *Nahj al-Balāghah*, Letter 14, *Waq‘ al-Siffin*, p. 203.

ب- انتهى عن الدعوة إلى الثورة

512 الإمام علي عليه السلام لا يدعو إلى الثورة، ولا يدعو إلى الثورة، ولا يدعو إلى الثورة؛ فاحب؛
فإن الله عني وإنيها ناع، وسعي مصر وع

ج- احصاة الشياطين لمرسل

513. الإمام علي عليه السلام إن ضررته برحمن من أهل الحرب فرغم أنه رسول الله صلى الله عليه وآله وسلم؛ فإن عرف
دنت منه وحاء به يدل عليه فلا سسل لكم عليه حتى يسبق رسالته ويو حج إلى
أصحابه، وإم لم تجدو على موه ذبيلا فلا تقنوا منه^٢

د- إقامة الحجة قبل الحرب

514 البس الكبرى عن النبي صلى الله عليه وآله وسلم عازب الغنى عني (رصى به عنه) إلى شهر إلى
خوارج، فدعوتهم ثلاثاً قبل أن تقتلهم^٣

515 الإمام علي عليه السلام - من كتبه إلى من شاق وعقد من أهل الحنة وصعد^٤ يد تكم
رسولي فتفرقوا وانصرفوا إلى رحلتكم أعف عنكم، وضمح عن حركتكم،
وأحفظ وصيكم، وأعمس فيكم بحكم الكتاب، فإن ما يغنون يستعدون تقدم

١- مجمع البحار ج ٢٣، ص ٢٢٧، ح ٥٢٧، ج ٩٥٨، ح ١٦٦، ص ٤٥٤، ح ٦٦٨

٢- عالم الإسلام ج ٢، ص ٢٧٥

٣- البس الكبرى ج ٨، ص ٢٥٩، ح ١٨٢٣

٤- الحنة مدينة شهي يفر وهي عن صعد بابه و"يعون فرسخاً" وهو حد جيل مسجد جامع بعد من
وعاش أهلها شيعه (تقويم المدينة ص ٩١)

٥- صعد عاصمه من وضع جنوب الحجاز، وسهل مدينة عبد كاس من أهم مدن الحجاز والحجاز

B. Prohibition of Calling to Fighting

512. Imam 'Alī (a.s.) — to his son Imam Hasan (a.s.): "Do not call out for fighting, but if you are called to it do respond, because the caller to fighting is a rebel, and the rebel deserves destruction."²

C. Diplomatic Immunity of Envoys

513. Imam 'Alī (a.s.). "If you triumph over a man of the enemy and he claimed to be an envoy to you, if his claim is proven and he brings something that can substantiate it, then do not harm him until he delivers his message and returns to his comrades, but if you find no proof to his claim, do not accept his assertion."³

D. Giving an Ultimatum before a Battle

514. *al-Sunan al-Kubra* — narrating from Barā ibn Azīb: "A (a.s.) dispatched me to fight against the Khawarizmians in Naḥrawān and I invited them [to guidance] three times before we fought them."⁴
515. Imam 'Alī (a.s.) — from his letter to the people of Sānā and Janād who were hostile and deceitful: "When my messenger comes to you, disperse and go to your residences so that I may grant you amnesty, forgive your ignorance, protect those of you who are away, and treat you by the ordinances of the Qur'ān. However, if you do not do so, be prepared to face a mighty

Nahj al-Balaghah, Aphorism 233, *Uṣūl al-Hikam wa al-Mawā'iz* p. 577, h. 458
Bihar al-Anwār, vol. 33, p. 454, h. 666

2. *Da'at al-Islam*, vol. 1, p. 376.

3. *Sunan al-Kubra*, vol. 8, p. 309, h. 6739.

جيش خُم انحرسب، عظيم لأركاب، يقضد لس طعى وعصى، فتطحنو كصحن
الرحاء فَمَنْ أَحْسَنَ وَلَيْفِيهِ، وَمَنْ أَسَاءَ فَعَلَيْهِ، وَمَنْ رَشِدٌ بَطْلَانٌ يُعْتَدُ^٢

راجع موسوعة الإمام علي بن أبي طالب ج 3 ص 8 4 رفاة نسخة في ماحه نفس
وج 4 ص 21 (إقامة الحجّة في ماحه انقضاء)

هو الدعاء إذا أراد البطل

516. الإمام الصادق عليه السلام: إِنَّ أَمِيرَ الْمُؤْمِنِينَ كَانَ إِذَا أَرَادَ أَنْ يَخْرُجَ فِي هَذِهِ مَدْعُوتٍ
لِللَّهِمْ إِنَّكَ أَعَدَمْتَ سَبِيلاً مِنْ مُبْلَتٍ، حَفَمْتَ فِيهِ صَدَاً، وَبَدَبْتَ فِيهِ أَوْبِيَةً،
وَحَفَمْتَ أَشْرَفَ سُؤْلِكَ عَبْدَكَ ثَوْباً، وَأَكْرَمَهَا يَدَيْكَ مَنَةً، وَأَحْبَبَهَا يَمِينُكَ مُسَدِّدَةً، ثُمَّ
أَشْرَيْتَ فِيهِ مِنْ مُؤْمِنِينَ نَفْسَهُمْ وَأَمْوَالَهُمْ بِأَنْ هُمْ أَحَبُّهُ يُفْتَنُونَ فِي سَبِيلِ اللَّهِ
فَيَقْتُلُونَ وَيُقْتَلُونَ وَعِدَاؤُكَ غَنِيَتْ خَقّاً، وَجَعَلَنِي مِمَّنْ شَرَى فِيهِ مِنْكَ نَفْسَهُ ثُمَّ رَفَى
لَكَ سَبْعَةَ أَشْدَى بَابِخْتِ عَنِّي، عَرْدَكَثَ وَلَا تَقْصِ عَهْدَكَ، وَلَا تُدْلا تَدِيلاً، تَلْ
اسْتَبَحْتُ بِالْحَيِّثُ، وَتَقَرُّنَا بِهِ بِبَيْتِكَ، فَاجْعَلْهُ حَافِظَةً عَمَلِي، وَضَيْئاً فِيهِ خَدَا عُمْرِي،
وَ رُقِي فِيهِ لَكَ وَهْ أَعْمَشُ، بَوَاحٍ يَبْهِي بِكَ لِرُضَا، وَتَحْطُّ بِهِ عَنِّي الْخَطَايَا،
وَتَجْعَلُنِي فِي الْأَحْدَادِ مَرْرُوقِينَ بِأَيْدِي بَعْدِهِ وَلُغْصَةِ، تَحْتَ يَوْمِ الْحَقِّ وَرَأْيَةِ
قُدْرِي، مَا جَبَّ عَنِ بَصَرِهِمْ قُدْرَتِي، غَيْرَ مَوْلٍ جُنْرٍ، وَلَا يُحَدِّثُ شَكّاً، لَنَهْمٍ وَأَعُوذُ
بِكَ عَمَّا دَبَّكَ مِنْ خَشٍ عَمَّا تَمُورِدُ لِأَهْوَالٍ، وَمَنْ يَضَعِفَ عَمَّا مَسْبُورَةٍ^٣

١ إشارة إلى آية 46 من سورة نصيب

٢ شرح صحيح البلاء لأبي أيوب محمد ج 2 ص 5

٣ قوله: «أوبه مثله» أي أعلف، وبهذه يد من السباح وضعت مرارة الغموم ج 2 ص 384 وفي

تهدية الأحكام «وورقي فيه» وفيه مثله «و» رابعة أصور

٤ مسورة مسورة وسوار وشبه ولائها يسور إنساناً إذا حو منه سبب العزة ج 4 ص 385

army with a great number of cavalymen who will head for those who have rebelled and disobeyed and you will be crushed as in a mill. *Whoever does well, it is for his own soul and whoever does evil it is to his detriment, and your Lord is not tyrannical to the servants*" 2

E. Supplication before a Battle

516. Imam Sadiq (a.s.) when the Commander of the Faithful set out for a battle, he would recite the following supplication "O God! Verily, You showed one of Your paths [put Your satisfaction in it], called Your friends to it and made it the best of Your ways for reward, the noblest for returning [to You] and the most favorable to You as a conduct. Then [in this path], You purchased of the believers their persons and their wealth, that they would gain in return (the Garden) Paradise, they fight in His Cause, and slay and are slain, a true promise binding on You

So, place me among those from whom You have bought his soul, and he has fulfilled his covenant to You, one of those who did not break a pact, nor violate or alter it, rather he made it (his sacrifice) in response to Your loving kindness, and as a means of approximation to You

So make it the seal of my affairs and ordain the end of my life in this way. Bestow upon me in it a martyrdom which brings me Your pleasure and removes my burdens. Place me among those who are living and provided for by the enemies and the rebels [through being martyred by them] under the banner of truth and guidance moving ahead to assist them, not turning his back [on fighting] and not creating doubts

O God! I seek refuge in You from cowardice at the time of terror, from indolence at the time of the champions'

1. Qur'ān 41:46.

2. *Sharh Nahj al-Baqiyah* vol 3, p 5

لأنطرب، ومن سبب لمحيط للأعرب، وحجيم من شئت، أو فصيحي غير يقين،
ويكون سعيي في تدب، وعملي غير مقبول.

517. وقعة صفين عن عقيم كان غيبي د سار إلى نفس ذكر اسم الله حين برئت، ثم
يقول الحمد لله على نعمه عظماء، وفصله لعظيماء، «استحسن نبي سخر لنا هذه
وما كذبته ففوقنا» * و «يا ربنا لمنفقون»، «ثم نستقبل قبلة، ويرفع يديه إلى
الله، ثم يقول اللهم إني كنت لأفدكم، وتعب لأندب، وأفصب أهنوت،
ورغب لأندي، وشحصت لأبصر، «رب فتح لنا وتو فرمنا بالحق وأب
خير أنصحبنا»، «سرو على نركبة الله

ثم يقول الله أكبر، الله أكبر، لا إله إلا الله والله أكبر، يا الله، يا أحمد، يا صمد،
يا رب محمد، بسم الله الرحمن الرحيم، لا حول ولا قوة إلا بالله عبي معظم،
«الحمد لله رب العالمين» * الرحمن الرحيم * صبت يوم تدب * ربنا بعد
«يا ربنا تسعين»، «انهم كف عنا من الظالمين
فكر هه شعرة بصفين

و- البدء بالكتاب بعد الروي

518. الإمام الصادق عليه السلام كان أمير المؤمنين صلوات الله عليه لا نفس حتى تروى
اشتمس ويقول تفتح أبواب سمع، وتقبل لرحمة، ويروى بصبر ويقول هو

في الطبعة بمسند أبي بصير، تصحيح من جامع الأصول، نقل عن مصدر
٢ البخاري ج 3 ص 46 ح 1 عن ميمون، تهذيب الأحكام ج 3 ص 8 ح 37 ع عن عبد الله بن عمرو عن الإمام الصادق
عن أبيه عن الإمام بن العباس عن الإمام عبيد بن جراح، تفسير العباسي ج 2 ص 3 ح 145 ع عن عبد الله بن
ميمون القناني، وفيه إسناده، جامع الأصول ج 3 ص 33 ح 452 ع 664

٣ الر ح 13 و 14

٤ لأعر 89

٥ للمعج 2 5

٦ وقعة صفين ص 230 و 231 نحوه، جامع الأصول ج 3 ص 460 ح 392، ح 00 ص 36 ح 3

assault, and from the sins that would ruin my actions I would thus be enfeebled out of doubt, or pass on without certitude, so my attempts would be futile and my actions unaccepted."

517. *Waq al Siffin* narrating from Tamim "Whenever Al. (a.s.), set out for a battle, he would utter the name of God when mounting [his horse] and say "Thanks be to God for His bounties to us and His immense Grace "*Immaculate is He who has disposed this for us, and we, by ourselves, were no match for it. Indeed we shall return to our Lord.*"¹

Then he would face the *Ka ba*, raise his hands towards heaven and say "O God The steps were taken toward You, the bodies fired out, the hearts inclined to You, the hands raised up and the eyes turned keen "*Our Lord! Judge justly between us and our people, and you are the best of judges*"²

Then he would say "God is the greatest God is the greatest There is no god save God' God is the greatest' O God O *Abad* (One)' O *Samad* (Everlasting Refuge) O Lord of Muhammad "*In the Name of Allah, the All Beneficent the All Merciful*" There is no power and no strength save in Allah the A.-Exalted the All Supreme *All praise belongs to Allah Lord of the worlds the All beneficent, the All-Merciful, Master of the Day of Retribution You alone, as we worship and to You alone, do we return for help.*"³ O Lord Repel from us the oppression of the oppressors" This was his slogan in the battle of Siffin.⁴

F. Beginning the Battle in the Afternoon

518. *Waq al Siffin* "The Commander of the Faithful (a.s.) would not start fighting except in the afternoon and he would say "At this time the doors of heaven will be open, mercy is accepted and victory descends."

1 *al-Kafi*, vol. 5, p. 46, h. 1, *Tahdhib al-Ahkām* vol. 3, p. 81, h. 237, *Tafsir al-Najashi*.

2 p. 13, h. 141

2 *Qur'ān*, 43: 3, 4

3 *Qur'ān*, 1: 89

4 *Qur'ān*, 1: 2-5

5 *Waq al Siffin* p. 236 & 23 *Bihar al-Anwar*, vol. 32 p. 460 h. 397 & vol. 100, p. 36 h. 3

He would also say "This time [the afternoon] is closer to the evening, helps reduce murder, helps the warriors to disengage [from] chasing the enemy, and the defeated to be saved."

G Helping the Feeble

519. Imām 'Alī (a.s.) to his companions on the battlefield in Siffin: "Whoever among you feels spiritedness of heart during the battle and finds any of his comrades feeling disheartened, he should defend him just as he would do for himself because of the superiority in courage he enjoys over him. If God wills, He will make the former also like him."²
520. Imām 'Alī (a.s.): "Whenever in a war, you find any of your brothers wounded, or someone afflicted with an injury or someone who has been targeted by the enemy, strengthen him by your spirit [giving him courage]."³

H Good Conduct towards the Remaining Enemy Troops

521. *Tārīkh al-Ya qūbī* narrating from Isma'il ibn 'Alī: "The first person who taught how to fight with the people of *qibla* was 'Alī ibn Abī Tālib (a.s.). He would not kill the captives, would not chase after the defeated and would not finish off the wounded."⁴
522. *al-Īqā' al-Farīd* narrating from Abū al-Hasan: "In the reports concerning the events of the battle of Siffin, 'Alī's (a.s.) herald would come out every day and call out: "O People! Do not finish off the wounded, do not chase after those who have turned their back to the battlefield, do not rob the killed and those who have laid down their weapons should remain secure."⁵

¹ *al-Kāfi*, vol. 5, p. 28, h. 9; *al-al-Sharā'i'* p. 603, p. 70.

² *Nahj al-Balāghah*, Sermon 73, *al-Ishbā' al-Jamā'* p. 253, *al-Jamā'* p. 314.

³ *al-Kh. al-Jā'*, p. 617, h. 11, *Tupaf al-Iqā'* p. 107, *Bihar al-Anwār*, vol. 10, p. 7, h. 8.

⁴ *Tārīkh al-Ya qūbī*, vol. 2, p. 383.

⁵ *al-Īqā' al-Farīd*, vol. 3, p. 33, Imām 'Alī (a.s.) observed the same position toward the enemies in other battles, cf. *Waq'at Siffin* p. 104, *al-Kāfi*, vol. 5, p. 3, h. 3, *al-Mustadrak al-a' al-Sahīhayn*, vol. 2, p. 68, h. 266. He had inspired the way of conduct towards the enemy from the *sunna* of the Prophet (s.a.w. a. *al-Hāfi'* vol. 5, p. 12, h. 2, *Tahdhīb al-Ahkām* vol. 6, p. 155, h. 774. *Ibid.* p. 156, h. 26.

523. الكافي عن عبد الله بن شريك عن أبيه: «هُرِمَ لِنَاسٍ يَوْمَ حُجَلٍ، قَالَ مَيْمُونٌ:»

لَا تَسْعَوْ مُؤَلِّيًا، وَلَا تُخَيِّرُوا عَنِّي خَرِيجًا، وَمَنْ أَعْيَقَ مِنْهُ فَهُوَ مِنْ

هَلَاكِ كَذَا يَوْمٌ صَقِيں، قَتَلَ مُقْسٍ وَأُمْدِنَ، وَأَحْرَجَ عَلَى خَرِيجٍ فَقَالَ نُبَّاسٌ: بَعَثَ

بَعْدَ اللَّهِ بَنِي شَرِيكٍ هَذِهِ سِيرَتِي تُحِبُّهَا فَقَالَ بَنِي أَهْلِ بَخْمَنِ قَتَلُوا صَبْحَةَ

وَالرُّبَيْدَ، وَبَنِي مُعَاوِيَةَ كَذَبَنِي بَعِيَّةٍ وَكَذَبَنِي هُفَافٌ

524. الحسن الكبري عن أبي فاختة بن عبد الرضي (رضي الله عنه) في بأسير نوم صقيين، فقال

لَا تَقْتُلْنِي هَبْرًا فَقَالَ عَنِّي (رضي الله عنه) لَا أَقْتُلُ صَرًّا، بَنِي أَحَدُ اللَّهِ رَأَى

الْعَالِيَيْنَ، فَحَلَّى سَيْلَهُ، ثُمَّ قَالَ أَهْلُ حَبْرٍ نَسَعُوا

525. المصنف لاس أبي شبة عن يزيد بن بلال: شَهِدْتُ مَعَ عَنِّي يَوْمَ صَقِيں، وَكَانَ إِذَا بَنِي

بِالْأَسِيرِ قَالَ: لَنْ أَقْتُلَ صَرًّا، بَنِي أَحَدُ اللَّهِ رَأَى نَعْمَيْنِ وَكَانَ بِأَحَدٍ سِلَاحَهُ،

وَيُحْتَمُّ لَا يَقْتُلُهُ، وَنُعْطِيهِ أَرْبَعَةَ مَرَّهٍ

526. المصنف لاس أبي شبة عن أبي جعفر: كَانَ عَنِّي إِذَا بَنِي صَقِيں أَحَدٌ دَعَا

بِوَسْلَاحَةٍ، وَأَحَدٌ عَلَيْهِ نَبْلٌ لَا يَأْتِي عَوْدًا، وَحَتَّى تَسْبُتَ

١. ذكره في الأجزاء ج 1 ص 386 ح 330 و ص 393 ح 334 ولا حصة عن ص 95 والاستدراك عن النصيحة

ج 2 ص 168 ح 2661 وذكره في الخصص ص 72 وذكره في المال ج 4 ص 478 ح 11424 و ج 11 ص 335

ح 31676 وذكره في حرب صقيين جمع مسند عن النصيحة ص 6 ح 2660 والبس الكبري

ج 8 ص 315 ح 16753 ولحقه في المعون ص 488. وقد استشهد الإمام عليه السلام في هذا الموقف حينئذ بعد من سره

بني بني (وراجع الكافي ج 5 ص 12 ح 2 و 3 وحديث الأحكام ج 6 ص 130 ح 20 و ص 155 ح 274 ولحقه

المعروف ص 1280)

٢. آخره عن خريج مع بني أخو بن وجر عن خريج وأخبر أنب فيه إباح العرو ج 8 ص 40 و 4

٣. كذا في جميع المصادر ولعن ثوراد أقتل منيهم أو يهو ذلك

٤. الكافي ج 3 ص 33 ح 9 رجال الكشي ج 2 ص 482 ح 393، مسند الأئمة ج 3 ص 446 ح 65

٥. الحسن الكبري ج 8 ص 315 ح 36784، كسر الغلظ ج 1 ص 348 ح 306

٦. مصنف لاس أبي شبة ج 8 ص 725 ح 25، كسر الغلظ ج 3 ص 315 ح 1103

٧. وإضافته يقتضيه سياق الحديث من كسر الغلظ

٨. المصنف لاس أبي شبة ج 8 ص 724 ح 26، كسر الغلظ ج 11 ص 345 ح 31702

523. *al-Kāfi* - narrating from Abdullah ibn Sharik from his father "When the people were defeated in the battle of Jamal, the Commander of the Faithful said "Do not chase after those who have turned their back to the battlefield and do not finish off the wounded. The one who shuts the door of his house is secure."

When the battle of Siffin took place, he killed the warriors as well as those who had turned their back on the battlefield and allowed concerning the wounded. Abān ibn Taghlib said to 'Abdullah ibn Sharik "These two treatments are different."

He [Ali (a.s.)] said "In the battle of Jamal, their commanders, Talha and Zubair were killed but in Siffin, Mu'awya is still standing and commanding (they could be remobilized and return to war again)."¹

524. *al-Sunan al-Kubrā* - narrating from Abu Fakhra "A captive was brought to Ali (a.s.) in the battle of Siffin. He [the captive] said "Do not torture me to death."

Ali (a.s.) said "I will not torture you to death. Indeed, I fear God the Lord of the worlds." He let him go and then said to him "Is there any good in you to swear allegiance?"

525. *Al-Musannif* - narrating from Yazid ibn Bazzal "I was in the company of Ali (a.s.) in Siffin and when a captive was brought to him, he would say "I will not torture you to death. Indeed, I fear God the Lord of the worlds." He would take his weapon and swear him not to fight against him, any longer, and he would grant him four dirhams."²

526. *Al-Musannif* - narrating from Abu Ja'far "In the battle of Siffin, whenever a captive was brought to 'Ali (a.s.), he would take his mount and weapon and make him promise not to return. Then he would free him."³

¹ *al-Kāfi* vol. 5, p. 33, h. 5; *Ri'ā'at al-Kāhib*, vol. 1, p. 48, h. 1; *Bihar i-Anwar* 33, p. 446, h. 657.

² *al-Sunan al-Kubrā* vol. 8, p. 15, h. 675; *Kanz al-Umma* vol. 1, p. 49, h. 16.

³ *al-Musannif fi al-Ahādith al-Ahar* vol. 4, p. 725, h. 75; *Kanz al-Umma* vol. 1, p. 345, h. 31703.

⁴ *al-Musannif fi al-Ahādith al-Ahar* vol. 5, p. 774, l. 23; *Kanz al-Umma* vol. 1, p. 345, h. 31702.

527. للإمام عليّ - «نَعَدَ تَحْرِصِي عَلَى اجْتِدَالٍ فِي صَفِيرٍ وَلَا تُثْنُو نَفْسَ، وَدَ وَصَيْتُمْ إِلَى رَحَابِ انْعُومٍ عَلَا تَبْتَكُو بَسْرَاءَ، وَلَا تَدْحُوا دَرَّ، وَلَا تَأْخُذُوا شَيْئًا مِنْ أَمْوَالِهِمْ إِلَّا مَا وَحَدَّثَكُمْ فِي عَسْكَرِهِمْ، وَلَا تُهَيِّجُوا امْرَأَةً بِأَذَى وَإِلَّا تُسَنِّمَنَّ أَعْرَاضَكُمْ وَتَسْنَنَ مَرَأَتُكُمْ وَصَحْبَاءُكُمْ، فَيَهْنَّ ضِعْفُ نَفْوَى وَلَا تُقْسِ وَالْعُقُولُ، وَقَدْ كُنَّا نُؤْمَرُ بِالْكُفِّ عَنْهُمْ وَهُمْ مُشْرِكَةٌ وَإِنْ كَانَ رَجُلٌ يَسْوُونَ لِمَرْأَةٍ فَيَعِيرُهَا وَعَيْشُهُ مِنْ نَعْدِهِ»^١

528. تاريخ الطبري في ذكر وقعة الحنين - حَرْحَ لَهُ الْأَحْفَافُ سُوَيْسَ وَبُو سَعْدَ مُشْمَرِينَ قَدْ فَعَلُوا خُرْقُوصَ مِنْ أُهْبِيرَ - وَلَا يَزُورُ لِقَتْلَ مَعَ عَلِيٍّ مِنْ أَبِي صَالِبٍ - فَقَدْ بَا عِلِّيٌّ، إِرَاقُومًا بِسُزْرَةِ يَرْعُمُونَ تَنْتَ مِنْ صَهْرَتِ عَسْكَرِهِمْ عَدَّ تَنْتَ تَقْتَشُ رَحَابَهُمْ، وَتُسَيِّ بِسَاءَهُمْ فَقَدْ مِمَّا بِمِثْلِي تُحَفُّ هَهُ، وَهَلْ يَحْسُ هَذَا إِلَّا مِمَّا نَوَلَى وَكَمَرَا أَلَمْ نَسْمَعْ مِنْ قَوْلِ ابْنِ عَرَبٍ وَخَلِّ «تَنْتَ عَلَيْهِمْ بِمُضْطَرِ» إِلَّا مِمَّا نَوَلَى وَكَمَرَا»^٢

529. الكامل في التاريخ كان في الحواري ارتعون رجلا جرحي، فأمر عليّ بدحاهم
الكوفاة ومداواتهم حتى برؤوا^٣

١ في المصدر «وَجَال»، والصحيح ما أنشأه كوفي في فروع الكافي، الطبعة الحجرية ج 1 ص 299

٢ في المصدر «فَعَم»، والصحيح «تَنْتَ» كوفي في فروع الكافي الطبعة الحجرية ج 1 ص 334

٣ الكافي ج 5 ص 39 ح 4 عن مالك بن أنس، وقعه صص ص 204 عن حديث «وَدَفَّهِ الْأَمِيرُ بِرَأْسِهِ» «
فيج البلاغة الكتاب 4 قوله «وَلَا تَهَيِّجُوا» «حار الأنوار ج 2 ص 56 ح 4468 «ح فيج البلاغة لاس
أبو حنيفة ج 4 ص 25 «وَرَادَ بِهِ» «لَا يَزِيدُ» بعد الذكر

1 العاشية 22 و 23

٥ تاريخ الطبري ج 4 ص 496، الكامل في التاريخ ج 2 ص 334

٦ الكامل في التاريخ ج 2 ص 424، أنساب الأشراف ج 3 ص 248

527. Imām 'Alī (a.s.) – to the army before confronting the enemy at Ṣaffīn. "Do not mutilate the dead, when you reach the encampment of the enemy do not plunder nor enter a house [without permission] Do not seize anything from them except what you find in their military base. Do not inflict pain on women by persecuting them even though they may insult your honor and abuse your officers because they are weak in potencies, mind and intelligence. We have been ordered to restrain (our hands) from them even though they may be unbelievers for if a man offends a woman he will be rebuked along with his descendants after him."

528. *Tārīkh al-Jabārī* in the report on the battle of Ṣaffīn. "Aḥnaf ibn Qays and the children of Sa'd rushed towards 'Alī (a.s.), while dissuading Harqas ibn Zuhayr, as they did not approve of fighting with 'Alī ibn Abī Ṭalīb (a.s.).

Then he [Harqas] said "O 'Alī! Our people in Basra presume that if you triumph over them tomorrow, you will kill their men and take their women captive."

He said "There should be no fear from someone like me. Will it be permissible in regard to anyone except he who turns back [from the religion of God] i.e. an apostate and disbeliever? Have you not heard the words of God Almighty saying "And you are not a taskmaster over them except he who turns back and disbelieves."¹

529. *al-Kāmil fī al-Tārīkh* "There were forty wounded among the Kharijites and 'Alī (a.s.) then ordered them to be taken to the Kufa and be treated until they recovered."²

1 *al-Kāfi* vol. 5, p. 39, h. 4, *Waḡat Ṣaffīn* p. 204. *Nahj al-Balaghah*, letter 4. *Bihar al-Anwār*, vol. 32, p. 563, h. 468.

2 Qur'an, 89:22-23.

3 *Tārīkh al-Jabārī* vol. 4, p. 496, *al-Kāmil fī al-Tārīkh*, vol. 2, p. 334.

4 *al-Kāmil fī al-Tārīkh*, vol. 2, p. 424, *Aṣṣāb al-Ashraf*, vol. 3, p. 248.

لعصم العاشر

السِّيَاسَةُ الدَّوْلِيَّةُ

10 , 1

مَا يُوجِبُ نَفَاءَ الدُّخْلِ

10 , 1-1

إِقَامَةُ الْعَدْلِ

530. الإمام علي عليه السلام: لَدُ شَيْئٍ عَرِيٍّ لَعْنَةُ الْخَوْدِ ^١ أَفْصَحُ؟ الْعَدْلُ يَضَعُ الْأُمُورَ
مَوْصِعَهَا، وَالْخَوْدُ يُخْرِجُهَا مِنْ مَوْجِعِهَا، وَالْعَدْلُ سَدُّشْ عَدَمٌ، وَالْخَوْدُ عَرْضٌ
حَصٌّ، وَالْعَدْلُ تَشْرِفُهَا، وَأَفْصَحُهَا

531. عنه عليه السلام: مَنْ عَمِلَ بِالْعَدْلِ حَقَّقَ لِلَّهِ مُلْكُهُ ^٢

532. عنه عليه السلام: عَدْلٌ قِيلَتْ ^٣

533. عنه عليه السلام: عَدْلٌ تَحْكُمُ ^٤

534. عنه عليه السلام: مَا حُصِّنَ ابْدُؤُلُ يُمِثِلُ بِالْعَدْلِ ^٥

١ صحاح البلاغة، حكمه 437، روضة الواعظين، ص 5٢1

٢ عمر، حكمه ج 8722

٣ عمر، الحكمه ج 2253، صيون، الحكمه، الواعظ، ص 82 ج 198١

٤ عمر، حكمه ج 2229، صيون، الحكمه، الواعظ، ص 78 ج 1886

٥ عمر، الحكمه ج 9574، صيون، حكمه، الواعظ، ص 476 ج 8712

Chapter Ten State Policies

10/1

Causes of Continuance of Governments

10/1 – 1

Establishing Justice

530. Imām 'Alī (a.s.) when asked which of the two is better, justice or generosity "Justice puts things in their places while generosity takes them out from their directions, justice is the general guideline (that applies to the whole community and is essential for the survival of the society) while generosity is an exceptional case; consequently, justice is superior and more distinguished of the two."
531. Imām 'Alī (a.s.) "He who acts with justice, God will safeguard his kingdom."¹
532. Imām 'Alī (a.s.) "Observe justice and you will rule."²
533. Imām 'Alī (a.s.) "Do justice to be able to govern."³
534. Imām 'Alī (a.s.) "Nothing has safeguarded states like justice."⁴

1 *Nahj al-Bu'ālah*, Aphorism 437, *Rawḍat al-Wā'izīn*, p. 5.

2 *Ghurāt al-Hikam*, h. 8722.

3 *Churāt al-Hikam*, h. 2253, *Uyun al-Hikam wa al-Mawā'iz*, p. 82, c. 1981.

4 *Ghurāt al-Hikam*, h. 223, *Uyun al-Hikam wa al-Mawā'iz*, p. 78, b. 1886.

5 *Ghurāt al-Hikam*, h. 9574, *Uyun al-Hikam wa al-Mawā'iz*, p. 476, c. 1872.

535. عنه: «لَنْ تُخَصَّصَ لَكَ شَيْءٌ بِمَنْ أَسْتَعْمَلُ أَعْدَاءَ فِيهِ»

536. عنه: «دُونَهُ أَعْدَاءُ مِنْ مَوْحِدَاتٍ»^٢

537. عنه: «أَعْدَاءُ دُونَهُ أَعْدَاءُ»^٣

538. عنه: «ثَابِتٌ لَدَيْهِ فِي الْعَدْلِ»^٤

539. عنه: «إِطَاعَةُ حُجَّةٍ لِرَعِيَّتِهِ، وَتَعَدُّلُ حُجَّةٍ دُونَهُ»^٥

540. عنه: «ثَابِتٌ دُونَهُ بِقِيَمَةِ شَيْءٍ لِعَدْلِ»

541. عنه: «فِي الْعَدْلِ الْإِفْتِدَاءُ شَيْئًا لِلَّهِ، وَثَابِتٌ لَدُولٍ»^٦

542. عنه: «مَنْ عَدَلَ فِي شَيْئِهِ سَتَعْلَى عَنْ عَوِيهِ»^٧

543. عنه: «لِعَدْلِ فَوَاقِمُ رَعِيَّتِهِ»^٨

544. عنه: «الْعَدْلُ قَوْمٌ أَمْرِيَّةٌ»

545. عنه: «خُسْنُ أَعْدَاءِ نَظَامٍ لِرِثَتِهِ»

546. عنه: «تُعَدُّ نَظَامٌ لِأَمْرَةٍ»^٩

١. حرر: حكيم ج 2444، عيون: حكيم و: مو: عطف ص 408 ج 6904

٢. حرر: حكيم ج 10، عيون: حكيم و: مو: عطف ص 249 ج 4668

٣. حرر: حكيم ج 85، عيون: حكيم و: مو: عطف ص 82 ج 1998

٤. مو: عطف العبدية ص 54

٥. حرر: حكيم ج 18

٦. حرر: حكيم ج 4715، عيون: حكيم و: مو: عطف ص 27 ج 4263، حسن: ص 4

٧. حرر: حكيم ج 8496، عيون: حكيم و: مو: عطف ص 355 ج 5023 وفيه في: إيراد، ط: ع: الله و: الله: الدوب

٨. حرر: حكيم ج 8669، عيون: حكيم و: مو: عطف ص 44 ج 7680 وفيه في: عيون: الله و: الله: الدوب ص 42 ج 944

٩. حرر: حكيم ج 222 وفيه: عيون: الله و: الله: الدوب

١٠. حرر: حكيم ج 697، عيون: حكيم و: مو: عطف ص 3 ج 42 ج 944

عبد: حكيم ج 806

١١. حرر: حكيم ج 48

١٢. حرر: حكيم ج 774، عيون: حكيم و: مو: عطف ص 42 ج 982

535. Imām 'Alī (a.s.) "Nothing safeguards states like practicing justice in them."¹
536. Imām 'Alī (a.s.) "A just government is one of the necessities."²
537. Imām 'Alī (a.s.) "Do justice so that your authority may continue."³
538. Imām 'Alī (a.s.): "The stability of sovereignty is [dependent upon] justice."⁴
539. Imām 'Alī (a.s.) "Obedience is a shield for the subjects and justice is a shield for the governments."⁵
540. Imām 'Alī (a.s.) "The stability of governments is [dependent upon] setting up just traditions."⁶
541. Imām 'Alī (a.s.) "In justice lies the emulation of Divine traditions and [grounds for] stability of the Governments."⁷
542. Imām 'Alī (a.s.) "He who does justice will be in no need of companions."⁸
543. Imām 'Alī (a.s.) "Justice is [the source of] stability for the ruled."⁹
544. Imām 'Alī (a.s.) "Justice is [the source of] stability for people."¹⁰
545. Imām 'Alī (a.s.) "The advantage of justice is its organizing of people."¹¹
546. Imām 'Alī (a.s.) "Justice is the system of ruling."¹²

1. *Ghurur al-Hikam*, h. 7444. *Uyūn al-Hikam wa al-Mawā'iz*, p. 408, h. 6904.

2. *Ghurur al-Hikam*, h. 511. *Uyūn al-Hikam wa al-Mawā'iz*, p. 749, h. 4068.

3. *Ghurur al-Hikam*, h. 2285. *Uyūn al-Hikam wa al-Mawā'iz*, p. 83, h. 998.

4. *al-Mawā'iz al-Adhiya*, p. 54.

5. *Ghurur al-Hikam*, h. 1877.

6. *Ghurur al-Hikam*, h. 415. *Uyūn al-Hikam wa al-Mawā'iz*, p. 7, h. 426.

7. *Ghurur al-Hikam*, h. 6496. *Uyūn al-Hikam wa al-Mawā'iz*, p. 355, h. 6023.

8. *Ghurur al-Hikam*, h. 8669. *Uyūn al-Hikam wa al-Mawā'iz*, p. 44, h. 7665. *al-Mustagim* vol. 1, p. 222.

9. *Ghurur al-Hikam*, h. 697. *Uyūn al-Hikam wa al-Mawā'iz*, p. 30, h. 466. *Ibid*, p. 42, h. 994.

10. *Ghurur al-Hikam*, h. 806.

11. *Ghurur al-Hikam*, h. 4819.

12. *Ghurur al-Hikam*, h. 774. *Uyūn al-Hikam wa al-Mawā'iz*, p. 42, h. 982.

547. عنه عليه السلام جعل الله سبحانه العدل قواماً للأمة، وتربتها من تقدم ولأئمة، ومسيرة

بالإسلام^١

548. عنه عليه السلام « إذا أدت الرعية إلى أروى حقه، وأدى نوب إليها حقها عرّ حوّل بينهم،

وقد كنت قد هجّج بنيني، وعديت معكم العدى، وحرّت على أهلكا^٢ شئ، فضع

بديك ثمنك، وطمنع في نداء شؤنة، ويكتب معكم لأعداء^٣

549. عنه عليه السلام العدل أقوى أساس

550. عنه عليه السلام « عالم حقيقته؛ شياخه شريعة، ولشريعته سلطان تحت له طاعته،

وإطاعته سياسة يقوم بها نبيك. وميث راع يعصده الحش، وحش أعور

نكتهم اعداء، ولما لرق يجمعه رعية، ونزعة شو د يستعدتهم عداء، وعداء

أساس به هوام العلم^٤

551. عنه عليه السلام العدل فصل نسبتي

552. عنه عليه السلام « كفى بالعدو سائس^٥

553. عنه عليه السلام « ملاك المسألة العدل^٦

554. عنه عليه السلام « خير استسباب لعدل^٧

١. عن الحكم ج 4789 ص 107 عن الحكم ومواعظ: ص 223 ج 4355

٢. في حواشيها وطرفها، وهو جمع ذل (البيان ج 2 ص 186)

٣. جمع الألاع، المخطوطة 216 ودراسم الكافي ج 8 ص 152 ج 55

٤. عن الحكم ج 363

٥. ج 1 الأور ج 78 ص 83 ج 8

٦. عن الحكم ج 656

٧. عن الحكم ج 2031 ص 107 عن الحكم ومواعظ: ص 186 ج 657

٨. عن الحكم ج 4 ص 97 عن الحكم ومواعظ: ص 186 ج 8960

٩. عن الحكم ج 4948 ص 107 عن الحكم ومواعظ: ص 237 ج 4505

547. Imām 'Alī (a.s.) "God the Glorified made justice the stability of the subjects, parity from tyranny and sins, and the cause of easy execution of [the rules of] Islam."
548. Imām 'Alī (a.s.) "When the subjects fulfil the rights of the ruler and the ruler fulfils their rights then the right will attain the position of honor among them, the ways of religion become established signs of justice become fixed and the *sunna* will be practiced. In the light of this, time [life] will improve, the continuity of government will be expected and the coveted objects of the enemies will be frustrated."²
549. Imām 'Alī (a.s.) "Justice is the strongest foundation."
550. Imām 'Alī (a.s.) "The world is like a garden whose wayfarer is the *shari'a* (religious law), the *sharī'u* is a king whose obedience is obligatory, obedience is a way by which the ruler will last, the ruler is a shepherd whom the troops help, the troops are assistants who are dependent on wealth, the wealth is [a means of] sustenance that the people gather, people are masses who are made obedient and submissive by justice and justice is a foundation on which the world is based."³
551. Imām 'Alī (a.s.) "Justice is the best of two policies."⁴
552. Imām 'Alī (a.s.) "Justice is the only sufficient policy."⁵
553. Imām 'Alī (a.s.) "Politics can be measured by justice only."
554. Imām 'Alī (a.s.) "The best of politics is going, justice."⁶

1. *Ghurar al-Hikam*, h. 4789, *Uyūn al-Hikam wa al-Mawā'iz*, p. 123, h. 4355.

2. *Nahj al-Balaghah*, Sermon 26. Also cf., *al-Kāfi* vol. 8, p. 192, h. 590.

3. *Ghurar al-Hikam*, h. 863.

4. *Bihār al-Anwār* vol. 78, p. 83, h. 87.

5. *Ghurar al-Hikam*, h. 656.

6. *Ghurar al-Hikam*, h. 703. *Uyūn al-Hikam wa al-Mawā'iz*, p. 386, h. 6537.

7. *Ghurar al-Hikam*, h. 974. *Uyūn al-Hikam wa al-Mawā'iz*, p. 486, h. 8960.

8. *Ghurar al-Hikam*, h. 4948. *Uyūn al-Hikam wa al-Mawā'iz*, p. 237, h. 4505.

555. عنه عليه السلام: لَا رِيَاسَةَ كَالْعَدْلِ فِي السِّيَاسَةِ.¹
556. عنه عليه السلام: جَدُّ لِسِيَاسَةِ عَدْلٍ فِي الْأَمْرِ، وَنَعْمٌ مَعَ لُفْطِهِ.²
557. عنه عليه السلام: أَرَعُهُ لَا يُصْبِحُهَا إِلَّا بِالْعَدْلِ.³
558. عنه عليه السلام: اجْعَلْ بَيْنَ كَهْفِكَ، وَالْعَدْلِ سَيْفٌ، تَخُجُّ مِنْ كُلِّ سَوَاءٍ، وَتَقْطَعُ عَنْ كُلِّ عَدُوٍّ.⁴
559. عنه عليه السلام: إِذَا تُبِيَ الْمُنْكَ عَلَى قَوَاعِدِ عَدْلٍ، وَدُعِيَ بِدَعَائِمِ الْعَقْلِ تَضَرَّ اللَّهُ مِنْهُ، وَخَسِرَ مُعَادِيَهُ.⁵
560. عنه عليه السلام: قُبُورُ بَرٍّ عِيَهُ خَرَّائِنُ رَاعِيَهَا، فَمَا أَوْدَعَهَا مِنْ عَدِيٍّ أَوْ جَوْرٍ وَجَدَهُ.⁶
561. عنه عليه السلام: مَا عُمِرْتَ أَبْلَدُ مِنْ يَمِثْلٍ لِلْعَدْلِ.⁷
562. عنه عليه السلام: عَدْلٌ يُسْطَرُّ خَيْرٌ مِنْ حَصْبِ أَرْعَابٍ.⁸
563. عنه عليه السلام: بِالْعَدْلِ تَنْصَعِفُ الزُّكُتُ.⁹
564. عنه عليه السلام: مَنْ عَدَلَ تَمَكَّنَ.

١. عمر بن الخطاب ح ٥٨٥٥، عيون الحكيم، بر عهد من ٥٤٤ ح ٦٥ ٥

٢. عمر بن الخطاب ح ٤٧٩٢، عيون الحكيم، بر عهد من ٥٤٤ ح ٢٥ ٤٣٥٦

٣. عمر بن الخطاب ح ٣٤٢، ح ٤٢٦٥، وفيه: «يُجْعَلُ تَصْنَعُ الرَّعْبَةِ، عِيُونُ الْحَكِيمِ وَتَلَوُ الْعَقْلُ» من ٥٥٣ ح ٥٣٩٦ وفيه إصلاح برعية العبد.

٤. عمر بن الخطاب ح ٢٤٣٣، عيون الحكيم، بر عهد من ٥٤٤ ح ٦٥ ١٨٥٦، وفيه: «تَطْهَرُ بِدَلِّ الْكُفْرِ»

٥. عمر بن الخطاب ح ٤١١٨، عيون الحكيم، بر عهد من ٥٤٤ ح ٣٢ ٢٩٦

٦. عمر بن الخطاب ح ٦٨٢٥، عيون الحكيم، بر عهد من ٥٤٤ ح ٦٥ ٦٢٤٣، وفيه: «يُجْعَلُ بَيْنَ أَرْعَابٍ»

٧. عمر بن الخطاب ح ٩٥٤١، عيون الحكيم، بر عهد من ٥٤٤ ح ٦٥ ٨٨٦٤

٨. مطالب السؤول، ص ٥٦

٩. عمر بن الخطاب ح ٩٢٦١، عيون الحكيم، بر عهد من ٥٤٤ ح ٦٥ ١٨٥٨

١٠. عمر بن الخطاب ح ٧٧١٦، عيون الحكيم، بر عهد من ٥٤٤ ح ٦٥ ٦٢٨٩

555. Imam 'Alī (a.s.) "No mastery is like justice in politics."¹
556. Imam 'Alī (a.s.) "The beauty of politics is [d]ealing justice in ruling and forgiveness at the time of [enjoying power]."²
557. Imam 'Alī (a.s.): "The subjects are not reformed except through justice."³
558. Imām 'Alī (a.s.): "Make religion your sanctuary and justice your sword so as to be safeguarded from any evil and gain victory over every enemy."⁴
559. Imām 'Alī (a.s.): "If the government is based on justice and supported by wisdom, God will make His friends victorious and vilify His enemies."⁵
560. Imam 'Alī (a.s.), "The hearts of the ruled are treasures of the rulers. Whatever justice or injustice he stores in them, he will find [the same]."⁶
561. Imam 'Alī (a.s.) "Cities will not flourish except through justice."⁷
562. Imām 'Alī (a.s.) "[J]ustice of the king is better than the abundance and fertility of the times and life."⁸
563. Imam 'Alī (a.s.) "In the shadow of justice bounties multiply."⁹
564. Imam 'Alī (a.s.) "He who does justice will gain power."¹⁰

1 *Ghurur al-Hikam*, h. 4895, *Uyūn al-Hikam wa al-Mawā'iz*, p. 544, h. 1545.

2 *Ghurur al-Hikam*, h. 4792, *Uyūn al-Hikam wa al-Mawā'iz*, p. 32, h. 456.

3 *Ghurur al-Hikam*, h. 4742 & 4215, *Uyūn al-Hikam wa al-Mawā'iz*, p. 303, h. 5496.

4 *Ghurur al-Hikam*, h. 2473, *Uyūn al-Hikam wa al-Mawā'iz*, p. 7, h. 853.

5 *Ghurur al-Hikam*, h. 418, *Uyūn al-Hikam wa al-Mawā'iz*, p. 132, h. 2971.

6 *Ghurur al-Hikam*, h. 6825, *Uyūn al-Hikam wa al-Mawā'iz*, p. 176, h. 627.

7 *Ghurur al-Hikam*, h. 9543, *Uyūn al-Hikam wa al-Mawā'iz*, p. 48, h. 8864.

8 *Matāl b al-Su'āl*, p. 56.

9 *Ghurur al-Hikam*, h. 4712, *Uyūn al-Hikam wa al-Mawā'iz*, p. 188, h. 3858.

10 *Ghurur al-Hikam*, h. 717, *Uyūn al-Hikam wa al-Mawā'iz*, p. 428, h. 778.

565. عنه عليه السلام من عدل في ليلاد نشر الله عنه برحمته
566. عنه عليه السلام - في حكم المسوية إليه من عمل بالعدل فيمن دونه، روي لعدل يحسن هوفه^١
567. عنه عليه السلام ليس ثواب عبد الله سبحانه عظيم من ثواب استطاب لعدل، و برخل لمحسن^٢
568. عنه عليه السلام شأن لا يورن ثوابه يغفر واعدل^٣
569. عنه عليه السلام سياسة العدل ثلاث بين في حرم، و ستقصاء في عدل، و افضال في قصد^٤
570. عنه عليه السلام يستعمل على العدل محسن النية في لزعية، وقبة الطمع، وكثرة اوزح^٥
- راجع موسوعة الإمام علي بن أبي طالب (ج ١) ص 481، إمامه بعد

10 2-1

حسن التدمير

571. الإمام علي عليه السلام المثلث مبدسة^١
572. عنه عليه السلام من حسن سياسة دامت ربيته^٢
573. عنه عليه السلام حسن لسياسة يستندم الرابسة^٣
-
١. عمر بن الخطاب ح 8، 86. عبود بن حكيم، موعظ ص 460 ح 875
٢. شرح نهج البلاغة لابن أبي عمير ح 20 ص 308 ح 35
٣. عمر بن الخطاب ح 75، 76. عبود بن حكيم، موعظ ص 470 ح 6976
٤. عمر بن الخطاب ح 5769 عبود بن حكيم، موعظ ص 297 ح 5298
٥. عمر بن الخطاب ح 5592، عبود بن حكيم، موعظ ص 284 ح 514 وفيه اسماه ان من ثلاث ربه في حرم^٤
٦. شهر بن حوشب ح 2408، عبود بن حكيم، موعظ ص 77 ح 1860
٧. عمر بن الخطاب ح 7، عبود بن حكيم، موعظ ص 6 ح 45
٨. عمر بن الخطاب ح 3938، عبود بن حكيم، موعظ ص 160 وفيه اداب الله دامت
٩. شهر بن حوشب ح 4820، عبود بن حكيم، موعظ ص 229 ح 4409

565. Imam 'Ali (a.s.) "He who brings justice to cities, God will bestow His mercy upon him."¹
566. Imam 'Ali (a.s.) – among the aphorisms attributed to him "Those who treat the subordinate justly, will be treated justly by the superior."²
567. Imâm 'Ali (a.s.): "No reward is greater with God than the reward for a just ruler and a benevolent person."³
568. Imam 'Ali (a.s.) "There are two things whose reward cannot be measured, forgiveness and justice."⁴
569. Imâm 'Ali (a.s.) "The policy of justice lies in three: leniency, along with, prudence, full enforcement of justice and generosity along with moderation."⁵
570. Imâm 'Ali (a.s.): "In establishing justice, seek assistance from having goodwill towards people, little expectation and plenty of piety."⁶

See Chapter Six, §, 1 (Establishing Justice,

10/1 – 2

Good Management

571. Imam 'Ali (a.s.): "Ruling is nothing but politics."⁷
572. Imam 'Ali (a.s.). "He whose administration is good, his supremacy will last."⁸
573. Imam 'Ali (a.s.): "Good politics immortalizes supremacy."⁹

Ghurur al-Hikam, h. 8638, *Uyûn al-Hikam wa al-Mawâ'iz*, p. 460, l. 826.

2 *Sharh Nahj al-Balaghah*: 20, 308, 535.

3 *Ghurur al-Hikam*, h. 1526, *Uyûn al-Hikam wa al-Mawâ'iz*, p. 40, l. 6976.

4 *Ghurur al-Hikam*, h. 5769, *Uyûn al-Hikam wa al-Mawâ'iz*, p. 297, h. 5398.

5 *Ghurur al-Hikam*, h. 5592, *Uyûn al-Hikam wa al-Mawâ'iz*, p. 284, h. 541.

6 *Ghurur al-Hikam*, h. 2408, *Uyûn al-Hikam wa al-Mawâ'iz*, p. 77, h. 1861.

7 *Ghurur al-Hikam*, h. 17, *Uyûn al-Hikam wa al-Mawâ'iz*, p. 18, h. 45.

8 *Ghurur al-Hikam*, h. 2438, *Nahj Durar al-Simtayn*, p. 160.

9 *Ghurur al-Hikam*, h. 4820, *Uyûn al-Hikam wa al-Mawâ'iz*, p. 221, h. 4409.

574. عنه: «حُسْنُ السِّيَاسَةِ قِيَامُ بَرَعَةٍ»
 575. عنه: «مَنْ حَسُنَتْ سِيَاسَتُهُ وَجَنَّتْ مَدِينَتُهُ»
 576. عنه: «بِحُسْنِ السِّيَاسَةِ يَكُونُ لَادُنُ لَضَاحٍ»

10 3-1

حُسْنُ السِّيَرَةِ

577. الإمام علي: «حُسْنُ السِّيَرَةِ خَالُ السُّمْرِ، وَحَصْرُ الْإِمْرَةِ»
 578. عنه: «مَنْ كَثُرَ حِيلُهُ أَجْمَعَ النَّاسُ عَلَى تَعْيِينِهِ»
 579. عنه: «مَنْ عَمِلَ أَسْسَ الْحَمِيلِ كَفَوَّؤُهُ»^١

10 4-1

الْبِقْطَةُ جَرَّاسَةُ الْأُمُورِ

580. الإمام علي: «مَنْ مَرَّتْ لِدَوْلِهِ لِبْقَطَةُ جَرَّاسَةِ الْأُمُورِ»
 581. عنه: «مَنْ سُلِّمَتْ تَنَقُّطُهَا لَاجِبَ حَقِّ الرُّعْيَةِ يَبُتْ، وَتَتَعَسَّى غَيْرُ الْحَسَنِاتِ غَسَتْ»
 582. عنه: «مِنْ دَلَائِلِ السُّوَّةِ قِيَّةُ بَعْدِهِ»^٢

١ عن حكيم ح 4878، صوب، حكيم ومو عطف ص 2٠7 ح 4769
 ٢ عن حكيم ح 5029، عيوب حكيم ومو عطف ص ١7٦ ح 7403
 ٣ الكافي ج 1، ص 28، ح 34، عن يحيى بن عمر، عن الإمام الصادق
 ٤ عن حكيم ح 4847
 ٥ عن حكيم ح 8407، عيوب حكيم ومو عطف ص 45٦ ح 82
 ٦ عن حكيم ح 165، عيوب حكيم ومو عطف ص 440 ح 7633
 ٧ عن حكيم ح 9760، عيوب حكيم ومو عطف ص 489 ح 85٦8، منه «الْبِقْطَةُ» بدل «الْبِقْطَةُ»
 ٨ عن حكيم ح 9407، صوب، حكيم ومو عطف ص 4٠0 ح 859، منه «عَبَثَ» بدل «بَشَتْ»
 ٩ عن حكيم ح 9410، عيوب حكيم ومو عطف ص 476 ح 8668، وفيه «مِنْ دَلَائِلِ السُّوَّةِ» بدل «مِنْ دَلَائِلِ السُّوَّةِ»

574. Imâm 'Alî (a.s.): "Good politics is [the source of] steadfastness of the subjects."¹
575. Imâm 'Alî (a.s.): "He who follows good politics, obedience to him will be made incumbent."²
576. Imâm 'Alî (a.s.): "Through good politics there will be righteous manners."³

10/1 - 3

Good Behavior

577. Imâm 'Alî (a.s.): "Good behavior is the beauty of power and a haven for governing."⁴
578. Imâm 'Alî (a.s.): "He whose good behavior increases people agree on his superiority."⁵
579. Imâm 'Alî (a.s.): "He who treats people nicely will be treated likewise."⁶

10/1 - 4

Vigilance in Taking Care of Affairs

580. Imâm 'Alî (a.s.): "Vigilance in taking care of the affairs is a sign of [the permanency of] sovereignty."⁷
581. Imâm 'Alî (a.s.): "It is sagacious to be vigilant in securing the rights of the subjects and to feign negligence of their offences against you."⁸
582. Imâm 'Alî (a.s.): "Lack of heedlessness leads to the [permanency of the] states."⁹

1. *Ghurar al-Hikam*, h. 488, *Uyun al-Hikam wa al-Mawâ'iz*, p. 22, l. 4369

2. *Ghurar al-Hikam*, h. 8025, *Uyun al-Hikam wa al-Mawâ'iz*, p. 4, h. 740

3. *al-Kāfi*, vol. I, p. 28, h. 34

4. *Ghurar al-Hikam*, h. 484

5. *Ghurar al-Hikam*, h. 8430, *Uyun al-Hikam wa al-Mawâ'iz*, p. 455, h. 8218

6. *Ghurar al-Hikam*, h. 8710, *Uyun al-Hikam wa al-Mawâ'iz*, p. 440, h. 7633

7. *Ghurar al-Hikam*, h. 9300, *Uyun al-Hikam wa al-Mawâ'iz*, p. 461, h. 8358

8. *Ghurar al-Hikam*, h. 9407, *Uyun al-Hikam wa al-Mawâ'iz*, p. 470, h. 8597

9. *Ghurar al-Hikam*, h. 940, *Uyun al-Hikam wa al-Mawâ'iz*, p. 413, h. 8668

2 10

مِنْ وَجْهِ رِوَايَةِ الدُّوَلِ

1-2 10

اِحْتِقَاتُ اِنْظَامِ

583. الإمام علي عليه السلام سُرَّ لأمره مَنْ ظلم عتته

584. عنه عليه السلام مَنْ ظلم رعيته نصَّر أعداءه¹

585. عنه عليه السلام الظُّلُمُ يُولِّدُ الرِّعِيَّةَ²

586. عنه عليه السلام لظُّلْمٍ يُدْمِرُ نُبِيْرًا³

587. عنه عليه السلام مَنْ عَدَسَ رَعِيَّتَهُ رَحِمَهُ أَرْكَلَ اللَّهُ مُنْكَرُهُ، وَعَجَّلَ نَوْرَهُ وَهُدًى⁴

588. عنه عليه السلام فِي عَهْدِهِ بَلَغَ هَالِكُ الْأَشْيَاءِ أَصْعَبَ لِلَّهِ وَأَصْعَبَ سَاسٍ مِنْ نَفْسِكَ، وَمِنْ

خَصْمَةِ أَمِيَّتِكَ، وَمَنْ لَكَ فِيهِ هَوًى مِنْ رَعِيَّتِكَ قَبِيْثٌ لَا تَفْعَلُ بِطَيْمٍ، وَمِنْ صَدِّ

عَدَدِ اللَّهِ كَرَّ لِلَّهِ خَصْمُهُ دُونَ عِبَادِهِ، وَمِنْ حَاظِمَةِ اللَّهِ أَدْحَضَ حُجَّتَهُ وَكَرَّ لِلَّهِ

خَرَبٌ حَتَّى يَسْرَعَ أَوْ يَتَوَسَّطَ، وَبَيْنَ شَيْءٍ أَدْعَى إِلَى تَغْيِيرِ نِعْمَةِ اللَّهِ وَتَعْجِيزِ نِقْمَتِهِ مِنْ

إِقَامَةِ عَلَى ظُلْمٍ؛ فَإِنَّ لِلَّهِ سَمِيعَ دَعْوَةِ الْمُضْطَّهِدِينَ، وَهُوَ لِيَضْلِلَ بِطَرِيقِهِ⁵

1. عمدة المحكمين ج 5، ص 17، عيون الحكيم، م. ع. ط. ص 293 ج 283

2. عن المحكمين ج 2815، عيون الحكيم، م. ع. ط. ص 429 ج 299

3. عن المحكمين ج 807، عيون الحكيم، م. ع. ط. ص 42 ج 99

4. عن المحكمين ج 868، عيون الحكيم، م. ع. ط. ص 43 ج 84

5. عمدة المحكمين ج 8740

6. سراج البلاغة، كتاب 53، مجمع البحار، ج 127، ورجع مع معالم الإسلام ج 1، ص 355

10/2

Causes of the Decline of States

10/2 – 1

Tyranny

583. Imam 'Ali (a.s.) "The worst ruler is he who oppresses his subjects."¹
584. Imam 'Ali (a.s.) "He who does injustice to his subjects assists his adversaries."²
585. Imam 'Ali (a.s.) "Injustice ruins the subjects."³
586. Imam 'Ali (a.s.) "Injustice devastates the cities."⁴
587. Imam 'Ali (a.s.) "He who treats his subjects unjustly, God would destroy his sovereignty and expedite his overthrow and destruction."⁵
588. Imam 'Ali (a.s.) in his instructions to Malik al-Ash'ar "Make sure that you the members of your family and those whom you favor from amongst your subjects observe justice as regard to Allah and the people. For indeed if you do not do so you have wronged. And as for he who wrongs the servants of God, God is his adversary instead of His servants. God renders null and void the argument of whosoever contends with Him. Such a person will be God's enemy until he desists or repents. Nothing is more conducive to the removal of God's blessing and the hastening of His vengeance than to continue in wrongdoing, for God listens to the call of the oppressed and He is always on the watch against the wrongdoers."⁶

1 *Ghurat al-Hikam*, h. 577, *Uyun al-Hikam wa al-Mawā'id*, p. 295, h. 5283.

2 *Ghurat al-Hikam*, h. 785, *Uyun al-Hikam wa al-Mawā'id*, p. 429, h. 5284.

3 *Ghurat al-Hikam*, h. 837, *Uyun al-Hikam wa al-Mawā'id*, p. 42, h. 5295.

4 *Ghurat al-Hikam*, h. 868, *Uyun al-Hikam wa al-Mawā'id*, p. 3, h. 5294.

5 *Ghurat al-Hikam*, h. 8740.

6 *Nasf al-Balaghah*, Letter 53, *Takwīn al-Imām* 27. Also cf. *Da'im al-Iram* vol. 1, p. 355.

589. عنه عليه السلام - يريد من أجه - استعطي لعدلي، واحذر انفسك واحفظ دينك تحفظ

نعود بالاحكام، والحق يدعو إلى تسليح

590. عنه عليه السلام من سلطان الله قوة وبعمة، فاستعد به على طمطم عباده، لا كال

حقاً على الله أب يرفعها منه، أم ترى قول الله تعالى ﴿إِنَّ اللَّهَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ

يُغْنِي عَنْهُمْ كَيْدُهُمْ﴾؟^١

591. عنه عليه السلام في احتياط تصدق رسول القدره^٢

592. عنه عليه السلام من حارث ولايته رست ذوسه^٣

593. عنه عليه السلام بتس السياسة الحور^٤

594. عنه عليه السلام من جاز مدكته قفى الناس هلكه^٥

595. عنه عليه السلام طمطم العدل يقوده إلى اهلايه^٦

596. عنه عليه السلام من طمطم دمر عليه طمطمه

597. عنه عليه السلام الحور أخذ مدقرب

^١ صحيح البلاغه، ملخصه 476 ويرجع روحية المؤمنون، ص 571

^٢ برعه 77

^٣ برعه، العيوب ص 68

^٤ حسب فلان لأنهم كانه جمعه وجمعه من حصه و حصه بمعنى حصه بيد العرب ح 325

و 326

^٥ عمر حكم ح 2 د6 عيوب، حكمه و برعه ص 355 ح 6024

^٦ عمر حكم ح 3369

^٧ عمر حكم ح 4404، عيوب، حكمه و برعه ص 193 ح 3910

^٨ عمر حكم ح 8242، عيوب، حكمه و برعه ص 439 ح 7606، و في ملخصه ص 571

^٩ برعه، العيوب ص 59

عمر حكم ح 7836، عيوب، حكمه و برعه ص 452 ح 8107

عمر حكم ح 7697

589. Imam 'Alī (a.s.) – to Zayad ibn Abih "Act on justice and keep aloof from violence and injustice because violence will lead them to forsake their abodes while injustice will prompt them to take up arms."¹
590. Imām 'Alī (a.s.) "Any king to whom God bestows power and blessing and he employs them in order to oppress people it is incumbent on God to take them back from him. Do you not see the words of God "Indeed God does not change a people's law, unless they change what is in their souls."^{2 3}
591. Imām 'Alī (a.s.) "In continuous wrongdoings lies destruction of power."⁴
592. Imam 'Alī (a.s.) "He who wrongs in his rule his state will decline."⁵
593. Imam 'Alī (a.s.) "Wrongdoing is the worst of policies."⁶
594. Imam 'Alī (a.s.) "He who wrongs in his statecraft, people will wish for his ruining."⁷
595. Imam 'Alī (a.s.) "The oppression of an oppressor would lead to his destruction."⁸
596. Imam 'Alī (a.s.) "He who oppresses will be destroyed by his oppression."⁹
597. Imam 'Alī (a.s.) "Injustice is one of the two destroyers."¹⁰

1. Nahj al-Balaghah, Aphorism 476. Also cf. Rawdat al-Wa'iz, p. 51.

2. Qur'ān, 11:1.

3. Irbād al-Qulub, p. 68.

4. Ghurar al-Hikam, h. 6512, Uyun al-Hikam wa al-Mawā'iz, p. 355, h. 6024.

5. Ghurar al-Hikam, h. 3365.

6. Ghurar al-Hikam, h. 4404. Uyun al-Hikam wa al-Mawā'iz, p. 93, h. 3970.

7. Ghurar al-Hikam, h. 8742. Uyun al-Hikam wa al-Mawā'iz, p. 39, h. 606.

8. al-Mawā'iz, 'Adabiyya, p. 59.

9. Ghurar al-Hikam, h. 836, Uyun al-Hikam wa al-Mawā'iz, p. 452, h. 37.

10. Ghurar al-Hikam, h. 657.

598. عنه عليه السلام لَطُمُ يَرْ لُ الْقَدَمِ، وَيَسْبُ لُغَمٌ، وَيُهْلِكُ الْأُمَمَ

599. عنه عليه السلام انْصَرَفَ يُرِيهِمُ الْعُدُولُ^١

600. عنه عليه السلام مَنْ مَرَّ بِنَصِيفِ الْمَظْلُومِ مِنْ ابْنِ طَائِلٍ مَلَكَهُ اللَّهُ قُدْرَتُهُ^٢

2-2 / 10

سَمَكُ الدِّمَاءِ بَعِيرٌ حَقٌّ

601. الإمام علي عليه السلام - فِي عَهْدِهِ إِلَى مَا يَكُ الْأَشْرُ - إِنَّكَ وَ دَمَاءٌ وَسَمَكُهَا بَعِيرٌ جِدُّهَا يَبُتُّهُ

بَسْ شَيْءٌ أَذْنَى لِيَقْمَتَهُ، وَلَا أَعْظَمَ يَسْعَةً، وَلَا أُخْرَى يَرُولُ بِعَفْوِهِ، وَ يَنْطَعُ مُدَّةً مِنْ

سَمَكِ الدِّمَاءِ بِغَيْرِ حَقِّهَا، وَ اللَّهُ مُسْحَاةٌ مُتَبَدِّلٌ بِحُكْمِهِ بَرٌّ بَعْدَ فِي تَسْفُكُوا مِنْ

الدِّمَاءِ نَوْءٌ لِيَقَامَةِ

فَلَا تُقَوِّمَنَّ سُلْطَانَكَ بِسَمَكِهِ قَدْ حَرَّمَ؛ فَإِنَّ دَبَّحَ مِمَّا يُصْعَقُهُ وَيُوْهِنُهُ، بَلْ يُرْسِنُهُ

وَيَقْبِنُهُ وَلَا عُذْرَ لَكَ جَعَلَ اللَّهُ وَلَا عِيْدِي فِي قَتْلِ الْعَمِيَّةِ لِأَنَّ فِيهِ قُوْدٌ لِنَدْبٍ وَإِنْ

اِثْبَتَ بِحَقِّهِ، وَافْرَطَ عَيْنُكَ سَوَاطِئُكَ أَوْ سَيْفُكَ أَوْ يَدُكَ، بِعُقُوبِهِ، فَرَّ فِي سَوَاكِرَةِ

فِي فَوْقِهِ مَمْنُونَةٌ، فَلَا تَصْغَحَنَّ بَنَ بِحَوْثُ سُلْطَانِكَ عَنْ أَنْ تُؤْذِي إِلَى أَوْيَةٍ لِلْمَقْبُولِ

حَدَّثَهُمْ^٣

602. عنه عليه السلام يَقْبُتُهُ سَيْفٌ نَقِيٌّ عَمْدًا، وَأَكْثَرُ وَلَدًا^٤

عمر الحكم ج 34

٢. عمر الحكم ج 869، عيون الحكم ودر عظم ص ٦ ج 319

٣. عيون الحكم ج 896، عيون الحكم والموعظة ص 428 ج 26

٤. أبو بكر الصديق رضي الله عنه (المهاجرة ج 5 ص 219)

٥. تهذيب البلاغة الكتاب 53، تحفة العقول ص 246 بعهود

٦. تهذيب البلاغة الحكم 84، عيون الحكم ودر عظم ص 196 ج 4004، وفيه ١٠٠٠ بيت من ٢

598. Imam 'Alī (a.s.) "Oppression causes the steps to stumble brings about an end to blessings and destroys nations."¹
599. Imām 'Alī (a.s.): "Tyranny ruins power"²
600. Imam 'Alī (a.s.) "He who does not secure the rights of an oppressed from the oppressor God will dispossess his power"³

10/2 - 2

Unlawful Bloodshed

601. Imām 'Alī (a.s.) in his instructions to Mālik al-Ashtar "Beware of blood and spilling it unlawfully, for nothing is more deserving of vengeance, greater in its consequence or more likely to (bring about) a cessation of blessing and the cutting off of (ones appointed) term than shedding blood unjustly. God the Glorified, on the Day of Resurrection will begin judgment among His servants over the blood they have shed

So never strengthen your rule by shedding unlawful blood for that is among the factors which weaken and entice it, fray and rather overthrow and transfer it. You have no excuse before God and before me for deliberate killing, for in that there is bodily retaliation, retaliation. If you are stricken by error and your whip, your sword or your hand should exceed their bounds in punishment – harmed anyone by mistake – never let the arrogance of your authority prevent you from paying the relatives of the killed their rightfully due."⁴

602. Imam 'Alī (a.s.) "The survivors of the sword' are larger in number and more in descendants"⁵

1 Ibid, h 1734

2 *Ghurar al-Hikam*, h 865. *Uyun al-Hikam wa al-Mawā'iz* p 31, h 319

3 *Ghurar al-Hikam* h 8966. *Uyun al-Hikam wa al-Mawā'iz* p 128, h 126

4 *Nahj al-Balaghah*, Letter 53, *Tuhaf al-Uqul*, p. 146

5 God will not let shed blood be wasted and will increase the number of those who remain after them

6 *Nahj al-Balaghah* Aphorism 84. *Uyun al-Hikam wa al-Mawā'iz* p 96, h 1004

3-2 . 10

سوء التَّدْبِير

603. الإمام علي عليه السلام: سوء التَّدْبِير سُنْبٌ تَدْمِيرٌ.
604. عليه السلام: من سوء تَدْبِيرُهُ تَعَحُّلُ تَدْمِيرُهُ^١.
605. عليه السلام: يُسْتَدَلُّ عَلَى الْإِدْبَارِ بِأَرْبَعِ سِوَاءِ التَّدْبِيرِ، وَفُتْحِ التَّدْبِيرِ، وَهَيْبَةِ الْأَعْيَارِ، وَكَثْرَةِ الْأَعْيَادِ^٢.
606. عليه السلام: من قَطُرَ عَلَى السَّاسِيَةِ صَغُرَ عَلَى الْوُجْدَانِ.
607. عليه السلام: قَدْ أُرْغِمَ ضَعْفُ لِسَانِهِ^٣.
608. عليه السلام: من تَأَخَّرَ تَدْبِيرُهُ تَقَدَّمَ تَدْمِيرُهُ^٤.
609. عليه السلام: من سوء تَدْبِيرُهُ كَانَ هَلَاكُهُ فِي تَدْبِيرِهِ^٥.
610. عليه السلام: فِي أَحْكَمِ الْمَسُونَةِ إِلَيْهِ - يَذْ بَقْصَى مُبْتِ فَوْمُ حَيُّو فِي أَرْثِهِمْ^٦.

4-2 10

لَا سِتَارَ

611. الإمام علي عليه السلام: فِي حُكْمِ الْمَسُونَةِ إِلَيْهِ - لَا سِتَارَ يَوْحُتُ خُشْدُ، وَحَسَدُ يَوْحُتُ لِعَصَّةٍ، وَبَعْضُهُ يَوْحُتُ لِحَتْلَافٍ، وَاحْتِلَافٌ يَوْحُتُ لِبُرْقَةٍ، وَلِبُرْقَةٍ يَوْحُتُ

١. عن حكيم ج ٢، ص ٥٥٥، حكيم و يعط ص 281 ج 5053

٢. عن حكيم ج ٢٠٠٦

٣. تهرز الحكيم ج 10958، ص ٥٥٦، حكيم و يعط ص 552 ج 10176 وفي القاعتر ٤ بدل ٥ لا اعتبار

٤. تهرز الحكيم ج 3936، ص ٥٥٦، الحكيم و يعط ص 450 ج 8013

٥. عن حكيم ج 3931، ص ٥٥٦، حكيم و يعط ص 181 ج 3703

٦. عن حكيم ج 8045 و ج 8346 وفيه ١٠٠٠ بدل ١٠٠٠٠، حكيم و يعط ص 42 ج 42

٧. عن حكيم ج 8768، ص ٥٥٦، حكيم و يعط ص 438 ج 1602

٨. شرح صحيح البلاغة لابن أبي الحديد ج 20 ص 303 ج 465

10/2 – 3

Mismanagement

603. Imām 'Alī (a.s.) "Mismanagement causes destruction."¹
604. Imām 'Alī (a.s.) "He who mismanages will hasten his destruction."²
605. Imām 'Alī (a.s.), "There are four reasons [for the state] to fail off: mismanagement, the evil of extravagance, failing to take lessons, resorting to too many apologies and excuses."³
606. Imām 'Alī (a.s.) "He who fails in politics will be belittled in leadership."⁴
607. Imām 'Alī (a.s.), "Political feebleness is the blight of the leaders."⁵
608. Imām 'Alī (a.s.) "He whose management fails behind the community] his destruction comes forward."⁶
609. Imām 'Alī (a.s.) "He who mismanages, his destruction will lie in his mismanagement."⁷
610. Imām 'Alī (a.s.) from an aphorism attributed to him "When the rule of a group is expired, they become frustrated in their opinions."⁸

10/2 – 4

Arrogance

611. Imām 'Alī (a.s.) from an aphorism attributed to him "Arrogance and possessiveness arouses envy, envy brings about enmity, enmity causes dissunity, dissunity causes separation."

1 *Ghurār al-Hikam*, h. 55, *ʿUyūn al-Hikam wa al-Mawāʿiz*, p. 78, h. 5068.

2 *Ghurār al-Hikam*, h. 7906.

3 *Ghurār al-Hikam*, p. 3958, *ʿUyūn al-Hikam wa al-Mawāʿiz*, p. 552, h. 516.

4 *Ghurār al-Hikam*, h. 8536, *ʿUyūn al-Hikam wa al-Mawāʿiz*, p. 450, h. 80.

5 *Ghurār al-Hikam*, h. 3931, *ʿUyūn al-Hikam wa al-Mawāʿiz*, p. 181, h. 3714.

6 *Ghurār al-Hikam*, h. 8045 & 8746, *ʿUyūn al-Hikam wa al-Mawāʿiz*, p. 432, h. 7.

7 *Ghurār al-Hikam*, h. 8768, *ʿUyūn al-Hikam wa al-Mawāʿiz*, p. 438, h. 760.

8 *Sharḥ Nahj al-Balāghah*, vol. 20, p. 303, h. 465.

separation cause, feebleness feebleness causes degradation, which [in turn] ruins the governments and destroys bounties."

612. Imam 'Alī (a.s.) – in his instructions to Malik al-Ashtar "Then surely the ruler has favorites and intimates among whom there is a certain arrogance, transgression and lack of equity in transactions. Remove the causes of these (qualities) by cutting off their roots. Bestow no gifts upon any of your entourage or relatives, nor let them cover from you the acquisition of an estate which would bring loss to the people bordering. In (terms of) water supply or a common undertaking, the burden of which would be imposed upon them. Its benefit would be for those who acquired the gifts, and not for you and its disgrace would be upon you in this world and the next.

Impose the right *al-huq* upon whomever it is due, whether he be related to you or not. Be patient in this and look to your (ultimate) account, however this may affect your relatives and favorites. Look for the ultimate end in that (i.e. imposing the right) which weighs heavily against you, for its outcome will be praiseworthy."²

613. Imam 'Alī (a.s.) – in his instructions to Malik al-Ashtar "Beware of arrogating for yourself that in which men are equal and of negligence in that which is of concern after it has become manifest to the eyes (of men) for these things will be held against you for (the benefit of) others, and beware of negligence, of the fact that little remains until the coverings of affairs are lifted from you and justice is demanded from you for the wrong."

614. Imam 'Alī (a.s.) regarding Luthman "I am putting before you his case. He ruled with arrogance and did it badly. You protested against it and committed excess therein. With God lies the real verdict upon the arrogant and the impatient."⁴

1 Ibid., vol. 20 p. 345, h. 961

2 *Nahj al-Balāghah*, Letter 53, *Tuhaf al-Uqūb*, p. 144.

3 *Nahj al-Balāghah*, Letter 53 *Tuhaf al-Uqūb* p. 14. *al-Faraj wa al-Ma'ad* 2 p. 100, h. 2396

4 *Nahj al-Balāghah*, Sermon 30.

10/2 – 5

Violation of the Principles

615. Imam 'Ali (a.s.) "There are four reasons for states to decline violating the principles, holding onto the secondary things, giving priority to the villainous and putting aside the elite."¹
616. Imam 'Ali (a.s.), "The coming to power of the villainous and the parvenu is an indication of its [the state's] dissolution and decline."²
617. Imam 'Ali (a.s.) "The decline of states lies in the employment of the basest of men."³

10/3

Recommendations Concerning Socio-Political Relations

10/3 – 1

Comparing others with Oneself

618. Imam 'Ali (a.s.) in his will to his son Hasan (a.s.) "What wise words are more comprehensive than [saying] you should aspire for others what you aspire for yourself and to dislike for others what you dislike for yourself."⁴
619. Imam 'Ali (a.s.) "It is the duty of the ruler to choose for his subjects what he chooses for himself."⁵
620. Imam 'Ali (a.s.) – in his letter to Muhammad ibn Abi Bakr "Long for your subjects whatever you long for yourself and

1 *Ghurur al-Hikam*, h. 3956, *Uyūn al-Hikam wa al-Mawā'iz*, p. 355, h. 6, 57

2 *Ghurur al-Hikam*, h. 4523, *Uyūn al-Hikam wa al-Mawā'iz*, p. 362, h. 4095

3 *Ghurur al-Hikam*, h. 5486, *Uyūn al-Hikam wa al-Mawā'iz*, p. 275, h. 4998

4 *Tuhaf al-Uqul*, p. 81 *Bihar al-Anwār*, vol. 77, p. 208, h. 1

5 *Ghurur al-Hikam*, h. 9425, *Uyūn al-Hikam wa al-Mawā'iz*, p. 469, h. 85, 7

وَأَهْلُ نَيْبٍ، وَكَرَهُ لَهُمْ مَ تَكَرُّهُ بِنَفْسِكَ وَأَهْلُ نَيْبٍ

621. عنه - فِي وَصِيَّتِهِ لِأَخِي الْحَسَنِ - اجْعَلْ نَفْسَكَ مِيرَافِي سَلَكِ وَيَسْ عَيْرُ،

فَأَحِبَّ عَيْرُ مَ تُحِبُّ نَفْسَكَ، وَكَرَهُ لَهُ مَ تَكَرُّهُ هـ، وَلَا تُطْعِمْ كِي لَا تُحِبُّ أَنْ

تُطْلَمَ، وَأَحْسِنْ كِي تُحِبُّ أَنْ يُحْسِنَ إِلَيْكَ، وَاسْتَفِجْ مَن نَفْسِكَ مَ تَسْتَفِجُهُ مَن

عَيْرُ، وَرَضِ مَن أَسَى بِمَ تَرِصَاهُ لَهُمْ مَن نَفْسِكَ^١

622. عنه - فِي وَصِيَّتِهِ لِأَخِي مُحَمَّدٍ بْنِ الْحَسَنِ - مَ تُسِيْ أ - أَحْبَسْ فِي جَمِيعِ لَسْ كِي

تُحِبُّ أَنْ تُحْسِنَ إِلَيْكَ، وَرَضِ لَهُمْ مَ تَرِصَاهُ نَفْسِكَ، وَاسْتَفِجْ مَن نَفْسِكَ مَ

تَسْتَفِجُهُ مَن عَيْرُ، وَخَسْ مَعَ جَمِيعِ أَسَى خُفِكَ، حَتَّى إِذَا عَتَ عَنْهُمْ حَتَّى

إِلَيْكَ، وَإِذَا مَتَّ بَكَوْ عَنكَ وَقَالُوا 'إِنَّ اللَّهَ وَإِنَّا بِهِ رَجَعُونَ' وَلَا تَكُنْ مَن تَدِينُ

يُقَالُ عِنْدَ تَوَرَّيْهِ الْحَكَمُ لِلَّهِ رَبِّ الْعَالَمِينَ^٢

623. عنه - أَعْدَلُ الشَّيْءِ أَنْ تُعْمَلَ لَسْ بِمَ تُحِبُّ أَنْ تُعْمَلَ بِهِ^٣

624. عنه - فِي جُحُومِ نَسُوْمَةِ بِهِ - صَحْبِ سَمَنْ بِأَيِّ حَتَّى شَتَّ يَصْحَبُكَ مَمْنِيهِ^٤

10 3-2

مَلَامَةٌ مَا يُوَجِّهُ لِعَيْرُ

625. الإمام علي - أَكْرَمَ نَفْسِكَ عَنْ كُرِّ دِينِهِ وَبِ سَادَتِكَ إِي سَرَّ عَدَبُ فَوَيْلٌ لِمَن

١ الأعيان للشيخ طوسي ج 3 ص 269 ح 3، أبي إسحاق حمادي، كتاب المعاني ص 180، الأعيان للشيخ طوسي ص 30 ح 31

العوارث ج 1 ص 1249 شرح نهج البلاغة لأبي حمزة الثمالی ج 6 ص 21

٢ نهج البلاغة لكتاب 3، نهج البلاغة ص 226

٣ كتاب من لا يحضره الفقيه ج 4 ص 387 ح 983، عيون الحكيم للشيخ طوسي ج 79 ح 1914 والله المستفتح من

نفسك م تستفجحه من غير ذلك لعل

٤ عيون الحكيم ج 3170، عيون الحكيم للشيخ طوسي ج 226 ح 2980

٥ شرح نهج البلاغة لأبي حمزة ج 20 ص 309 ح 939

your household, and dislike for them whatever you dislike for yourself and your household."¹

621. Imâm 'Alî (a.s.) – in his instructions to his son Hasan (a.s.) "Make yourself a scale between you and others. You should aspire for others what you aspire for yourself and dislike for others what you dislike for yourself. Do not oppress as you would not like to be oppressed. Do good to others as you would like good to be done to you. Consider as ignoble for yourself that which you consider as ignoble for others. Be pleased with what others do, that which you would like others to be pleased with."²
622. Imâm 'Alî (a.s.) – from his instructions to his son Muhammad bin al-Hanafîya "My son! Do good to all people as you like good to be done to you and long for others what you would long for yourself. Consider as ignoble for yourself that which you consider as ignoble for others. Be amiable to all people so that when you are away they would be looking forward to your return and when you die they would weep for you and say "Indeed we belong to God, and to Him do we indeed return." Do not be like those about whom when they die people would say "All praise belongs to God, Lord of all the world."³
623. Imâm 'Alî (a.s.) "The most equitable treatment of people is that you deal with people as you like to be dealt with."⁴
624. Imâm 'Alî (a.s.) – From an aphorism attributed to him "Treat people in any manner you wish they would treat you the same."⁵

10/3 – 2

Self-Esteem

625. Imâm 'Alî (a.s.) "Honor yourself by avoiding every ignoble thing even though it may take you to your aspirations,

¹ *al-Amali* by al-Mufid p. 69, h. 1, *Tuhaf al-Iqul* p. 18, *al-Amali* by al-Husayni p. 6, h. 3, *al-Gharâ*, vol. 1 p. 249.

² *Nahj al-Balaghah* Letter 31 *Kashf al-Mahjûb* p. 226.

³ *Man 'a yahqurahu a-taqib*, v. 1, p. 387, h. 1834, *Ushûl al-Hikam wa al-Mawâ'id* p. 79, h. 1914.

⁴ *Ghurar al-Hikam* h. 3, 10, *Ushûl al-Hikam wa al-Mawâ'id* p. 6, h. 2586.

⁵ *Sharh Nahj al-Balaghah*, vol. 30, p. 309, h. 599.

نحاصر في شدة من نفسك عوصاً^١

626. عنه: «سأيت الدنيا تكسب الغد»^٢

627. عنه: «لا تفرح ما يضع قدرك»^٣

628. عنه: «لوث ولا يتدل جرة»^٤

629. عنه: «أيها الناس إياي شبه قبل الدنيا، واشتد قبل شئ»^٥

630. عنه: «منه ولا الدنيا، شغل ولا تدل»^٦

631. عنه: «مقاسه لإقلاب ولا ملاءمة للإللاب»^٧

10 3-3

التحذير من معاداة

632. الإمام علي: «جسرو من تصاعش بقلوب، تشاخص نصدور، وتندأبر لثوس، وتحدل لأيدي»^٨

633. عنه: «حاطو الناس مخنطة إياي منه معي نكو عسكم، وإيا عشتي حو نكم»^٩

١- نهج البلاغة: الكتاب 3، ع. 423، ص. ١٠٤، ح. 423، ح. 85، ص. 2056، ص. ١٠٤، ح. 2

٢- ص. 61، ح. 19، ص. 104، ح. 49، ح. 3، ح. 49، ح. 3، ح. 49، ح. 3، ح. 49، ح. 3

٣- ع. ح. 6774، ص. 185، ح. 185، ح. 185، ح. 185، ح. 185، ح. 185، ح. 185، ح. 185

٤- ع. ح. 620، ص. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18

٥- ع. ح. 761، ص. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18

٦- ع. ح. 761، ص. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18

٧- ع. ح. 761، ص. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18

٨- ع. ح. 761، ص. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18

٩- ص. 33، ح. 620، ص. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18

١٠- ع. ح. 761، ص. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18

١١- ع. ح. 761، ص. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18

١٢- ع. ح. 761، ص. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18، ح. 18

because you will not get any return for the respect, which you have spent"¹

626. Imam 'Alī (a.s.): "Keeping away from the low things would debase the enemy"²

627. Imam 'Alī (a.s.): "Do not act in a way that ruins your prestige"³

628. Imam 'Alī (a.s.): "Let it be death rather than lowering oneself with disgrace."⁴

629. Imam 'Alī (a.s.): "O People! Certainly death is more preferable than to be disgraced, and to be whipped is more preferable than to be humiliated and vilified."⁵

630. Imam 'Alī (a.s.): "Let it be death but not humiliation. Let it be little but not disgrace!"⁶

631. Imām 'Alī (a.s.): "Let there be lack but not encounter with disgrace."⁷

10/3 3

Refraining from Enmity

632. Imam 'Alī (a.s.): "Refrain from having malice in the hearts, hatred in the chests, turning away from each other's help, and withholding assistance from one another"⁸

633. Imām 'Alī (a.s.): "Interact with people in a manner that if you were to die they would cry for you and if you were to live they would yearn for you"⁹

1. *Nahj al-Balaghah*, Letter 1. *Ghurar al-Hikam*, h. 3438, *ʿYūn al-Hikam wa al-Mawāʿiz*, p. 85, h. 2056.

2. *Ghurar al-Hikam*, h. 9774, *ʿYūn al-Hikam wa al-Mawāʿiz*, p. 485, h. 8954.

3. *Ghurar al-Hikam*, h. 10231, *ʿYūn al-Hikam wa al-Mawāʿiz*, p. 518, h. 9395.

4. *Ghurar al-Hikam*, h. 361, *ʿYūn al-Hikam wa al-Mawāʿiz*, p. 73, h. 62.

5. *al-Kāfi*, vol. 8, p. 21, h. 4, *Tuhaf al-Uqul*, p. 207.

6. *Ghurar al-Hikam*, h. 310 & 362, *Nahj al-Balaghah*, Aphorism 396, *ʿYūn al-Hikam wa al-Mawāʿiz*, p. 33, h. 620.

7. *Ghurar al-Hikam*, h. 9802, *ʿYūn al-Hikam wa al-Mawāʿiz*, p. 588, h. 9044.

8. *Nahj al-Balaghah*, Sermon 92, *Ghurar al-Hikam*, h. 4544, *ʿYūn al-Hikam wa al-Mawāʿiz*, p. 200, h. 4046.

9. *Nahj al-Balaghah*, Aphorism 10, *Ghurar al-Hikam*, h. 5070.

634. عنه: "أش خهل مُعَدَّةٌ نَاسٍ"
635. عنه: "من سوءٍ لاحتِيار مُعَدَّبَةٍ لأكْعباء، ومُعدَّةٌ لِرُحالٍ"
636. عنه: "من حارث نَاسٍ خُرب"
637. عنه: "حُسْنٌ لِعِشْرَةٍ يَسْتَدِجُمُ المَوَدَّة"
638. عنه: "بِخُسٍ لِعِشْرَةٍ تَدُومُ المَوَدَّة"
639. عنه: "أمرتُ رُذُوبٌ بِشَاءٍ خَسٍ"
640. عنه: "الوَاحِدُ مِنْ لَأَعْدَاءِ كَثِيرٍ"
641. عنه: "نَبِيٌّ إِيَّاكُمْ وَمُعدَّةٌ رُحَابٍ، فَيُفْتِمُ لَاحِدُونَ مِنْ ضَرْبِي مِنْ عَاقِلٍ نَمَكْرُ بِكُمْ، أَوْ جَاهِلٍ يَعْخُلُ عَنْكُمْ، وَلِكَلَامٍ ذَكَرْتُ، وَلِحَوَاتٍ شَيْءٌ هُوَذَا حَتَمَ رُوحِي عَلَانٍ مِنْ نَحْجٍ ثُمَّ أَنشَأَ نَفُولُ"
- وسيمٌ يعرض من خسر الجوان
ومن ذرى لِرُحالٍ فقد أُصْد
ومن هب الرُحال سِهوه
ومن حفر رُحالٍ فَمِنْ يَبْ

10 3 4

انوفاء بالعهد

642. الإمام علي: "أَبَا نَاسٍ أَوْ نَافِةٌ تَوَكَّمُ الصَّدِيقَ، وَلَا أَعْدَمُ حُجَّةً أَوْ قِيَّ مَهْ، وَهَ يَعِدُّ مِنْ غَنَمٍ كَيْفَ انْزَحَجُ، وَتَقْدَ أَصْحَابِي رَمِي قَدْ اتَّخَذَ أَكْثَرُ أَهْلِهِ بَعْسَر"

عمر حكمة ج 5247، غير حكمة و بر عطف ص 264 ج 4314

٢ عمر حكمة ج 9352 ج 9429 وليس فيه و واحدة الرحال، يعيدون الحُكْمَ و بر عطف ص 469 ج 8555

٣ عمر حكمة ج 9017، غير حكمة و بر عطف ص 427 ج 7252

٤ عمر الحُكْمَ ج 4813، يعيدون الحُكْمَ و بر عطف ص 328 ج 4680

٥ عمر حكمة ج 4200، يعيدون الحُكْمَ و بر عطف ص 185 ج 3520

٦ عمر حكمة ج 10، 10، غير حكمة و بر عطف ص 12 ج 2902

٧ عمر الحُكْمَ ج 1149، يعيدون الحُكْمَ و بر عطف ص 45 ج 1107

٨ خصال ص 11 ج 111، روضه الواعظين ص 42

٩ أي من عدم لأخوة وهوى هيب، عقيدته معه ذنب أن يعذر (شريح البلاغة لابن أبي عمير ج 2 ص 137)

634. Imam 'Alī (a.s.): "The peak of ignorance is enmity with people."¹
635. Imam 'Alī (a.s.): "It is among unseemly choices to seek dominance over one's peers and to incur enmity towards people."²
636. Imām 'Alī (a.s.): "He who fights against people will be fought against."³
637. Imām 'Alī (a.s.): "Sociability prolongs friendship."⁴
638. Imam 'Alī (a.s.): "Through having good relationship, friendship is prolonged."⁵
639. Imam 'Alī (a.s.): "Deceptions are the roots of the transformations of the states."⁶
640. Imam 'Alī (a.s.): "Even one enemy is too many."⁷
641. Imam 'Alī (a.s.): "My children! Beware of hostility to people since they are either of the two groups: the wise who would play tricks on you, or the ignorant who would quickly retaliate. Statement is masculine while response is feminine, so whenever the masculine and the feminine become one, then there must be a result."

He then recited the following poem

*"The honorable is he who avoids responding,
And he who is tolerant towards people will achieve his goal
He who has respect for people will be respected by them too,
And he who humiliates people, will receive no respect"*⁸

10/3 – 4

Loyalty in Agreements

642. Imam 'Alī (a.s.): "O people! Sure & loyal agreements is the soulmate and twin of truth. I do not know a better shield more protective (against the assaults of sin) than it. One who knows how the Resurrection Day is

1. *Ghurur al-Hikam*, h. 5247, *Uyūn al-Hikam wa al-Mawā'id*, p. 264, h. 4814

2. *Ghurur al-Hikam*, h. 9352 & 9429, *Uyūn al-Hikam wa al-Mawā'id*, 469, h. 8555

3. *Ghurur al-Hikam*, h. 903, *Uyūn al-Hikam wa al-Mawā'id*, p. 427, h. 7252

4. *Ghurur al-Hikam*, h. 481, *Uyūn al-Hikam wa al-Mawā'id*, p. 228, h. 4780

5. *Ghurur al-Hikam*, h. 4200, *Uyūn al-Hikam wa al-Mawā'id*, p. 18, h. 3821

6. *Ghurur al-Hikam*, h. 1230, *Uyūn al-Hikam wa al-Mawā'id*, p. 57, h. 7002

7. *Ghurur al-Hikam*, h. 149, *Uyūn al-Hikam wa al-Mawā'id*, p. 45, h. 107

8. *al-Kh.ṣṣīl*, p. 72, h. 11, *Rawḍat al-Wā'idin*, p. 412

كَيْسًا، وَتَسَبُّهُمْ أَهْلُ الْحَكَمِ فِيهِ إِلَى حُسَيْنِ الْحِجَلَةِ.^٦

643. عَنْهُ عليه السلام مِنْ أَفْضَلِ الْإِسْلَامِ الْوَفَاءُ بِالْعَمَلِ.^٧

644. عَنْهُ عليه السلام فِي عَهْدِهِ إِلَى مَا نَبِيٍّ الْأَشْرَ، وَإِنْ عَقَدْتَ بَيْنَكَ وَبَيْنَ عَدُوِّكَ عَقْدًا، أَوْ

الْبَيْعَةَ مِنْ دَمَةٍ فَحُطَّ عَهْدُكَ بِإِقْبَائِهِ، وَإِنْ دَمَتْكَ بِالْأَمَانَةِ، وَحُفِلَ تَقَسُّفَ حُفَّةٍ

دُونَ مَا عَصَيْتَ، فَإِنَّهُ لَيْسَ مِنْ فَرِيضِ اللَّهِ شَيْءٌ سِوَا شِدَّةٍ عَلَيْهِ، حَتَّى عَامَعَ تَقَرُّقُ

أَهْوَانِهِمْ وَتَنَشَّطَ أَرْئِهِمْ مِنْ تَعْظِيمِ الْوَعْدِ بِالْعَهْدِ، وَقَدْ بَرِمَ دَمْتُ أَشْرَ كَوْنٍ فِيهِ

بَيْنَهُمْ دُونَ الْمُسْلِمِينَ بَلَا سَوَاتِيهِ^٨ مِنْ غَوَيْهِ الْغَيْبِ، فَلَا تُعَدُّ بِدَمْتِكَ، وَلَا

تَحْسِنُ نَهْيَكَ، وَلَا تَحْسِنُ عُدُوَّتَكَ، فَإِنَّهُ لَا تَجْزِي عَلَى اللَّهِ إِلَّا جَاهِلٌ شَقِيٌّ، وَقَدْ

حَقَّقَ اللَّهُ عَهْدَهُ وَدَمَّتْهُ أَمَّا أَفْصَاهُ بَيْنَ الْعَبْدِ بِرَحْمَتِهِ، وَخَرِبَ يَسْكُونُ إِلَى مَعِيهِ

وَيَسْتَعِيضُونَ إِلَى جَوَائِزِهِ، فَلَا إِدْعَاءَ وَلَا مُدَّأَسَةَ وَلَا جِدْعَ فِيهِ

وَلَا نَعَمَ عَقْدًا تَجُوزُ فِيهِ بَعْلٌ، وَلَا تُعَوِّسُ عَلَى خَلْقٍ قَوْلَ بَعْدِ تَأْكِيدٍ وَتَوْقِيعٍ،

وَلَا يَدْعُوَنَّكَ صَبْرٌ أَمْرَ بَرْمَتِكَ فِيهِ عَهْدُ اللَّهِ إِلَى طَلَبِ الْمَسَاحَةِ بِغَيْرِ الْحَقِّ، وَبِ

ضَرْكٍ عَلَى صَبْرٍ أَمْرٍ تَرْخُو بِمِرَاخَةٍ وَقَصَلْ عَاقِبَتَهُ خَيْرٌ مِنْ عَدْرِ تَحْفُفٍ مَعْتَهُ، وَنَ

تُحِيطُ بِكَ مِنَ اللَّهِ فِيهِ طَبْعٌ، فَلَا تَسْتَمِمْ فِيهِ دَنْبُكَ وَلَا أَجْرَتَكَ^٩

^٦ لكس بعض النسخ ح ٦٧ ص ٢٧.

^٧ مسج البلاغة الخطبة ٤١، حصائص الأئمة ص 98 بحره، عيون الحكم والوعظ ص ٩2 ح 144 و ص ١١٠

٥ الأولى منه بعد قوله ص 96 بحره

^٨ صبر الحكيم ولو اعتد ص 421 ح 3514

^٩ اليونان الوخامة وشبهه بالعاقبة (تجميع البحار) ح 3 ص 1901

^{١٠} مسج البلاغة الكتاب 53، بحره العيون ص 945 بحره، مجمع دعائم الإسلام ح 1 ص 368 و ص ١١٠

و لو حظ ص 162 ح 3483

shall never betray. We are in a period when most of the people regard betrayal as wisdom. In these days the ignorant call at the excellence of cunning.”¹

643. Imam ‘Ali (a.s.), “The best feature in relation to Islam is to fulfill one’s pledges.”²

644. Imam ‘Ali (a.s.) – in his instructions to Malik al Ashtar “If you bind an agreement between yourself and your enemy or grant him a protective covenant (*ahimmah*) guard your agreement in good faith and tent to your covenant with loyalty. Make of yourself a shield before what you have granted, for men, despite the division among their sects and the diversity of their opinions, are not united more firmly in any of the obligations imposed upon them) by God than in attaching importance to fidelity in agreements. The donors had already adhered to that (honoring agreement) among themselves before the Muslims, by reason of the evil consequences of treachery that they had seen. So never betray your protective covenant, never break your agreement and never deceive your enemy, for none is audacious before God but a wretched fool. God has made His agreement and His protective covenant a security which He has spread among the servants by the Grace of His Mercy and a sanctuary in whose impregnability they may rest and in whose proximity they may spread forth. Within it there is no corruption, treachery or deceit.

Do not make an agreement in which you allow deficiencies and rely not upon ambiguity of language after confirmation and finalization (of the agreement). Let not the difficulties of an affair in which an agreement before God is binding upon you invite you to seek its abrogation. Lastly For your patience in the hardships of an affair, hoping for its solution and the blessing of its outcome is better than an act of treachery that you fear its consequences and being questioned by Allah and you could not ask for forgiveness for it in this world and the next.”

1 *Nahj al-Baqiyah*, Sermon 31 *Akhbar al-Ahmad* p. 98 *Uyun al-Hikam wa al-Mawā'id*, p. 152 h. 3334

2 *Uyun al-Hikam wa al-Mawā'id*, p. 43, h. 8614

3 *Nahj al-Baqiyah*, letter 55 *Akhbar al-Ahmad* p. 45 Also cf. *Da'irat al-Hikam* vol. 3 p. 368

10/3 – 5

Discharging Obligations

645. Imam 'Alī (a.s.): "Return the trust to the person who was trusted you, even though he would be the murderer of the children of the Prophets."¹
646. Imam 'Alī (a.s.): "Do not betray him, who has regarded you as trustworthy, even though he has betrayed you, and do not disclose his secret although he discloses it himself."²
647. Imām 'Alī (a.s.) from his letter to Ash'ath ibn Qays: "Certainly, your assignment is not a morse for you to have but it is a trust on your neck and you are being overseen by your superiors."³
648. Imam 'Alī (a.s.) from his letter to one of his tax collectors: "He whose hidden position is not different from his open position and whose action is not different from his words, has discharged his obligation and his worship is pure. I also order him that he should not harass them (subjects), should not be harsh towards them and should not turn away from them because of superiority of an official position over them, for they are brothers in faith and helpers in the recovery of levies.

Certainly you have a fixed share and a known right in this levy, and there are other sharers who are poor weak and starving. We shall discharge your rights. So you should pay off their rights. If you do not do so, you will have the largest number of enemies on the Day of Judgment. How wretched is the man whose enemies in the presence of God are the needy, the destitute, the beggars, the turned away, and the indebted and (penniless) travelers.

He who treats the trust lightly indulges in treachery and does not keep himself and his faith unarmished by it, has certainly secured humiliation in this world and his humiliation

¹ *al-Khiṣāḥ*, p. 814 h. 10, *Bihār al-Anwār*, vol. 75, p. 115, h. 8.

² *Tahaf al-Uqūl*, p. 8, *Uyūn al-Liḥam wa al-Mawā'iz*, p. 519, h. 9426, *Bihār al-Anwār* vol. 77 p. 298, h. 1.

³ *Nahj al-Balāghah*, Letter 5, *Jawāhir al-Majālih*, vol. 2, p. 26.

الدُّنْيَا، وَهُوَ فِي الْأَجْزَاءِ أَكْثَرُ وَأَحْرَى وَلَنْ أُعْطِيَ الْحَيَاةَ، حَيَاةَ الْأُمَمَةِ، وَأَقْضَعَ نَعْشَ
عَشْرَ لَأُثَمَّةَ وَأَسْلَامَ

10. 3-6

الاستثمار من مَلُومِ الْأَحَابِيبِ

649. الإمام علي عليه السلام: صِدْقَةُ الْحَكِيمِ الْحِكْمَةُ؛ فَهُوَ يَعْشُرُهَا حَيْثُ كَانَتْ^٢
650. عنه عليه السلام: صِدْقَةُ الْعَدِيلِ الْحِكْمَةُ فَهُوَ أَحْوَجُ بِهَا حَيْثُ كَانَتْ^٣
651. عنه عليه السلام: حَيْثُ حِكْمُهُ تَمَّ كَانَتْ؛ وَبِئْسَ الْحِكْمَةُ صِدْقُ كُلِّ مُؤْمِنٍ^٤
652. عنه عليه السلام: الْحِكْمَةُ عِدَّةٌ لِلْمُؤْمِنِ، فَسَطِّلْهَا وَتَوَلَّى أُنْدِي أَهْلَ لُشَّرٍ^٥
653. عنه عليه السلام: خُذُوا لِلْحِكْمَةِ وَلَوْ مِنْ الْمُشْرِكِينَ^٦
654. عنه عليه السلام: الْحِكْمَةُ صِدْقُ الْمُؤْمِنِ؛ فَاسْتَقْبِهَا وَبِئْسَ أَهْوَاهُ الْمُشْرِكِينَ^٧
655. عنه عليه السلام: الْحِكْمَةُ صِدْقُ الْمُؤْمِنِ؛ فَاطْلُبُوهَا - وَلَوْ عِنْدَ الْمُشْرِكِ - تَكُونُوا أَحْوَجَ بِهَا
وَأَهْمَهَا^٨
656. عنه عليه السلام: الْحِكْمَةُ صِدْقُ كُلِّ مُؤْمِنٍ، فَخُذُوهَا وَتَوَلَّى أَهْوَاهُ الْمُشْرِكِينَ^٩

٢ صحاح السلافة الكتاب 26، من الأثر ج 33 ص 428 ح 9

٣ عمر بن الخطاب ح 5897، عيون الحكيم والكويت ح 309 ح 3432 وفيه: «أحق بهذا بدو العبدية»

٤ عمر بن الخطاب ح 5898

٥ عمر بن الخطاب ح 5043، عيون الحكيم، لم يعط ص 247 ح 4628

٦ تحف العصور ص 20

٧ مجلس ح 1 ص 360 ح 771 عن علي بن سفيان الأثر ج 2 ص 97 ح 6

٨ بسببه خطوط ح 1 ص 8

٩ الأثر بنظر سي ص 629 ح 290 عن أبي أحمد عبد الله بن الحسن عن إمام الخواري عن والده

٩ عمر بن الخطاب ح 1829، عيون الحكيم، لم يعط ص 22 ح 145

and disgrace in the next world will be greater. Surely the greatest treachery is the treachery against the Muslim community and the ugliest deceit is the deceit towards the Muslim leaders. Wassalām!"¹

10/3 – 6

Making Use of Other People's Knowledge

649. Imam 'Alī (a.s.) "The lost article of a wise person is knowledge. He should seize it anywhere it may be."²
650. Imām 'Alī (a.s.) "Knowledge is the lost article of a wise person. Therefore he deserves it more anywhere it may be."³
651. Imam 'Alī (a.s.) "Acquire the knowledge wherever you find it. Certainly knowledge is a lost article of the believer."⁴
652. Imam 'Alī (a.s.) "Knowledge is a lost article of the believer. Seek it even though it is in the possession of the evildoers."⁵
653. Imam 'Alī (a.s.) "Acquire knowledge even from the polytheists."⁶
654. Imām 'Alī (a.s.): "Knowledge is a lost article of the believer. Seize it even from the mouth of the polytheists."⁷
655. Imam 'Alī (a.s.) "Knowledge is a lost article of the believer. Seek it even from the polytheists, as you deserve it more and are more worthy of it."⁸
656. Imam 'Alī (a.s.) "Knowledge is a lost article of the believer. Acquire it even from the mouth of the hypocrites."⁹

1 *Nahj al-Balāghah*, letter 76, *Bihar al-Anwār*, vol. 13, p. 528, h. 9.

2 *Ghurar al-Hikam*, h. 5897.

3 *Ghurar al-Hikam*, h. 5896.

4 *Ghurar al-Hikam*, vol. 1, p. 5043, *Uyun al-Hikam wa al-Mawā'iz*, p. 243, h. 4678.

5 *Tuhfat al-Uqūl*, p. 20.

6 *al-Mahasin*, vol. 1, p. 360, h. 771 *Bihar al-Anwār*, vol. 2, p. 97, h. 4.

7 *Tanbih al-Khawāfir*, vol. 1, p. 81.

8 *al-'Amali* by al-Tusi, p. 625, h. 1290.

9 *Ghurar al-Hikam*, h. 829, *Uyun al-Hikam wa al-Mawā'iz*, p. 22, h. 45.

657. Imām 'Alī (a.s.): "Knowledge is a lost article of the believer. Therefore acquire wisdom even from people of hypocrisy."²
658. Imām 'Alī (a.s.): "Acquire knowledge from wherever it may come, because if wisdom is in the heart of a hypocrite or a stammerer in his heart until it comes forth and settles in the breast of the believer."³

10/3 - 7

Cultural Independence

659. Imām 'Alī (a.s.): "It is seldom that a man takes himself to people and does not become one of them."⁴
660. Imām al-Sadiq (a.s.): "The Commander of the Faithful would say 'This nation will always live with happiness as long as they would not wear the clothing or eat the food of foreigners. However, if they did so, God would inflict disgrace upon them'."⁵

10/3 - 8

Miscellaneous

661. Imām 'Alī (a.s.): "There shall be no prosperity where a tyrant is ruling."⁶
662. Imām 'Alī (a.s.): "The blight of prosperity is the tyranny of a ruler."⁶
663. Imām 'Alī (a.s.): "Your turning away from him who incline towards you is a loss of benefit while your inclination towards him who turns away from you is humiliation of the self."⁷

Nah, al-Ba'aghah, Aphorism 80, *Khasā'is al-Imma*, p. 94

2 *Khasā'is al-Imma*, p. 94. *Nah, al-Ba'aghah*, Aphorism 79. *Rabī' al-Abrār*, vol. 1, p. 9.

3 *Nah, al-Ba'aghah*, Aphorism 80. *Khasā'is al-Imma*, p. 94. *Nuqtat al-Nazar*, p. 5, h.

4 *al-Mahsun*, vol. 2, p. 78, h. 504 & p. 772, h. 669. *Bihar al-Anwār*, vol. 66, p. 2, h. 6.

5 *Ghubar al-Hkam*, h. 107, *Uyun al-Hkam wa al-Mawā'id*, vol. 1, p. 541, 102.

6 *Ghubar al-Hkam*, h. 3954, *Uyun al-Hkam wa al-Mawā'id*, p. 8, h. 37.

7 *Nuh al-Ba'aghah*, Aphorism 451. *Bihar al-Anwār*, vol. 74, p. 64. *anā'ir al-Mawadda*, vol. 2, p. 252, h. 707.

664. عنه ^١ : «إِنَّكَ مَنْ لَمْ يُعَادِكَ»
665. عنه ^٢ : «مَنْ رَعَى فَيْتَ عِنْدَ فَيْتٍ وَهَدَيْتَ عِنْدَ دَرْكِ»
666. عنه ^٣ : «أَحَبُّ خَيْبِكَ هَوْنٌ مَا عَسَى أَنْ يَكُونَ بَعْضُكَ يَوْمَ مَا، وَأَعْضُ بَعْضِكَ هَوْنٌ مَا عَسَى أَنْ يَكُونَ حَيْثُ يَوْمَ مَا»
667. الإمام الصادق ^٤ : «كَانَ أَمِيرُ الْمُؤْمِنِينَ يَقُولُ يَجْتَمِعُ فِي فَيْتٍ لِفَتْحَةٍ إِلَى أَسَاسٍ، وَاسْتِعْدَادُهُمْ بِكَوْنٍ فِتْرَتِكَ إِلَيْهِمْ فِي لَيْلٍ كَلَامَتٍ وَخُصِي بِشَرِّهَا، وَيَكُونُ سِتْعَادُهُمْ فِي تَرْهَةِ عَرَصَتِكَ وَنَقْدَ عَرِكَ»
668. الإمام علي ^٥ : «أَنْ تَصْدِيقُ كُلِّ مُؤَدَّةٍ، وَلَا تَقَبُّبُ نَهْ كُلِّ مُضْمَنَةٍ وَأَعْطَهُ كُلِّ مُوسِمَةٍ، وَلَا تَقْصُصُ إِلَيْهِ كُلَّ الْأَسْرَارِ، وَفِي الْحِكْمَةِ حَقُّهُ، وَالصَّدِيقُ وَحْتُهُ»
669. عنه ^٦ : «أَسْ حَكِيمُهُ مَنْ لَمْ يَدْرِ مَنْ لَا يَنْجُو بِهِ مِنْ مُدَارِيهِ»
670. عنه ^٧ : «لَا تُدْمِلُ مَنْ لَا تَقْدِرُ عَلَى الْإِتِّصَافِ بِهِ»

١. ترويع المندنية، ص 6١

٢. عن حكيم ج 8878

٣. مجمع البلاغة، الحكمة 268، تحف العقول، ج 201 وفيه 5 مصنفات من «العصب» في موضع آخر، الأصب
عقود، ص 369 ج 767 عن علي بن علي بن الحسين عن الإمام الصادق عليه السلام، ص 703 ج 7605 عن زيد
بن علي عن أبيه عنه نحوه، الأجود، ص 82 ج 32١، نصف لابن أبي عمير ج 8 ص 34١ ج 44 كذا
عن محمد بن عبيد اللهي، تاريخ مدينة ج 4 ص 1266 عن عبيد الله الأنصاري

٤. الكافي ج 2 ص 149 ج 7 عن عمار الساطي، ومعه لأبي ج 267 ج ١ عن يحيى بن عمر بن محمد العقول،
ص 204، مشكاة لأبي ج 2 ص 1 ج 977، ص 196 ج 2 ص 196

٥. في مصدر التوق، و: «صاح ما أثبت»

٦. عن التميمي، ج 1 ص 93

٧. تحف العقول، ص 218، ببحار الأموار، ج 78 ص 52 ج 121

٨. عن حكيم ج 10784 عن حكيم و ترويع ص 578 ج 9400

664. Imām 'Alī (a.s.): "He who does not incur enmity towards you is your friend."¹
665. Imām 'Alī (a.s.): "He who inclines towards you in time of your fortune will turn away from you in time of your misfortune."²
666. Imām 'Alī (a.s.): "Have love for your friend up to a limit, for it is possible that he may become your enemy some day and hate your enemy up to a limit for it is possible that he may become your friend some day."³
667. Imām al-Ṣādiq (a.s.): "The Commander of the Faithful would say "Let your heart combine need for people with independence from them. Your need for them should appear in your pleasant words and affability, and your independence from them should appear in maintaining the integrity of your reputation and the retaining of your self esteem."⁴
668. Imām 'Alī (a.s.): "Grant all your friendship to your friend, but do not fully put your trust in him. Help him by all means, but do not divulge all your secrets to him, so that you have used wisdom and observed bonds of friendship."⁵
669. Imām 'Alī (a.s.): "He who does not tolerate those whom he has to tolerate is not wise."⁶
670. Imām 'Alī (a.s.): "Do not deal with him from whom you cannot extract justice."⁷

1 *al-Mamā'iz al-'Adā'iyya*, p. 60.

2 *Ghubar al-Hikam*, h. 4878.

3 *Nahj al-Ba'ghah*, Aph. 1 sm. 768. *Tuhfat al-Qur'ān*, p. 701. *Al-Mawā'iz al-'Adā'iyya*, p. 64. h. 767.

4 *al-Kaṣf*, vol. 2, p. 149. h. 362. *Ma'ān al-Aḥbār*, 362. h. 362. *Tuhfat al-Qur'ān*, p. 704.

5 *Kanz al-Fawā'id*, vol. 1, p. 93.

6 *Tuhfat al-'Uqūl*, p. 218. *Bihār al-Anwār*, vol. 78, p. 57, h. 121.

7 *Ghubar al-Hikam*, h. 10184. *Lyān al-Hikam wa al-Mawā'iz*, p. 518, h. 9400.

671. عنه: إِنَّكَ أَنْ تَوْحِشَ مُوَادَّتَكَ وَحُشَّةً تُفْصِي بِهِ إِلَى حَيْثُ بِهِ اسْتَعْدَّ عَيْتٌ وَرَيْتٌ
مُفَرَّقَةٌ

672. عنه: مَنْ كَذَّبَ نَفْعُهُ فِي مَصْرَبَتِهِ لَمْ يَحْضُرْ فِي كُلِّ حَالٍ مِنْ عَدُوِّهِ^٢

673. عنه: تَجَاوَزَ مَعَ لَقْدَمِهِ، وَأَحْسَنَ مَعَ لِسَانِهِ نَكَمٌ نَثَ سَيِّدُهُ^٣

674. عنه: أَحْسَنَ رِيَّةً وَرِيَّةً لَوْ قَبِلَ وَنَثَ عَدُوُّهُ^٤

675. عنه: نَامِلٌ أَسَاسِي نَوَانِكُ خَيْرٌ مِنْ حَوَافِ نَكَمَتِ^٥

676. عنه: أَقِمِ لِرَعْنَةِ عَيْنٍ مَهْمًا سَخَرَمَهُ بِنْتُ^٦

677. عنه: أَقِمِ سَامِسَ عَيْنِ شَتِّهِمْ وَدِيْبِهِمْ، وَلِأَمْسِ بَرْتُهُمْ^٧ وَلِتَحْصَلَ مَرِيْبُهُمْ، وَنَعْدَهُ
تُعْزِزُهُمْ وَأُطْرُقُهُمْ^٨

678. عنه: أَصْغَتْ أَسْهَابُ بَقْلٍ مَعْدَب^٩

679. عنه: لَا يَرِيْلُ لِنَاسٍ بِحَيْرٍ مَ مَدَوْرٍ، وَفَدِ اسْتَوْ هَكَو

680. عنه: مَنْ عَامَلَ نَاسًا بِالسُّخْجَةِ سَتَمْتَعُ بِصُحَّتِهِمْ

١. عمر بن الخطاب ج 2689، ص 98 ح 2253

٢. عمر بن الخطاب ج 2250

٣. عمر بن الخطاب ج 4928، ص 280 ح 4048

٤. بحار الأنوار ج 74 ص 166

٥. عمر بن الخطاب ج 4510، ص 203 ح 4119 وفيه: جريته بين أيدي

٦. عمر بن الخطاب ج 2291، ص 10 ح 577

٧. كافي في تصديره، ص 10 م 10

٨. عمر بن الخطاب ج 2419، ص 8 ح 796 وفيه: وأطراف بلادهم

٩. عمر بن الخطاب ج 2969، ص 118 ح 2549 وفيه: مبرك الله

١٠. ص 10، أحمد الرضا ج 2 ص 53 ح 204، الأمل في تصديره ص 53 ح 10 كلاً من ص 10

١١. الإمام الجواد ع 289 وفيه: الناس جريته تدور

عمر بن الخطاب ج 886، ص 97 ح 8286

671. Imam 'Alī (a.s.): "Beware of scaring your friends to the extent that it will force them to keep a distance and make them desert from you."¹
672. Imām 'Alī (a.s.): "He whose benefit lies in your loss will never be free from hostility to you at any time."²
673. Imam 'Alī (a.s.): "Overlook at the time of strength and do good in your good turn of fortune so as to perfect your magnanimity."³
674. Imam 'Alī (a.s.): "Put up with your friend's blunders for the time of the enemy's assault."⁴
675. Imam 'Alī (a.s.): "People looking forward to your rewards is better than their fear of your punishment."⁵
676. Imam 'Alī (a.s.): "Substitute [other people's] interest in you with [their] respect for you."⁶
677. Imām 'Alī (a.s.): "Let people hold on to their rites and customs so [act in a way] that the innocent [er], secure from you and the evil-doers be scared of you, and attend to the borders and the outskirts of cities."⁷
678. Imam 'Alī (a.s.): "The hardest of all policies is to change habits and customs."⁸
679. Imam 'Alī (a.s.): "People will prosper as long as they differ. Then when they become alike they will be ruined."⁹
680. Imam 'Alī (a.s.): "He who treats people with tolerance will enjoy their company."¹⁰

1. *Ghurār al-Hikam*, h. 2689, *Ṭayyib al-Hikam wa al-Mawā'iz*, p. 98, h. 2253.

2. *Ghurār al-Hikam*, h. 950.

3. *Ghurār al-Hikam*, h. 4528, *Ṭayyib al-Hikam wa al-Mawā'iz*, p. 200, h. 4048.

4. *Bihār al-Anwār*, vol. 74, p. 166.

5. *Ghurār al-Hikam*, h. 4510, *Ṭayyib al-Hikam wa al-Mawā'iz*, p. 73, h. 4113.

6. *Ghurār al-Hikam*, h. 229, *Ṭayyib al-Hikam wa al-Mawā'iz*, vol. 16, p. 11, h. 333.

7. *Ghurār al-Hikam*, h. 249, *Ṭayyib al-Hikam wa al-Mawā'iz*, p. 8, h. 96.

8. *Ghurār al-Hikam*, h. 2909, *Ṭayyib al-Hikam wa al-Mawā'iz*, p. 8, h. 2649.

9. *Ṭayyib al-Akbar al-Rasā'ib*, vol. 1, p. 53, h. 204, *al-Amāli* by al-Sādūq, p. 53, h. 18.

10. *Ghurār al-Hikam*, p. 289.

11. *Ghurār al-Hikam*, h. 8861, *Ṭayyib al-Hikam wa al-Mawā'iz*, p. 457, h. 8286.

681. عنه عليه السلام من حكمة طاعتك من فوقك، وإحلاثك من في طفتك، ومصافك من دونك

682. عنه عليه السلام أله الرذيلة سعة ضيق

683. عنه عليه السلام حوص انسان في لثي. مقدمه تكبي

684. عنه عليه السلام إنك وكل عمل سقر عنك خز، أو يدك عدرا، أو تحت عنك شر، أو تحول به إلى مقامه ورر

685. عنه عليه السلام من رفع بلا كعنه وأصع بلا حياة

686. عنه عليه السلام وب انرحا مو ربهم

687. عنه عليه السلام من حكمه أن لا تسرع من فوقك، ولا تسب من دونك، ولا تعطى ما ليس في قدرتك، ولا تحرف بساكن منته، ولا قولك فعدك، ولا تنكته فيه لا تعلم، ولا تفرق لأمر عبد الإصا ونصه عند الإدر

688. عنه عليه السلام في الحكم مسونة بيه عدمو لأحر، بكرمة محضة، وأوساط برعية وأثرهية، وأسقية بالهواب

ع. حكم 9422، عيو، حكم وموعط من 72 ح 8676

2. بح الإلعة، حكمه 76، حضائص الأتمه من 10 ص. حكم ح 2296

3. ع. حكم ح 9067، عيو، الحكم والموعط من 242 ح 4612

4. خبر الحكم ح 2272، عيو، الحكم والموعط من 100 ح 2292

5. عرر حكم ح 3 86

6. موعط العمدية من 57

7. صرر حكم ح 9490، عيو، الحكم والموعط من 47 ح 868

8. شرح صحيح الإلعة لأمر لم عديده 20 ص 3 ح 974

681. Imam 'Alī (a.s.) "Obedience to the superior, respecting the peers and being equitable to the subordinate are among the signs of wisdom."¹
682. Imam 'Alī (a.s.) "The instrument of governing is tolerance and forbearance."²
683. Imām 'Alī (a.s.) "People delving into something is a preliminary step forwards achieving it."³
684. Imam 'Alī (a.s.) "Beware of doing something that makes an honorable person disgust you, or debases your status or ashers evil towards you, or makes you suffer a penalty on the Day of Resurrection."⁴
685. Imām 'Alī (a.s.) "He who rises to a high position undeservedly will collapse unreasonably."⁵
686. Imām 'Alī (a.s.) "Measure people with their own scales."⁶
687. Imam 'Alī (a.s.) "Wisdom is that you do not dispute with your superior, do not debase your subordinate, do not promise [to do] what you are not capable [of doing] that your tongue should not disagree with your heart and your words should not disprove your deeds. Do not talk about what you have no knowledge of. Do not give up affairs when applicable and do not pursue them when inapplicable."⁷
688. Imam 'Alī (a.s.) - from an aphorism attributed to him "treat the honorable magnanimously, the average interestedly and fearfully and the ignoble contemptuously."⁸

1 *Ghurur al-Hikam*, p. 9422. *ʿUyun al-Hikam wa al-Mawāʿiz*, p. 473, h. 8676.

2 *Nahj al-Baʿṭh*, Aphorism 76, *Khawāṣṣ al-ʿAṣma*, p. 90. *Ghurur al-Hikam*, h. 256.

3 *Ghurur al-Hikam*, h. 5067. *ʿUyun al-Hikam wa al-Mawāʿiz*, p. 742, h. 4672.

4 *Ghurur al-Hikam*, h. 777. *ʿUyun al-Hikam wa al-Mawāʿiz*, p. 90, h. 2291.

5 *Ghurur al-Hikam*, h. 8613.

6 *al-Mawāʿiz al-ʿAṣma*, p. 57. This apparently means to measure people according to their own capacities and circumstances.

7 *Ghurur al-Hikam*, h. 2450. *ʿUyun al-Hikam wa al-Mawāʿiz*, p. 473, h. 8681.

8 *Sharḥ Nahj al-Baʿṭh*, vol. 2B, p. 311, h. 574.

689 عنه: «أَيْضاً: إِذَا كَانَ لَكَ ضِدُّكَ وَلَمْ تَحْمَدِ حِدَّهُ وَمَوَدَّةٌ فَلَا تُصْهِرْ ذَلِكَ لِبَاسٍ،

فَإِنَّهُ هُوَ مُنْصَرِفَةٌ لَشَيْفِ الْكَفِيلِ فِي مَنْزِلِ نَزْحٍ، يُرْهَبُ بِهِ عَدُوُّهُ وَلَا نَعْمُ مَعْدُوُّ
أَصْدِرْهُ مَرَامٌ كَثِيرٌ»^١

690 عنه: «أَيْضاً: إِذَا أَحْسَنَ أَحَدٌ مِنْ أَصْحَابِكَ فَلَا تُخْرِجْ إِلَيْهِ رِعَايَةَ بَرِّكَ، وَتُكَيِّ

بُكَ مِنْهُ شَيْئاً تَرِيدُهُ بِيَأْهُ عَمْدَ نَيْتِكَ مِنْهُ تَرِيدُهُ فِي نَصِيحَتِهِ»^٢

691 عنه: «أَيْضاً: مَنْ سَاسَ مَنْ يَفْقَهُهُ بِدِرْدَتِهِ، وَهُوَ عَمْتُ بِدِ حَاصِصَتِهِ،

يَسِيسُ بِرِصَادِهِ مَوْصِيعٌ نَعْرِفُهُ، وَلَا يَسُحِطِيهِ مَكَارُ الْحَدَرَةِ، فَرِدَ بَعِثَ وَشَتَّ دَسْدُسُ هَكَمِ

مَوْصِيعِ حَوْدَةِ الْعَامَّةِ، وَأَحْرَمَهُمْ مَوْصِيعِ الْخِصَامَةِ؛ لِيَكُونَ مَا بَدَتْ هُمُ مِنْ دَسْ

حَافِلًا دُونَ شَرِّهِمْ، وَمَا حَرَمَتَهُمْ فِي هَذَا قَاطِعًا جُزْئِيًّا»^٣

692 عنه: «أَيْضاً: مَنْ سَاسَ رِعِيَّةَ حَرَمَ عَلَيْهِ شُكْرُ عَقْلًا؛ لِأَنَّهُ سَيَحُجُّ أَوْ يُخْتَرَجُ

الْخَدِيسُ إِلَى مَنْ شَرُّهُ»^٤

693 عنه: «أَيْضاً: لَا تَقْبَلْ تَرْبِيسَهُ عَلَى أَهْلِ مَدِينَتِكَ، فَرِثَهُمْ لَا يَسْتَقِيمُونَ إِلَّا بِ

تَخْرِجِهِ مِنْ شَرْطِ تَرْبِيسِ الْعَاصِلِ»^٥

694 عنه: «أَيْضاً: لَا تُخَدِّسْ رَأْيَكَ كَيْفَ تَعْرِفُهُ بِالْحُكْمِ، وَتَسْمُتُ بِهِ الْحُلْ، وَتَعْرِفُ

بِمَعْنَى أَنَّكَ تَعْرِفُ قَدِيمَهُ، بِرَأْيِهِ وَبِشَرِّ بِنِكَ مِنْ جَدْمَتِهِ، لِأَنَّهُ يَعْنِي بِعَيْنِ الْيَبِي

رَأْيِهِ، فَتَقْضَى عَمْتُ بِحَسَبِ دَيْبِ»^٦

١ كل السبع فهو كليل إذا لم يصحح الحديث ج ٤ ص ١٢٨

٢ شرح معجم البلاغة لابن أبي عمير ج ٢٠ ص ٢٥٩ ج ٢٥٠

٣ شرح معجم البلاغة لابن أبي عمير ج ٢٠ ص ٢٩٨ ج ٢٩٨

٤ شرح معجم البلاغة لابن أبي عمير ج ٢٠ ص ٢٥٠ ج ٢٥٣

٥ شرح معجم البلاغة لابن أبي عمير ج ٢٠ ص ٢٥٠ ج ٢٥١

٦ شرح معجم البلاغة لابن أبي عمير ج ٢٠ ص ٢٥٢ ج ٢٥٢

٧ شرح معجم البلاغة لابن أبي عمير ج ٢٠ ص ٢٥٣ ج ٢٥٥

689. Imam 'Ali (a.s.) – from an aphorism attributed to him: "If you have a friend whose brotherhood and friendship you do not approve, do not reveal it to the people for such a trait is like a dull sword in one's house that frightens the foe and they do not know whether it is sharp or dull."¹
690. Imam 'Ali (a.s.) – from an aphorism attributed to him: "Whenever a friend of yours does something good to you do not pay him back with full reward, but reserve some of it for a later time when his benevolence adds up."²
691. Imam 'Ali (a.s.) – from an aphorism attributed to him: "[There are some people who] diminish their favor when you increase yours and degrade you when you take them as your special friend. Their pleasure is not positioned where you can realize it and their fury is not situated where you can avoid it. If you ever encounter them, offer them your common friendship and deny them your deep friendship so that what you grant them may serve as a defense against their harms and what you deny them may keep their respect in check."³
692. Imam 'Ali (a.s.) – from an aphorism attributed to him: "A person who heads a group, wisdom forbids him to get drunk, for it is indecent for a guardian to be in need of someone else to guard him."⁴
693. Imam 'Ali (a.s.) – from an aphorism attributed to him: "Do not accept chairmanship over the people of your hometown since they would not be in agreement with you unless you overpass the status of an accomplished leader."⁵
694. Imam 'Ali (a.s.) – from an aphorism attributed to him: "Do not serve a leader whose indolence you are aware of and whom the circumstances has raised to a high position and he knows that you are aware of his past. For although he would be pleased with your service, he knows how disadvantageously you look at him, so he would be annoyed with you."⁶

1 Ibid., vol. 20, p. 497 h. 550

2 Ibid., vol. 20, p. 71 h. 798

3 Ibid., vol. 20, p. 74 h. 673

4 Ibid., vol. 20, p. 118 h. 87

5 Ibid., vol. 20, p. 78 h. 232

6 Ibid., vol. 20, p. 117 h. 865

695. عنه ^١ ولا تُرْحَصُوا لِأَعْيُنِكُمْ قُدُّهُمُ وَتُدْفَنَ نَفْسُكُمْ أَرْحَصُوا مَدَّ هَيْبِ بَطْنِكُمْ

فَتَهْلِكُوا وَلَا تُلَادُوا هَوَا فِي لَحْوٍ وَزِدْ عَلَيْكُمْ غَوْقُمُوهُ فَتَحْسِرُوا حُسْرًا مُبِينًا

696. عنه ^٢ في احكام المسوية اتيه - اخر لأشياء غيبك أن تعلم رئيسك أنك أعرف

بأمر يسره منه ^٣

697. عنه ^٤ - أيضاً - فليس يرقى منه إلى كثير خير من كثير يحبط عنه إن فعل ^٥

698. عنه ^٦ - أيضاً - ليس يصغر إذا أبى يرى صديقك عند عدوك ذلة فبته إن لم يفتح له

يصغر إذا ^٧

^١ تحف العقبين ص 50

^٢ شرح صحيح البلاغة لابن أبي عمير ج 20 ص 3 ج 86

^٣ شرح صحيح البلاغة لابن أبي عمير ج 20 ص 344 ج 953

^٤ شرح صحيح البلاغة لابن أبي عمير ج 20 ص 336 ج 852

695. Imām 'Alī (a.s.), "Do not let your desires be free, for they will lead you to the ways of tyrants and hence destroy you. Once truth comes to you and you happen to realize it do not be indolent about it, as you will be at a great loss."¹
696. Imām 'Alī (a.s.) -from an aphorism attributed to him "The most detrimental to you is to inform your superior that you excel over him in chairmanship."²
697. Imām 'Alī (a.s.) -from an aphorism attributed to him "The little that leads to abundance is better than the abundance that leads to little."³
698. Imām 'Alī (a.s.) -from an aphorism attributed to him "It is of no harm to you to find your friend with your foe, for if he brings you no profit he will not cause you any harm."⁴

Tuhfat al-Liqnī p. 90

² *Sharh Nahj, in Balaghah*, vol. 20, p. 337 h. 263

³ *Ibid.*, vol. 20, p. 344, h. 953

⁴ *Ibid.*, vol. 20, p. 336, h. 252





